THE LIVES OF SAINTS;

COLLECTED FROM

Authentick Records,

OF

CHURCH HISTORY:

With a full ACCOUNT of the other

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

VOLUME I.

To which is prefix'd a Treatiſe on the Moveable FEASTS and FASTS of the CHURCH.

LONDON:

Printed for THOMAS MEIGHAN, in *Drury-Lane*,

MDCCXXIX.

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MVSEVM BRITANNICVM

THE

PREFACE.

THE LIVES OF SAINTS *are nothing less than the Law of God reduced to Practice; a rich Collection of illustrious Examples of the Force of the divine Grace, and the Fidelity of such as have been favour'd with it, and so many pressing Exhortations to the Constancy and Courage, which we profess to venerate in those glorious Members of* JESUS CHRIST. *Discourses of Morality may convince the Judgment of the Reasonableness, and even Necessity of what is urged; but the Hearers and Readers of such Pieces usually find some Excuse for dispensing with the Practice of the Virtue in Question; and the Weakness of Nature, or our Situation in the World are common Pretences on these Occasions. To destroy this false and pernicious Way of Reasoning, the Church has in all Ages been singularly careful to preserve the most memorable Actions, and Sufferings of her holy Children of all Ranks, as so many invincible Proofs of the Possibility of what is required at our Hands. By this Means we have before our Eyes Instances of true Humility, Voluntary Poverty, Penance, Retirement, Chastity, Patience and Christian Courage in Persons of both Sexes, and all Ages and Stations; and at the same Time have the Satisfaction of observing that, what Difference soever our Circumstances, or Infirmities may make between us in this World, no State of Life, no Calamities, are inconsistent with, or can deprive us of a Glory infinitely beyond what can be possess'd or expected in this World.*

In the first Ages of the Church, when Martyr and Christian were the same, and few Professors of our holy Religion escaped the Fury of the Per-

ſecutors, the Church took Care to remark the Day on which the Conquerors triumphed over the Malice of the implacable Enemy, and record the Manner of their Suffering; and that with a View of paying publick Honour to their Memory, and animating others to the Combat; as appears from the Acts of St. Polycarp's Martyrdom, and S. Cyprian's thirty ſeventh Epiſtle. In the former valuable Piece the Compilers of the Account beg the Almighty to allow them to celebrate the Birth-Day of the holy Martyr, in Memory of his Victory, and for the Encouragement of others. In the latter the great and holy Biſhop of Carthage, writing to his Clergy, among other Inſtructions, puts them in Mind of keeping an exact Account of the Day on which the Martyrs ſuffer'd, that the Church might remember them among the other Victims for the Faith. It is true St. Cyprian does not here mention the Practice of writing the Hiſtory of their Sufferings; but that this was the Cuſtom of the Church of Carthage, and had been ſo long before St. Cyprian's Time, is evident from the Life of that Martyr, compoſed by Pontius; for in the Beginning of that Piece it is obſerved that it would be a crying Piece of Injuſtice to deprive the World of the Account of that holy Prelate's Sufferings, ſince the Chriſtians of former Ages had done that Juſtice to the Memory of Martyrs of the meaneſt Rank, and even ſuch as laid down their Lives for CHRIST before they receiv'd Baptiſm. This too was the Practice in Regard of ſuch as had been examin'd before the Pagan Magiſtrates, and confeſs'd the Name of their divine Maſter with Intrepidity, as appears from an Epiſtle written by Nemeſianus, and other African Martyrs, then condemn'd to the Mines, to St. Cyprian, in which they tell that Prelate they had read the Account of his Behaviour before the Proconſul, receiv'd unſpeakable Comfort from that Piece, and were thus arm'd for the Engagement, and well furniſhed with Anſwers to the Pagan Judge. This is the ſeventy eighth among St. Cyprian's Epiſtles.

The Acts of the Martyrs were of two Sorts; the one compoſed on the Spot: the others drawn up after their Death. The former, which are diſtinguiſhed by the Title of Original, were the Trials, as taken in Court by the proper Officers, and are uſually call'd Proconſular or Preſidial Acts, becauſe the Proconſuls, and Preſidents, or Governors of Provinces were the

the moſt conſiderable Magiſtrates under the Pagan Emperors, and commonly employ'd in examining and condemning the Chriſtians. Theſe were reſerved in the Publick Regiſters, and tranſcribed or abridged by the Chriſtians, who paid large Sums for that Favour. Under the Head of Original Acts we are to conſider ſuch as were penn'd by the Martyrs themſelves; of this Sort are S. Ignatius's *Epiſtle to the* Romans, *in which he gives them an Account of his Sufferings on the Road; and what St.* Perpetua *has left us concerning herſelf and the Companions of her Martyrdom; of whom we are to ſpeak in their proper Places. To theſe may be added the Acts as drawn up by the Chriſtians who were preſent at the Examination of the Martyrs, and Eye-witneſſes of their glorious End; ſuch are the Epiſtle of the Church of* Smyrna, *thoſe of* Lyons, Vienne *and ſeveral others, which are made Uſe of in the Courſe of this Work.*

The Enemies of Chriſtianity, perceiving the Effect of ſuch Pieces on the Minds of it's Profeſſors, and deſpairing of conquering them, while furniſhed with ſuch Arms, made ſeveral Efforts to deprive the Church of the Hiſtory of her Martyrs. Anrobius b. 4. againſt the Gentiles, *reproaches them with making War on the Books of the Chriſtians, with a View of leaving them without what fortified them in their Faith, and animated them to defend, and even die in the Cauſe of* CHRIST. *We have ſome Inſtances in Hiſtory of ſuppreſſing the Acts of Martyrs; an antient Author, who wrote the Acts of S.* Vincent, *tells us that* Decianus, *Governor of* Spain, *order'd the Trials of the Martyrs to be deſtroy'd, becauſe he had the Confuſion to find thoſe Soldiers of* JESUS CHRIST *ſuperior to all human Force, and was reſolved Poſterity ſhould not ſee the Account of their Behaviour; and* Prudentius, *in his Hymn on St.* Emetherius *and St.* Chelidonius, *complains of the ſame Proceeding in Regard to the Acts of thoſe Martyrs. The Church was furniſhed with many valuable Pieces of this kind before* Dioclefian's *Perſecution, which we muſt never hope to recover. That Prince publiſhed an Edict againſt the Chriſtians in the Year* 303, *which extended to the holy Scriptures, and other Books that treated of religious Matters. We learn from* Euſebius b. 8. c. 2. *that ſuch as were kept in the Churches were buried in the Ruins of thoſe ſacred Edifices; and*

those which were in the Hands of the Readers or others were seiz'd by, or deliver'd up to the Pagan Officers, and burnt without Distinction.

We owe the Preservation of great Part of what escaped the Flames to the Diligence of the holy Martyr Pamphilus, *a Priest of* Cesarea *in* Palestine, *who made a large Collection, and deposited them in the Library which he built in that City; and it is from that rich Treasury that* Eusebius, *his Friend and the Companion of his Studies, communicated them to the World. Beside what he has given us in his History he wrote two Treatises; one* of the Martyrs of Palestine, *still extant, and frequently employ'd in the following Work; and another* Of the antient Martyrs, *after which S* Gregory the Great *made strict Enquiry, as appears from* Epistle 29. b. 7, *but without Success; nor has it been found to this Day. When the Church enjoy'd Peace under the Christian Emperors, the same Endeavours were made in other Parts of the World to recover the Acts of Martyrs; which had long made Part of divine Service, and were read in Churches. That this was the Practice of the* African *Church appears from several Passages in St.* Augustin's *Works; and the Council of* Carthage, *in that Father's Time,* c. 46. *expressly order'd that the Sufferings of the Martyrs should be read in the Churches after the holy Scripture, and an annual Festival kept in their Memory; which Canon, is quoted and insisted on by Pope* Adrian *in a Letter to* Charlemagne, *in which his Holiness undertakes to answer Objections against the seventh general Council. The same Practice was receiv'd in several other illustrious Churches.*

The Passions of the Martyrs were likewise the Entertainment of the Faithful when at home, and strongly recommended by several holy and learned Men. St. Nilus, *a Scholar of St.* Chrysostom, b. 4. *Ep.* 1. *speaks of them as edifying and useful; and* Cassiodorus, *in his* Instructions &c. c. 32. *is of Opinion that even Monks, who live at a Distance from the World, might receive great Advantage from such Histories. Some holy Persons have paid such a Deference to those sacred Monuments, as to choose them for their inseperable Companions. St.* Sigiranus, *whose Life may be seen in the second* Bened Age, p, 437, *carried the holy Scriptures, and the* Acts of Saints *with him in his Journey to* Rome, *and employ'd much of his Time in the Perusal of them. The Sufferings of the Martyrs*

were

were the Delight of St. Anaſtaſius, *after his Converſion; the Author of his Life tells us that* when he read the Combats, Victories, and Trophies of the Martyrs, he waſh'd the Book with his Tears, and begg'd he might undergo the like Sufferings for CHRIST; *accordingly we find he afterwards became an Overmatch for all the Rage of his Perſecutors and obtain'd the Crown of Martydom, as may be ſeen* January *the twenty ſecond. But we have an undeniable Proof of the Force of ſuch Pieces on the Perſon of* Joſeph Scaliger, *a Proteſtant, whoſe Principles are not ſuppoſed to direct him to an extravagant Veneration for Saints. In his Animadverſions on* Euſebius, *an.* 2183, *ſpeaking of the Acts of St.* Polycarp, *thoſe of the* Martyrs of Lyons, *and others of the ſame Sort, he obſerves that* " a Mind turn'd to Religion is ſo ſenſibly affected at the " Peruſal of thoſe genuine Pieces, that it never is ſatisfied with Reading " them; " *and then owns,* " that he never found any think in Eccleſi- " aſtical Hiſtory that touched him ſo much, and that the Peruſal of " them tranſported him into Raptures and Extaſies.

To theſe Martyrs of the Faith the Church adds ſuch as may not unjuſtly be ſtiled Martyrs of Penance, i. e. the holy Monks, Hermits, and other Fathers of the Deſart, whoſe whole Lives were no better than a ſlow and painful Martyrdom. 'Though we are not obliged to imitate their Auſterities, and our indeſpenſible Obligations in the World will not allow us to copy their Example, we may learn from them what Opinion we ought to have of Sin, which they puniſhed ſo ſeverely in themſelves, or againſt which they guarded by ſuch penitential Severities on their own Bodies; and be aſhamed of our pretended Weakneſs, when call'd on by the Church to faſt and mortify ourſelves.. The earlieſt Accounts we have of this Claſs of Saints are owing to St. Athanaſius, Ammonius, Timothy *Biſhop of* Alexandria, *St.* Ephrem, *St.* Gregory of Nyſſa, *and St.* Jerom; *and it will appear, in our Account of the Authorities made Uſe of in this Collection, how much the Church is obliged to the uſeful Labours of thoſe Writers, who have been follow'd by* Sulpicius Severus, Caſſian, Theodoret, *St.* Gregory the Great, *St.* Gregory *of* Tours, *and ſeveral others, whoſe Writings are univerſally read and admired.*

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The Ravages committed in the Roman Empire in the Vth *Age by an Inundation of* Barbarians *deſtroy'd ſeveral glorious Monuments of Antiquity; among which none are to be more lamented by Chriſtians than the Acts of the Martyrs, which were reduced to a ſmall Number by that Calamity. What remain'd has paſs'd through ſeveral Hands ſince the* VII *Century; but we have a curious Collection of* Select Acts of the Martyrs *during the Heathen Perſecutions, publiſhed by* Dom. Thierry Ruinart *at* Paris *in* 1689, *and ſince reprinted at* Amſterdam *in* 1713, *with ſome Additions prepared for the Preſs by that learned Monk. The Lives of the holy Confeſſors and Virgins, inſerted in the Calendar, or drawn from the* Roman *Martyrologe, were written ſome by their Cotemporaries, others by Perſons at ſome Diſtance from their Times, as is particularly obſerved in our* Account of Authorities, *prefix'd to each Volume of this Work.*

The Manner of receiving the Deceas'd into the Number of Saints, or publickly authorizing the Veneration of ſuch whoſe Sanctity was well known in the Church, was in the firſt Ages of the Church attended with little Ceremony; but we may judge of the Exactneſs, with which the primitive Chriſtians proceeded in this Affair from St. Cyprian's *ſeventy ninth Epiſtle, and the* Acts *of St.* Polycarp's *Martyrdom already mention'd; for it is evident that in the earlieſt Times of Chriſtianity no Man was to be honour'd as a Martyr, 'till he was own'd as ſuch by the Authority of the Biſhop or a Synod. This was the Subject of a warm Conteſt between* Cecilian, *then Deacon, afterwards Biſhop of* Carthage, *and* Lucilla *a Lady of that City.* Lucilla *came into the Church with a Reliquary containing the Bone of one whom ſhe pretended to reſpect as a Martyr, which ſhe kiſs'd with much ſeeming Devotion.* Cecilian, *according to the Obligation of his Character, attempted a Reformation of that Abuſe, and obſerved to her that though the Perſon, whoſe Relick ſhe honour'd, might be really a Martyr, ſhe ought not to honour it in that Manner 'till he was publickly acknowledged ſuch by the Church.* Lucilla *took this Remonſtrance for an Affront, and employ'd all her own Intereſt and the Malice and Rage of the* Donatiſts *to revenge the imagin'd Injury,* Optat. *of* Milev. b. 1. *The Honour of being rank'd among the Saints in the* Dypticks, *or other Catalogues, was afterwards common to Biſhops, Monks, Virgins, and all who died in a Repu-*

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tation of Sanctity; and we have ſeveral Examples of this Practice in the IV *Century, eſpecially in the Eaſt.*

The Power of propoſing Saints to the publick Veneration was exerciſed at firſt by the Biſhop of each Dioceſe, with the concurrent Voice of the Clergy, and People; but then the Act of each Prelate was confin'd to his own Dioceſe, unleſs the Approbation of other Biſhops, and ſometimes of the whole Church, extended it much farther. The Biſhops did not ſo abſolutely depend on their own Judgment, 'though ſtrengthen'd by the Depoſitions of their Flock, as not to conſult their Collegues on ſo important an Affair; and it often happen'd that a Council was neceſſary for deciding the Matter. This Practice had the Weight of a Law in the IX *Century, and was urged againſt* Photius, *the Uſurper of the See of* Conſtantinople, *who was accuſed of having canoniz'd Prince* Conſtantine, *eldeſt Son to the Emperor* Baſil *of his own Head, and without the Concurrence of a Synod.*

The firſt formal Decree for Canonization publiſhed from the holy See is that iſſued out by John XV, *in the Year* 993, *at the Entreaty of* Luitolfus *Biſhop of* Auſbourg; *and* Ulrick *is the Perſon, whoſe Merits and Sanctity were firſt declared in that Manner. On that Occaſion his Holineſs aſſembled a Council of Biſhops, Prieſts, and Deacons in the* Lateran *Palace, in which* Luitolfus's *Propoſals were heard; that Prelate read an Account of the Saint's Life and Miracles; after which the Pope conferr'd with his Council, and then ſolemnly conſecrated the Memory of the Perſon in Queſtion; and thus the Veneration, that had before been paid to* Ulrick *at* Auſbourg, *was extended to the whole Church. In the Year* 1050, Leo IX *perform'd the ſame Ceremony with more Form and Solemnity, but not without the Advice and Conſent of his Council. That Pope was Biſhop of* Toul *in* Lorraine *before his Promotion to the See of* Rome, *and retain'd his former Biſhoprick ſome Time after; making a Journey to* Toul *he there canoniz'd St.* Romarick; *and, before he return'd for* Rome, *order'd the Body of* Gerard *Biſhop of* Toul *to be taken up; this was look'd on as the laſt Ceremony in the Canonization of that Saint, which had been perform'd in a very ſplendid and ſolemn Manner in the great Council of* Lateran *the Year before. The ſame Aſſiſtance was judged neceſſary in the Cloſe of the* XI *Century, as appears from the Conduct of* Urban II *on a like Occaſion.*

Benedict

Benedict *an Abbot in* Britany *applied to that Pope for the Canonization of St.* Urloux; *but his Holineſs made ſome Difficulty of complying with his Requeſt, and obſerved to him that this Declaration was not to be made for all indifferently but only ſuch as were recommended by inconteſtable Miracles, atteſted by Eye-witneſſes; and that the Conſent of a full Council was neceſſary in this Caſe. About the ſame Time, as we are inform'd by* William *of* Malmesbury, *St.* Anſelm, *Archbiſhop of* Canterbury, *at the Head of a national Synod, made a Decree againſt ſuch as were bold enough to canonize the Dead without the Authority of the Biſhops, and reform'd ſeveral Abuſes in this Point which had crept into Monaſteries, and ſome Pariſhes.* Alexander III, *who was raiſed to St.* Peter's *Chair in the Year* 1159, *having obſerved that the Metropolitans and other Biſhops were ſometimes too eaſy in admitting Proofs of Sanctity, which occaſion'd ſeveral Abuſes, confin'd the Right of Canonization to the Apoſtolical See.* Innocent III, *toward the Cloſe of the* XII *Age, proceeded in the ſame Manner; but never canonized a Saint without the Advice and Conſent of the Biſhops at* Rome, *when he could not convene a Council from different Provinces. The Power of the Popes in this Caſe was acknowledged by the Biſhops of the Province of* Vienne *in* France, *who ſoliciting the Canonization of St.* Stephen *of* Die *in* 1231, *declared that no one, how conſiderable ſoever his Merit might be, ought to be acknowledged as a Saint in the Church, 'till his Sanctity was proved to, and acknowledged by the holy See.*

One of the antient Ways of canonizing Saints was to take their Bodies up, and expoſe them in ſome conſpicuous Place to publick Veneration; but it appears from St. Gregory *of* Tours, Lives of the Fathers c. 4. *that in the* VII *Century removing the Relicks of Saints from the Church, or Church-yard where they were buried was look'd on as a ſort of Sacrilege. The Practice of tranſlating the ſacred Remains was known in the Eaſt in the Middle of the* IV *Age, as appears by the Removal of thoſe of St.* Andrew, *St.* Luke, *and St.* Timothy *to* Conſtantinople; *but was ſoon after aboliſhed in ſeveral Places, in Conſideration of the many Abuſes committed under the ſpecious Pretence of honouring the Saints; and the Emperor* Theodoſius *thought it neceſſary to make a Law prohibiting the Removal*

moval of a Body after it was interr'd, eſpecially that of a Martyr, to which he adds, let no Man do this for Gain. *This Prohibition, and ſeveral Regulations made by Biſhops and Councils had not always Force enough to prevent the Practice of removing the Relicks of Saints; but in thoſe early Times dividing the Bodies of Saints was a Thing unheard of; and ſome learned Men have thought it was not authorized in the* VI *Age. They ground their Opinion on the Conduct of Pope* Hormiſdas, *St.* Gregory the Great, *and ſome others, who being ſolicited for Relicks from* Rome, *ſent the devout Petitioners only the Filings of the Chains of St.* Peter *and St.* Paul, *a Piece of the Gridiron, on which St.* Laurence *ſuffer'd, Handkerchieves that had touched the Tombs of the Apoſtles and Martyrs, or ſome of the Duſt, or Earth where their ſacred Bodies were depoſited. In St.* Gregory's *Way of thinking it was no better than Sacrilege to touch the Bodies of Saints, and diſperſe their Relicks into different Parts of the World.* Ep. 30. b. 3. *in anſwer to* Conſtantina *the Empreſs, Wife to* Tiberius II, *who had deſired the Head of St.* Paul *or ſome other Part of his Body, he excuſes himſelf by telling that Princeſs what ſhe deſired was not lawful; gives ſeveral dreadful Examples of the divine Vengeance on thoſe, who had been guilty of that criminal Irreverence, and owns he could not but wonder at and blame the* Grecians, *who at that Time made no Scruple of a Practice which he, and the whole Weſtern Church look'd on with Horror.* Baronius, on the Martyrologe, June *the fifteenth, obſerves, that the Popes perſiſted in the Reſolution of keeping the Saints Bodies entire, and hindring their Removal from* Rome, *'till they thought fit to acknowledge the Services of the* Franks *in delivering them from the tyrannical Yoke of the* Lombards, *by a Relaxation of this Point of Diſcipline. This proved a Precedent to other Churches, and from that Time no Scruple has been made of diſperſing the Relicks of Saints to the moſt diſtant Countries.*

We have already had Occaſion to obſerve that the Church in the earlieſt Times kept the Anniverſary of the Martyrs. That Day, which was the Period of their holy Life on Earth, was call'd their Birth-Day, *as appears from St.* Polycarp's *Acts, and* Tertull. de corona, *becauſe the Beginning of their true Life. Thoſe Feſtivals were obſerved with much religious Ceremony; and, beſide offering the tremendous Sacrifice, Hymns were ſung, and*

Panegyricks pronounced in Honour of the Saint of the Day; the poetical Performances of St. Prudentius, *and St.* Paulinus *of* Nola, *the Diſcourſes of St.* Auguſtin, *St.* Gregory Nazianzen, *and ſeveral others, employ'd in our Collection, are ſufficient Proofs of this pious Cuſtom.*

Having thus preſented our Readers with a ſhort Account of the Conduct of the Church of ſeveral Ages in Regard of it's Triumphant Members, it may be reaſonably expected that we here give ſome Account of our Performance, and let the World know what Rules we have obſerved in this Collection. 'Though our Countrymen have long been uſed to read the Lives of Saints *in their own Language, ſeveral pious and judicious Perſons were of Opinion that a new Collection under the ſame Title would not be unacceptable or uſeleſs, eſpecially if the vacant Days were fill'd with the Account of ſuch as appear in our Martyrologes, but have no Place in the publick Calendar; ſo that every Day might afford ſome Entertainment. And becauſe domeſtick Inſtances affect us more ſtrongly than foreign Relations, it was thought proper to add ſuch Saints of our own Country and* Ireland, *as came well, and ſufficiently atteſted. This is the whole Plan of the following Work, which has been executed with all the Sincerity and Regard to Truth that a Piece of this Nature requires. But, to be more particular, we are to obſerve that two Extremes are to be avoided in writing the* Lives of Saints, *Credulity, and unneceſſary Criticiſm.*

Credulity is the Misfortune of ſeveral ſincere, but weak Chriſtians, who reſpect every thing that has the leaſt Connection with Religion, and have no other Apprehenſion but that of not believing enough; and when they are once perſuaded that the Story in Queſtion may be ſerviceable to advance Piety and encourage Devotion in themſelves and others, they receive it without examining it's Foundation or Authority; and yet it is moſt certain that a bare Tendency to promote Goodneſs, or a devout Affection for the Saints, the uſual Pretences for ſwallowing all that is reported of them, without Diſtinction, or Judgment, will not excuſe them of a Fault, and may ſometimes endanger their offending the Saints, whom they pretend to honour, and who never can be pleas'd, where Truth is injured. If no Impoſtures of this Sort had ever appear'd in the World, this Caution would be needleſs. The falſe Goſpels, and pretended Acts of the Apoſtles, attributed to the Diſciples

of

of thoſe firſt Founders of our Religion, mention'd by Epiph. Hæreſ. 47, 61, 67. Euſeb. b. 3. &c. *were forged by the firſt Hereticks with a View of giving a Sanction to their own Tenets. Nor did theſe ſpurious Hiſtories always proceed from ſo bad a Deſign, but were ſometimes compoſed with an Intent of honouring the Saints.* Tertullian *of* Bapt. c. 17. *tells us that in the Apoſtolical Age a Prieſt in* Aſia *being convicted by St.* John *of having compoſed a romantick Account of the Travels and Adventures of* St. Paul *and St.* Thecla, *endeavour'd to excuſe that Act by aſſuring the Apoſtle that what he had done was purely with a Deſign of expreſſing his Love for St.* Paul, *and ſpeaking of him in a Manner that might recommend him to the univerſal Eſteem, and Veneration. St.* John, *not diſpoſed to admit of this Excuſe, let him know that the Saints could receive no real Honour from ſuch Fictions, and condemn'd and deprived the Author of that* Pious Fraud. *This Piece, with ſeveral of the ſame Stamp were ſolemnly diſcredited by Pope* Gelaſius, *as related in our Account of* S. George. *The Legends of later Ages were ſtuff'd with ſuch childiſh, trifling, and incredible Stories that* Melchior Cano, *a Biſhop who ſate in the Council of* Trent, loc. Theol. b. 41. c. 6. *made no Scruple of affirming that the Pagan Writers had deliver'd the Lives of their Emperors and Philoſophers with more Solidity and Exactneſs than ſome Chriſtian Authors had uſed in compoſing the* Lives of Saints ; *and Cardinal* Baronius *has rejected ſeveral apocryphal Pieces produced by* Simeon Metaphraſtes *and Authors of the ſame Rank, as well as ſeveral ornamental Additions made by them to the true Acts of Martyrs and other Saints, as may be ſeen in ſeveral Parts of his* Notes on the Roman Martyrologe ; *and in Reality ſuch fabulous Accounts give the Enemies of the Chriſtian Religion in general Room to imagine that it wants the Support of Fiction, and Invention.*

Some Enquiry and Diſcernment therefore is neceſſary in this Affair ; and we may be allow'd the Liberty of examining the Source and Credit of certain Traditions without any Diſreſpect to venerable Antiquity ; nay it may ſometimes be neceſſary ſo to do, to avoid diſhonouring what is true and well eſtabliſhed by confounding it with what is falſe or dubious. It can never be injurious to the divine Omnipotence to make a ſtrict Scrutiny into the Reality of Miracles ; nor is it reaſonable to impeach a Man of Want of Faith in the Power of God, who only does all in his Power not to bear falſe

Witneſs againſt the ſupreme Being by attributing to him what he never did In Reality ſome particular Facts, which have appear'd in the Lives of Saints, *are of no Conſequence to Religion itſelf, 'though the warm Debates in their Favour would make one imagine their Patrons ſuppoſed all at Stake. Will the Goſpel, and our holy Religion be leſs true, 'though St.* James *never ſaw* Spain, *'though St.* Mary Magdalene *never was in* France, *and 'though we were abſolutely unacquainted with the Hiſtory of St.* Margaret *and St.* George? *When ſuch Accounts are proved ſpurious, or admit of a reaſonable Doubt, thoſe who have obſerved how high the Diſputes about them ran, are tempted to ſuſpect Truths much better founded, and even to ſuppoſe more important Traditions no better ſupported. Every one knows that our Proteſtant Brethren make Uſe of this as a Handle for aſperſing the Catholick Church; and let thoſe who are ſo active in aſſerting the Truth of Facts, which they never examin'd, conſider how far they may be guilty* of ſhutting the Kingdom of God againſt ſuch as would enter. *This is not ſaid to excuſe the Proteſtants of Unreaſonableneſs and Injuſtice in calumniating our Religion for what is in Reality no Part of it; for the Severity and Extravagancy of their Criticiſms are, at leaſt, equally culpable with the Credulity, and unſeaſonable Zeal of ſome miſtaken Catholicks.*

Mat. 23. 13.

We have not diſſembled the Faults of the Saints, whoſe Lives we relate; and in this we are ſufficiently juſtified by the Conduct of the inſpired Writers both of the old and new Teſtament, where we find thoſe, whom the Church deſervedly honours as her triumphant Members, repreſented ſuch as they really were. The ſeveral Crimes of David, *the Frailties of* Samſon, *the Connivance of* Aaron *at the Idolatry of the* Iſraelites, *the Weakneſs, and Cowardice of the Apoſtles, the Perſecution carried on by St.* Paul *againſt the Church, and St.* Peter's *Denial of his Maſter make Part of the ſacred Hiſtory, were not inſerted there without ſome great and wiſe Deſign, worthy of the Spirit which dictated thoſe holy Oracles. Should we report nothing in our Account of the Saints but what made them Saints, we ſhould diſcourage ſuch as were diſpoſed to form their Lives by thoſe great Models, and give our Adverſaries but too much Reaſon to accuſe us of impoſing on Mankind by an imperfect Repreſentation of Things. When God ſeparates his choſen Servants from the corrupt Maſs by his free Grace, he does not immediately*

diately deliver them from the Condition of human Nature. Inſtead of re-ſcuing them from Weakneſs and Miſery, the common Lot of Mankind, or preventing their Fall, he furniſhes them with ſuch Helps and Remedies as may prevent the worſt Conſequence of them. Baronius *in his* Annals, *having Occaſion to ſpeak of St.* Theodoret the Studite's *Conduct in Regard to the Pope, and ſome other Catholick Prelates, obſerves that the Saints ſometimes forget themſelves, and give a Looſe to the Impetuoſity of their Paſſions;* " they have, *ſays he,* their Eclipſes, like the Sun and Moon, but then they ſoon ſhine forth again with freſh Luſtre". *Beſides, in mentioning the Failings of the Saints, with a View of ſetting the Grace and Mercy of God in a ſtronger Light, we certainly follow the Intentions of thoſe holy and happy Perſons, who are always diſpoſed to give the whole Glory of their good Actions to God, and acknowledge the divine Goodneſs in calling and ſupporting them in the Path of Virtue. The Evangeliſt St.* Matthew *is an excellent Inſtance of this Diſpoſition; and St.* Auguſtin *wrote a large Book, which contains a full and impartial Account of his own ſinful Life before his Converſion, and the Conduct of God's Grace in ſaving him from the Miſery to which he was poſting.* Ribera, *the Author of St.* Tereſa's *Life, aſſures us that when her Directors engaged her to write her own Hiſtory, ſhe was moſt ſenſibly mortified at not being allow'd to publiſh great Part of her Sins and Frailties. The ſame Author expreſſes his Diſlike of ſuch Concealments, which, as he judiciouſly as well as piouſly obſerves, deprive the World of an Opportunity of knowing and admiring the divine Mercy and Wiſdom, which permitted his Servants to fall, and raiſe'd them up with his gracious Hand.*

The Faults of Saints then are no Blemiſh to their Character for Sanctity; but, 'though they may be ſerviceable to us in keeping us from deſponding, while ſurrounded with the ſame Infirmities, they are not to be made Uſe of as Pretences for Excuſe or Juſtification, even in ſuch Circumſtances, as might excuſe or juſtify the Saints. Of this ſort are the harſh and injurious Terms uſed by ſome Martyrs to their Judges on their Trial; and the warm Diſputes and perſonal Quarrels which have been among ſeveral holy Doctors of the Church. As for injurious Language given to the Perſons on the Bench, or ſevere Reflections

ctions on the Authors of Perſecution, we ſhould be ſo far from commending the Saints on that Account, that every thing of that ſort is to be imputed to want of Diſcretion and Judgment, or to a particular Impulſe of the holy Spirit, which is not propoſed to our Imitation. The perſonal Diſputes and Conteſts between Saints are not recorded for our Edification, but only mention'd as ſo many Proofs that the Judgment may take a wrong Biaſs, without any Prejudice to Sanctity, and that the beſt of Men are not always Maſters of their Paſſions; and it is to be obſerved that the Church, when ſhe canonizes a Saint, has not always an Intention of canonizing all his Sentiments; for we may lawfully diſpute the Exactneſs of ſome Hiſtorians, who are own'd as Saints, in Matters of Fact which depend on the Nature and Credit of the Authorities which they made uſe of, without any Prejudice to their Sanctity. We may go one Step farther and obſerve that even Errors in Doctrine, when not maintain'd with Obſtinacy, are no Diminution to their Character for Sanctity, as appears from the Sentiments of the Church in Regard of St. Cyprian.

The Conduct of ſuch, as have ſought their own Death, 'though for the Cauſe of Jeſus Chriſt, having given ſome Uneaſineſs to Perſons of great Piety, and being apt to miſguide well-meaning People into what God does not require at their Hands, we ſhall employ a few Lines in conſidering and examining this Queſtion. The ſtanding and ordinary Diſcipline of the Church never allow'd of or authorized the Practice of ſuch who offer'd themſelves to Martyrdom. This appears from St. Cyprian's Anſwer to the Proconſul Paternus, who required him to diſcover the Prieſts of Carthage and oblige them to appear before his Tribunal; and St. Auguſtin in Gaud. b. 1, 31, de Civ. Dei. b. 1. c. 26. delivering the ſame Maxim as the Sentiments of the Church in his Time, quotes the holy Biſhop of Carthage on that Subject. The Obligation of confeſſing Jeſus Chriſt was always indiſpenſible; but then the Chriſtians were never obliged to that Act but when ſeiz'd by the Imperial Officers and brought to a regular Trial. In this Way of thinking St. Cyprian, who then abſconded to avoid the Fury of the Perſecution, writing to his Clergy and the whole Church of Carthage, Ep. 83, adviſes them to a quiet and peaceable Behaviour, and particularly cautions them againſt preſenting

presenting themselves to the Pagan Tribunal. The Church of Smyrna, *commending the Prudence of their holy Bishop S.* Polycarp, *who, like his Divine Saviour, staid 'till his Persecutors laid Hands on him, calls his Conduct in that Particular* an Evangelical Martyrdom, *and observes that the whole Merit of dying for* Jesus Christ *consists in following the Will of God, and leaving the Disposal of our Lives to him. The same Church in their Account of that holy Prelate's Martyrdom gives us an Instance of the Weakness of Man, when left to himself and depending on the Divine Protection, where it is not promised, in the Example of* Quintus, *a Native of* Phrygia, *who offer'd himself to the Persecutors; but when he came to the Place of Execution, was so terrified at the Sight of the Beasts, which were to be let loose on that Occasion, that he chose to sacrifice to Idols; and thus his rash and irregular Zeal was punish'd with a shameful Apostasy.*

This Indiscretion, which drew such fatal Consequences on its Authors very often involved other Christians in such Calamities as their Prudence wou'd otherwise have avoided, and rouzed a Flame which was not easily extinguished. Insulting Persons in Authority, tearing down their Orders, breaking Idols, firing Temples, and ridiculing Paganism, without Provocation, were the ordinary Effects of an indiscrete Passion for Martyrdom, and, as will appear in several Parts of our Collection, drew a Storm on great Numbers, whose Sentiments on this Subject were very different. To prevent the fatal Consequences of this mistaken Zeal, the Council of Elvira *in* Spain, c. 60. *strictly forbid acknowledging those as Martyrs, who had been put to Death by the Pagans for firing their Temples, demolishing their Idols, or Altars, or any other Action which might be taken as an Insult; which Order is there in a particular and emphatical Manner enforced in Regard of such as fell in the first Heat of the Fray. St.* Augustin, *in his Account of* the three Days Conference at *Carthage*, c. 13, *tells us that* Mensurius, *Bishop of that City had made the same Prohibition in Regard of such as made their Way to the Heathen Magistrates, before they were apprehended or examin'd, and declared they were in Possession of the sacred Books, but were resolved not to deliver them up.*

This

This now is the general Rule, which the Church proposes to her Chil-
Mat. 23. 14. *dren, and seems founded on the very Instruction of our Blessed Saviour, who directed his Apostles to* fly from one City to another *on such Occasions; but she has made some Exceptions in Favour of Martyrs of extraordinary Merit, whom she did not think fit to condemn or neglect for what has the Appearance of Blame. St.* Aug. Civ. Dei. b. 1. c. 26. *says she may have received a particular Direction from her heavenly Spouse for allowing such the Honour due to Martyrs, upon the Presumption of their being acted by the holy Spirit, as he supposes the Case of* Samson. *For this Reason St.* Theodore *of* Amasea *is allow'd a Place among the holy Martyrs, 'though he provoked his Sentence by setting Fire to the Temple of* Cybele, *which Action is highly commended by St.* Gregory *of* Nyssen, *and S.* Appollonia, *who jump'd in the Flames, and thus became her own Executioner. The Reader will find other Examples of the same Indulgence in the Perusal of the following Work.*

It does not seem necessary to say any Thing in this Place of our Impartiality in the several Relations which compose this Collection. We are persuaded our Readers will every where observe that we have risen above the common Prejudices, which the Difference of Institutes and Orders but too often inspire into Men of great Probity and Sincerity; we have, whenever Occasion offer'd, represented the Monastick Life as an excellent and holy Institution, and took all Opportunities that came in our Way of doing Justice to the several Founders of Religious Orders, which we reverence, as originally design'd to be Nurseries of Piety, and with Pleasure acknowledge they have furnished the Church with glorious Examples of Sanctity, and several excellent Pastors. We have shew'd a particular Deference for the Monks of this and the neighbouring Island, and made Use of their Authority in the greatest Part of our Account of British *and* Irish *Saints.*

If we have any where mention'd the Relaxation of Discipline or wicked Actions of some unworthy Disciples of those great Masters, it was only with a View of doing Justice to the Saints, whose Lives we were writing; a Liberty which cannot without great Violence to good Sense as well as Charity be represented as a Design of blackening the Orders, unless the whole Apostolical College can be supposed to be reflected on by the Mention of Judas's Treachery,

Treachery, or St. Peter's *Denial of* CHRIST. *To which may be added that every thing of this Kind is taken from Writers, whose Authority is well eſtabliſhed, and unexceptionable, and of the ſame Orders.*

The Reflections, which have interſpers'd, wherever they ſeem'd neceſſary or uſeful to the Reader, are of two Sorts, moral and polemical. The former are added with a Caution ſuitable to our Inclination of troubling the World with as little of our own as poſſible; they are ſeldom made Uſe of, but when the Conduct of ſome Saint either deſerves particular Attention, or ſtands in Need of an Apology; and if there is any Deficiency on this Head, it is to be hoped it is ſupplied in the Preface. Beſides, it may be obſerved that when we undertake to write the Lives of Saints, *we propoſe to give a regular Account of their Actions and Sufferings, and ſuppoſe their Examples when thus offer'd to View will preach much more powerfully than any thing we can add; ſo that our Regard for the venerable Monuments of Antiquity from which our Accounts are taken, obliged us to give as little Interruption, as poſſible, to the Narration. Our Reflections on controverted Points of Religion will appear to be only ſuch as naturally aroſe from the Subject, and what we could not reaſonably omit, when they came in our Way.*

The Publick has already been inform'd that our Omiſſion, or not making Uſe of ſome Materials, which have been employ'd in Works of this Nature does not proceed from any Deſire of criticiſing on the Performances of others; nor would we have the Publick conclude from the Non-Apearance of ſome Things, which they have been uſed to read in other Books, that we undertake to judge of the Merit or Credit of ſuch Accounts. Having found Matter enough to ſwell our Book into what may be thought too great a Bulk, without inſerting what has been doubted of by ſome, and ridiculed, 'though perhaps unjuſtly, by others, we conceived ourſelves at full Liberty to follow the Method, we have taken. We are not unſenſible that, while ſome will accuſe us of ſaying too little on certain Occaſions, others will impeach us of ſaying too much. For the Satisfaction of thoſe we have produced our Authorities for what we have related, and digeſted them into Order according to the Days of the Months; a Method which gives us an Opportunity of letting the World know the ſtandard Value of each Piece which we quote in a more ſatisfactory Manner than could have been done in a Margin.

It may be objected againſt our Performance that the Number of Miracles here related is much inferiour to what is found in the Lives of Saints, *as commonly written. It is not to be denied that this Objection is true in Fact, but we hope upon a favourable Hearing it will not appear very conſiderable.*

Some have obſerved in general that Miracles were originally deſign'd for the Proof of the Doctrine of Jeſus Chriſt, *not as Marks of Sanctity in the Perſons by whoſe Miniſtry they were perform'd.* Judas *had the Gift as well as the other Apoſtles; and our Saviour aſſures us that at the laſt Day ſeveral ſhall plead their having propheſied in his Name, caſt out Devils, and wrought other Wonders by Virtue of the ſame Name, and yet that he will ſay to them,* I never knew you, depart from me, you who work Iniquity. *If we may believe St.* Epiphanius Hær. 30. n. 5, *even* Jews *in his Time made Uſe of the venerable Name of* Jeſus Chriſt *crucified for the Cure of ſeveral Diſtempers, which was done with Succeſs, but had no Effect on the Performers; ſo great is the Efficacy of that Name, and ſo independent of the Merit of the Perſons who pronounce it. Miracles therefore done in the Life of the Perſon in Queſtion, are no certain Proof of Sanctity, and the genuine Acts of the Martyrs contain but few, beſide that of their invincible Courage, and ſweet Tranquility in the Midſt of the moſt violent Torments, which, as they immediately regard the Perſon of the Sufferer, we have never omitted. Our Readers will find, that though we do not always give the particular Hiſtory of each Miracle aſcribed to a Saint, we uſually obſerve that he was favour'd with that Gift; and whatever Miracles come recommended by unqueſtionable Authority, they are always allow'd their Place in our Account, eſpecially ſuch as were perform'd for the Proof of ſome diſputed Truth, eſtabliſhing the Faith among Infidels, or ſome conſiderable Converſion. Whenver St.* Ambroſe, *St.* Auguſtin, Theodoret, *and St.* Gregory the Great, *the holy Biſhop of* Tours, *of the ſame Name, St.* Sulpicius Severius *or any Writers of eſtabliſhed Credit ſpeak of Miracles, done before their Eyes, we have admitted the Account without the leaſt Heſitation; and alike Deference is paid to ſeveral holy Prelates, who lived at ſome Diſtance of Time from the Facts which they relate, when there was*

Matt. 7. 22.

no

no Reaſon to doubt of their being poſſeſs'd of authentick Records, or ſpeaking from the Tradition of their Reſpective Churches.

One wou'd think that the Incredulity of the preſent Age might paſs for a tolerable Excuſe for an omitting even ſome true, and undoubted Miracles, where they are not abſolutely neceſſary for the great Ends lately mention'd. At leaſt this was St. Gregory *of* Nyſſe's *Way of Reaſoning; for, entring on the Life of his Siſter* Macrina, *he profeſſes that his Fear of expoſing her Miracles to the Ridicule of the Incredulous obliged him to omit them, though atteſted by his own Eyes; and certainly we can neither be too careful of maintaining the Veneration due to the Works of God, nor too tender of our weak and miſtaken Brethren, whoſe Converſion we are obliged to facilitate by all lawful Means, and make all Condeſcenſions in their Favour, by which the Truth is not prejudiced. To what has been ſaid on this Head we muſt add that the Church venerates ſeveral Saints, and thoſe of the firſt Rank, without being able to produce one ſingle Miracle perform'd by their Hands. We have no Account of any done by the Bleſſed Virgin, and are expreſsly told in the Goſpel that* John the Baptiſt *wrought none. The ſame may be obſerved of St.* Cyprian, *St.* Auguſtin *and ſeveral others, whoſe Sanctity is not ſuppoſed the leſs for Want of that Atteſtation; ſo that 'though we had related no Miracles in the whole Courſe of this Work, it wou'd have been both uncharitable and unreaſonable to conclude that we had little or no Veneration for the Saints; all that could be inferr'd from ſuch Omiſſion would have been that we had Reaſon to doubt of the Credit of the Writers, who recorded the particular Facts.* Jo. 10. 41.

What we have ſaid of Miracles may be applied to Viſions and Revelations, which are rather Rewards than Proofs of Sanctity. But the Deference we owe to venerable Antiquity and unqueſtionable Authority obliged us to inſert thoſe of St. Perpetua, *and others well atteſted; and even thoſe which are not inſerted at large are acknowledged in general, when we find good Evidence for them. So that upon the whole we have been particularly cautious of publiſhing any thing in this Collection as certain but what appear'd ſo to us; but at the ſame Time wou'd not be thought to deſign any Reſtraints on the Liberty of others, who may perhaps be*

favour'd

favour'd with ſufficient Evidence for what did not come ſo well recommended to us; or may ſee Things in a different Light from that in which we have view'd them; for every Man in ſuch Caſes may ſpeak according to his own Judgment; we will not pretend to affirm ours is always right, and ſhall be thankful for any candid Admonition, when it is thought neceſſary.

Some Compilers of the Saints Lives have begun with the Hiſtory of Jeſus Chriſt *and his Bleſſed Mother: but we have taken the Liberty to diſſent from them in this Particular; for having in the Courſe of this Work, including the Treatiſe of* Moveable Feaſts, *taken in the moſt conſiderable Actions and Myſteries of our Saviour, we refer our Readers to the Evangeliſts for the Reſt, not preſuming to give that ſacred Hiſtory any other Form than what it received from the holy Spirit. All the Certainty we have concerning the Bleſſed Virgin is reduced to a narrow Compaſs, and makes Part of our Lord's Hiſtory; what regards the Veneration paid that excellent Creature may be found in the ſeveral Feſtivals kept in her Honour.*

The Treatiſe on the Moveable Feaſts and Faſts of the Church *prefix'd to the* Lives of Saints *will, we hope, make the Book a complete Entertainment of its Kind for the whole Year. We muſt inform our Readers, however, that our Deſign in that Piece was not to give a regular and full Explication of ſuch Portions of holy Scripture as are uſed in the publick Service on the reſpective Days, but only to ſhew from them, and the Hiſtory of each Feaſt, and Faſt what has been, and now is the Spirit of our holy Mother in thoſe Inſtitutions. Having thus given the World a ſufficient Account of our Work, and the Manner in which it is perform'd, we preſent it to the Publick, aſſuring them the Inſtruction and Edification of our Countrymen is our principal View in the Publication, and that, as becomes obedient Sons of the one holy Catholick Church, we ſubmit the whole to her Judgment, and that of our particular Paſtors.*

A TREATISE of the Moveable FEASTS and FASTS, throughout the YEAR.

The FESTIVALS *of the Chriſtian Church are of two Sorts,* MOVEABLE *and* IMMOVEABLE; *the latter are obſerved always on the ſame Day of the Month; the former are every Year kept on a different Day of the Month, ſome of them even in different Months, though always on the ſame Day of the Week.*

SUNDAY.

THE Light of Nature, which directs us to Worſhip the ſupreme Being, directs us likewiſe to devote ſome Part of our Time to publick Acts of Religion. The Jews, by divine Appointment, conſecrated the ſeventh Day of every Week to religious Uſes, and the very Terms of the Inſtitution ſhew us that the Almighty deſign'd it as a Mark of his choſen People, who thus acknowledged and declared themſelves the Servants of that God, who created the World in ſix Days, and is ſaid to have reſted the ſeventh. This is farther evident from the expreſs Words of the divine Legiſlator in another Place, where he commands the Children of *Iſraël to keep his Sabbath, becauſe*, ſays he, *it is a Sign between Me and You in your Generations, that you may know I am the Lord, who ſanctify You.* We have the Authority and Practice of the Apoſtles for transferring the Obligation of religious Worſhip from the ſeventh to the firſt Day of the Week, which had been conſecrated by our Saviour's Reſurrection, and thus keeping one Day in every Week in Honour of that Myſtery, which was the Seal of our Redemption. It is worth

Exod. 31. 13.

while to obſerve in this Place the Concurrence of almoſt all who own the Name of *Chriſt* in transferring the Obligation of the Sabbath to the firſt Day of the Week, 'though we have no Command or Direction for ſo doing in the Scripture; a ſufficient Proof that the common Senſe of Chriſtians declares for the divine Authority of Tradition; for nothing leſs than a God could diſpenſe with the divine Precept for keeping the ſeventh Day holy; ſo that the Practice of the Chriſtian World ſuppoſes ſomething deliver'd by our Saviour for the Uſe and Direction of his Diſciples, which, though it makes no Part of the written Word, is yet equally obligatory. It was on
Act. 2. 1. this Day that the Apoſtles were aſſembled when the holy Spirit deſcended on them in a viſible Manner to qualify them for the Converſion of the World. On the ſame Day, about twenty five Years after our Lord's Reſurrection, we
c. 20. 7. find the Chriſtians aſſembled at *Troas* for the ſolemn Worſhip of God, and
1. Cor. *breaking Bread*, which all Commentators underſtand of the Euchariſt; and
16. 2. St. *Paul*'s Directions to the Faithful at *Corinth* concerning the charitable Collections for the Relief of the indigent Members of the infant Church plainly ſuppoſe the firſt Day of the Week ſet apart for their religious Aſſemblies.
Rev. 1. 10. St. *John*, who receiv'd his Inſtructions from Heaven for penning his Revelation on this Day calls it *The Lord's Day*, as a Term then well known among the Diſciples of *Jeſus Chriſt*, and uſed in all ſucceeding Ages of the Church. St. *Juſtin* Martyr, who flouriſhed in the Middle of the ſecond Century, has left us an inconteſtable Proof of the Practice of thoſe early Times on this Article in his Apology preſented to *Antoninus Pius*. *On the Day*, ſays that holy and learned Man, *dedicated*, by the Pagans, *to the Sun all who live either in Town or Country meet in one Place; where the Writings of the Prophets and Apoſtles are read; after which he who preſides in the Aſſembly makes a Diſcourſe to the People to exhort them to practiſe what they have heard. We then riſe up, pray, offer Bread, Wine and Water, which are diſtributed to the Congregation, when conſecrated, and ſent to the Abſent by the Hands of the Deacons. Before we leave the Place, the Rich make a Collection for the Relief of Orphans, Widows, and other diſtreſſed Perſons, which is lodged in the Hands of the Prieſt. We have choſen* Sunday *for this Uſe, becauſe it was the Day on which God began the Creation of the World, and that on which our Lord* Jeſus Chriſt *aroſe from the Dead.* *Euſebius*, b. 2. c. 26. tells us, that S. *Dionyſius* Biſhop of *Corinth*, who lived about the ſame Time, wrote a Treatiſe *on the Lord's Day*. Theſe Authorities are ſufficient to remove the Objection made by ſome from the ſame Hiſtorian's Life of *Conſtantine* the Great, b. 4. c. 18. whom they make the firſt Inſtituter of the Lord's Day; and it will appear to any who will peruſe that Paſſage

Paſſage that the Emperor did no more than publiſh an Edict for the ſtrict and regular Obſervation of a Day, which he found held holy among Chriſtians. Toward the Cloſe of *Conſtantius*'s Reign the Council of *Laodicea*, Can. 29, directed the reſting from Labour on this Day, if poſſible. About a hundred Years after, the Emperor *Leo* publiſhed an Edict forbidding all Proceedings in Courrs of Judicature on *Sunday*; and at the ſame Time prohibiting all Debauchery, the Uſe of the Theatre, and publick Diverſions on the Lord's Day, under Pain of loſing their Employments, and Goods. From that Time the Day devoted to the Worſhip of God was obſerved with a rigorous Exactneſs, wherever the Name of *Chriſt* was known. St. *Theodore*, Archbiſhop of *Canterbury* in the VII Century, made ſeveral uſeful Regulations for the Church of this Iſland; and among the reſt order'd, *Capitul.* 7. and *Pænit.* c. 44, that the Lord's Day ſhould be obſerved in *England* in the Manner he had ſeen practiſed in the Eaſt, where he had ſpent ſome Years. Purſuant to that holy Prelate's Directions, our Anceſtors were not to put to Sea, ride, or travel in any Manner, unleſs to Church.

Ceſſation from Labour, or ſervile Works is not all that is neceſſary for the Sanctification of the *Lord*'s Day. We have already ſeen how the Chriſtians of the firſt Ages employ'd themſelves in their publick Aſſemblies; we are here to add that Faſting was not allow'd on that Day, becauſe dedicated to a joyful Myſtery, as may be ſeen in *Tertullian de Corona.* c. 3, who repreſents that Practice as unlawful and wicked, probably becauſe it ſeem'd to favour thoſe Hereticks who denied our Lord's Reſurrection, or inferr'd ſome Remains of Paganiſm, and a ſuperſtitious Honour for the Sun; for when thoſe Reaſons could not be ſuſpected, Faſting on *Sundays* was not thought Criminal, as appears from the Conduct of the Fathers of the Deſart. The ſame Author ſpeaks of ſtanding at the Time of Prayer on *Sunday* as a Practice univerſally receiv'd in the Church to expreſs the Joy of that Day, and repreſent our being riſen with *Chriſt*. This Ceremony received a Sanction from the Council of *Nice*, which Can. XX, order'd it to be univerſally obſerved on *Sundays* and the Space between *Eaſter-Day* and *Whitſunday*.

It is very convenient to obſerve in this Place that while the Church prohibits moſt of our ordinary Employments on the Day conſecrated to the Service of God, ſhe has no Intention to preſcribe or encourage Idleneſs. Her Deſign in diſengaging us from what is at other Times allow'd to employ our Hands and Minds, is to give us full Liberty of conſecrating the whole Day either to publick or private Acts of Religion. If ſome Diverſions are thought proper and even Neceſſary on this Day, great Care ſhould

be taken in the Choice of ſuch as are not inconſiſtent with the Spirit of the Day, render the Mind incapable of Attention to it's neceſſary Duties, or give Scandal to our Neighbours. But it is to be hoped few of our Readers will imagine they acquit themſelves of the Obligation of this Weekly Feſtival by half an Hour's Preſence in the Place of Worſhip, and that this Compoſition with Heaven purchaſes them the Privilege of devoting the reſt of that ſacred Day to their Pleaſures, or employing the Leiſure it allows them in Idleneſs, Drunkenneſs and other Criminal Exceſſes.

ADVENT.

THE Church begins her holy Year with *Advent*, a Term which in its utmoſt Latitude ſignifies the ſame as *the coming of our Saviour*; but in this holy Seaſon ſeems reſtrain'd to ſignify his coming in the Fleſh, or his Nativity. As the whole Syſtem of Chriſtianity turns on the two important *Advents*, or Comings of the Son of God, the one as a Saviour, the other as a Judge, our holy Mother begins this ſtated Time of Preparation for the Birth of *Jeſus Chriſt* with propoſing to her Children the Terrors of the laſt Day, intimating to us in the Goſpel of the firſt *Sunday* of *Advent*, that 'though in the approaching Feſtival we are to conſider our Saviour lying in a Manger, ſurrounded with all the Infirmities of Infancy, and born to every Calamity of human Nature, yet the Day will come when we ſhall behold him in the full Glory of the Divinity and inveſted with the dreadful Character of a Judge; ſo that if we would reap any Advantage from the Incarnation of our Redeemer, we are to endeavour to be well prepar'd for his ſecond coming, which will be deciſive of our Fate to all Eternity. To the ſame Purpoſe St. *Paul* in the Epiſtle of the ſame Day calls on us to awake out of the Lethargy of Sin, caſt away the Works of Darkneſs, conſider our Salvation as the only thing worth our Concern, and walk worthy of our Profeſſion, or, in the Language of the Apoſtle, *put on Jeſus Chriſt*, which is done when all the Motions of the Heart are form'd by that divine Saviour, and our Inclinations regulated by his known Will. The Preparation, therefore, which we are to make for the approaching Feſtival, and what only can render the Day of Judgment tolerable to us, is to acquire ſuch Virtues as *Chriſt* has recommended as the diſtinguiſhing Marks of his true Diſciples, and which will engage him to own and receive us when he ſhall diſplay all the Terrors of his Juſtice, and the Glories of his Kingdom. For this Reaſon the Goſpel for the ſecond

Luk. 21. 23.—33.

Rom. 13 11.—14.

Sunday

Sunday in *Advent* declares those only bless'd *who shall not be scandalized at Jesus Christ.* This is a Lesson of Humility, Poverty of Spirit, Contempt of the World, Disinterestedness, and all those Vertues which proved an Occasion of Scandal to the perverse *Jews.* Humility, and a Love of Truth, comes a second Time recommended by the Example of St. *John Baptist* in the Gospel for the third *Sunday* in this holy Season; where we find he declined all the honourable Titles, which seem'd, as it were, press'd on him by the *Jews,* at a Time when his Preaching and austere Life had prepared the Minds of several to receive him as the expected *Messiah.* On the fourth *Sunday* the holy *Baptist* calls on us to do Penance, prepare a Way for God in our Hearts by an entire Reformation of our Lives, which consists chiefly in reducing every proud and arrogant Thought, *every Mountain and Hill shall be levell'd,* and filling every Vacancy with something good and commendable, *every Valley shall be fill'd up.* These are the Instructions which the Church seems to offer in her publick Office during the Time of *Advent.*

Matt. 11. 2.—13.

John 1. 19.—28.

Luke 3. 1.—6.

The Institution of *Advent,* as it only signifies a devout Preparation for celebrating the Nativity of *Jesus Christ* according to the Flesh, is probably as antient as the Feast of *Christmas.* But it is not very easy to shew that either the Manner of making this Preparation, or it's Extent were regulated in the five first Centuries; and it is observable, that the very Name of *Advent* is not to be found earlier than the seventh Age of the Church. The first Time we meet with any set Number of Days regularly observed as Fasts preparatory to *Christmas,* is after the Middle of the fifth Century, when, as St. *Gregory* of *Tours,* Hist. b. 10, c. 31 tells us, St. *Perpetuus* Bishop of that City, order'd the Observation of three Days every Week from the Feast of St. *Martin* to that of our Lord's Nativity. This Regulation was enforced for all *France* in the Council of *Macon,* held in the Year 581, and was universally receiv'd in that Country in the seventh Century. If we may be allow'd to form a Judgment of the Extent of *Advent* by the publick Offices appointed in several Churches on that Occasion, we shall find it sometimes consisted of two, and sometimes of three, five, and even six Weeks. This Difference is gather'd from the antient Sacramentaries of *Rome, France,* and *Spain*; but the general Practice now declares for an *Advent* of four Weeks, or at least four *Sundays.* It appears from several unquestionable Authorities, particularly the Council of *Macon* already quoted, and Pope *Nicholas*'s Answer to the converted *Bulgarians,* that the holy Time of *Advent* was usually observed in former Ages as a Time of Fasting, Prayer, and Penance, though we cannot find any absolute Precept to enforce this Practice; and we have

still

ſtill ſome Traces of this Cuſtom in the Rules of ſeveral Orders of Religious, which have made that an Obligation in their reſpective Orders, which their pious Inſtitutors found the common, though voluntary, Practice of the Church.

EMBER-DAYS.

THE Ember-Days, according to the Courſe of the Church Offices, occurring firſt in *Advent*, we could not but think this the moſt proper Place to treat of thoſe ſolemn and ſtated Faſts. Some have been of Opinion, that the Church in this Inſtitution deſign'd to copy the Example of the Synagogue, which regularly obſerved four Faſts in a Year, *viz.* in the fourth, fifth, ſeventh, and tenth Months; which will go a great Way in proving this Piece of Diſcipline to be of Apoſtolical Tradition; for it is much more probable that thoſe firſt Founders of Chriſtianity, who were originally *Jews*, ſhould have communicated ſome of the Cuſtoms of that People to the Church, than that the ſame ſhould be done by later Paſtors. St. *Leo* in his fourth Sermon, ſpeaks of it as a common and receiv'd Opinion in his Time, that the ſolemn Faſt of the Tenth Month, or *December*, is derived from the *Jews*: And in his ſecond Diſcourſe on the *Faſts in Whitſun-Week*, he ſays they are of Apoſtolical Tradition. The ſame holy Father, in his eighth Sermon *on the Faſt of the tenth Month*, makes expreſs Mention of four ſtated Faſts, *viz.* one in *Lent*, for the Spring; a ſecond in *Whitſun-Week*, for the Summer; a third in *September*, for the Autumn; and a fourth in *December*, for the Winter, that every Seaſon of the Year may be ſanctified by that holy Practice. From which it is evident, that the Faſts *of the four Seaſons* were well eſtabliſhed, at leaſt at *Rome*, in the fifth Age.

Zac. 8. 19.

The Ordination of Miniſters for the Uſe of the Church is the moſt ſolemn and conſiderable Office performed in *theſe four Seaſons*. In the firſt Ages of Chriſtianity the Ordinations were not fixt to any particular Day: but as this auguſt and venerable Ceremony was to be performed by the Biſhops in the Preſence of their People, it was uſually done on Feſtivals, and ſuch Days as were appointed for their religious Aſſemblies. In St. *Leo*'s Time *Sunday* was the common Day; and it is the Opinion of ſeveral that Pope *Gelaſius*, who lived about fifty Years after that Saint, was the firſt who ſettled the Ordinations on *Saturday* in *Ember-Week*. He does, indeed, declare, in his ninth Epiſtle, that Prieſts and Deacons ought not to be ordain'd but on the ſaid *Saturdays*, and that in the Middle of *Lent*; but this rather infers that he found

found that Diſcipline eſtabliſh'd in the Church, when he was promoted to St. *Peter*'s Chair, and was reſolved to maintain and enforce it; for the Letter here quoted is addreſs'd to the Biſhops of *Lucania*, *Samium* and *Sicily*, whoſe Dioceſes had ſuffer'd much from the Troubles of *Italy*, and wanted a regular Set of Inſtructions concerning the Diſcipline of the Church: and any one, who will be at the Trouble of reading the whole Piece, will eaſily ſee it was written rather with a View of reviving what was loſt, or much decay'd, than making any new Eſtabliſhments in thoſe Countries. Theſe Days are, in our Language, call'd *Ember-Days*, from *Ember*, i. e. Aſhes uſed as an Expreſſion of Humiliation, as mention'd in our Account of *Aſh-Wedneſday*.

The Spirit of the Church at theſe ſtated Times is to engage all her Children in Prayer, Faſting, and ſuch other good Works as may prevail with the Almighty to provide the Flock of *Jeſus Chriſt* with able and virtuous Paſtors; ſo that inſtead of laughing at the Ignorance of ſome already engaged in the Miniſtry, or reflecting on the Conduct of ſuch of them as really diſgrace their Character, let us beg of God the Reformation of the latter, and Illumination of the former, and offer our fervent Petitions to Heaven, that the Biſhops may be directed in the Choice of ſuch as are to be promoted to Holy Orders, and that none may enter on the weighty Obligation of the ſacred Character, but ſuch as are reſolved to act up to and teach the Maxims of the Goſpel; ſuch as have learnt true Chriſtian Morality from thoſe inexhauſtible Fountains, Scripture and Tradition; and whoſe Lives will prove a moſt powerful Perſuaſive to the Practice of what they teach.

SEPTUAGESIMA SUNDAY.

EASTER-DAY is not only the Centre, but alſo the Rule of all the other Feaſts, of the Year, except that of *Advent*. As *Septuageſima* Sunday is the firſt Term of thoſe which preceed that great Solemnity, the Church on that Day begins to read the holy Scriptures in her publick Office. The Word uſed to expreſs the Day of which we are now ſpeaking, ſeems literally deſign'd to ſignify the 70th Day of ſome Space of Time either before or after the great Feſtival; and this Explication has been given by ſome Writers of no ſmall Credit in the World. But as there are conſiderable Difficulties in the ſeveral Ways of ſupporting that Explication, we ſhall wave the

Enquiry,

Enquiry, and obſerve, that the Church in anticipating the holy Time of *Lent*, deſigns to lead us on by proper Degrees to the Celebration of the great Myſteries of our Redemption. The Leſſons uſed in the Breviary this Week contain an hiſtorical Account of Man's Creation and Fall; and the Epiſtle and Goſpel uſed in the Miſſal inſinuate the Difficulty of being ſaved. The former is taken from the Book of *Geneſis*; the latter from the Goſpel, and St. *Paul*'s ſecond Epiſtle to the *Corinthians*.

Gen. 3. Our firſt Parents had not been long in Poſſeſſion of the Paradiſe which God had planted for their Uſe, when the Apoſtate Spirit, who had forfeited his Happineſs for ever, employ'd his infernal Arts to decoy Man into the ſame State of Miſery to which he was juſtly ſentenced. In this View he attack'd the Woman, and by vile Miſ-repreſentations of the Almighty's Deſign in guarding the forbidden Fruit from her Touch, prevailed with her to exchange her Happineſs for the ſhort liv'd Pleaſure of gratifying an unreaſonable and rebellious Curioſity. Thus corrupted *Eve* invited her Huſband to ſhare in the Guilt, and found him complaiſant enough to incur the divine Diſpleaſure by a Violation of the ſtrict Command he had received.

Rom. 5. 12. Thus, as the Apoſtle ſays, *Sin entered into the World, and Death by Sin.* The Effects of this Sin deſcended to the whole Poſterity of the Offenders; ſo that as all Men ſinned in *Adam*; Death, the Puniſhment of his Diſobedience, is the Inheritance of all his Children. All the Knowledge our firſt Parents received from the late unhappy Action was that of their own Miſery. Struck with Shame and Confuſion at the Change he began to experience in himſelf, *Adam* endeavour'd to ſcreen himſelf from the Eyes of his offended Creator, who, to make him ſtill more ſenſible of his Miſery, aſk'd him that ſhocking Queſtion, *Adam, where are You?* that is, to what a wretched State has your Tranſgreſſion reduced you? where is now that Knowledge and Godlike Perfection which the Devil made you expect from eating the Forbidden Fruit? *Adam, where are You?* His Apology for endeavouring to hide himſelf was a freſh Proof of his Guilt; for Nakedneſs could produce no Shame, while attended with Innocence. Finding himſelf diſcover'd, he hoped he might be excuſed by alledging that his Wife had deceived him; but this too became a freſh Argument againſt him, who ought to have preferred the divine Command to all other Conſiderations. *Eve* inſinuated in like Manner, that her Fault was more the Effect of Surprize, than a deliberate Deſign of offending God; but the Being, who had furniſhed both her and *Adam* with Power ſufficient to ſtand their Ground againſt the

moſt

moſt artful Inſinuations, rejected their Plea, put them in mind of their Original, and ſentenced them to the Duſt, from whence they were taken.

Hence we are to date all the Miſeries, under which we groan at preſent, and the Apprehenſions of worſe hereafter. But the divine Mercy interfered in Favour of fallen Man, even while the Almighty was pronouncing the Curſe due to his Diſobedience; and gave him an Aſſurance of Redemption and Reconciliation with his Creator. This gracious Promiſe was fulfill'd in the Perſon of *Jeſus Chriſt*. Our Redeemer has appear'd as a ſecond *Adam* to ſave the Deſcendents of the former: Death, introduced by Sin, had reign'd without Controul four Thouſand Years, and much the greateſt Part of the World were Slaves to Idolatry. The Price of our Redemption being paid on Mount *Calvary*, Man was now once more empower'd to purſue his chief Good, and repair the Damage his Nature had ſuffer'd in his firſt Parents. This is our happy Situation upon receiving the Sacrament of Regeneration, which reſtores us to the Privileges of Children of God. Thoſe who have the Misfortune to incur the divine Diſpleaſure after their Adoption, are in the approaching Time of Mortification call'd on to expiate their Sins by Penance; and even the Innocent are exhorted to Penance as a good Preſervative againſt Sin. But, to humble us more effectually, and inſpire us with a Diffidence of our Endeavours toward the Recovery of the State we have loſt by Actual Sin, and teach us to rely on God's free Grace, both the Epiſtle and Goſpel of this Day are calculated to enforce that great and dreadful Truth, That *many are call'd, but few choſen.*

Rom. 5. 14.

In this Day's Epiſtle, St. *Paul* compares the Chriſtians in Purſuit of eternal Happineſs to a Number of Men who enter the Liſts together, each contending for a Prize due to the Victor. Conſidering how many are engaged in the Conteſt, and that only one of that Company can carry off the Reward of his Labours, he proceeds to obſerve what is uſually preſcribed to ſuch as run on thoſe publick Occaſions, in order to enforce the Neceſſity of proper Endeavours and Qualifications in the Chriſtian Race. Abſtinence from every Thing that may impede their Courſe is here mention'd as the common Practice of thoſe who propoſe no other End of their Labours than to gain a temporary Reward, and an Honour which ſubſiſts only in the Opinion of Men; and then the Apoſtle concludes, that our Endeavours after an eternal and incorruptible Crown ought to be more vigorous, becauſe our Views are infinitely more noble, and our Recompence eternal and incorruptible: a Conſideration that ſhould rouſe indolent and lazy Chriſtians, and put them on acting conformably to their Principles: for nothing but Want of Faith or Indifference

1 Cor. 9. 24. & c. 10 to v. 5. incl.

to their grand Affair can make them expreſs ſo little Concern for Eternity, while every Proſpect of temporal Intereſt is capable of engroſſing their Thoughts, animating them with indefatigable Vigour in the Purſuit, and prevailing with them to renounce their Eaſe, expoſe themſelves to Dangers, and face Death with Intrepidity. The Apoſtle propoſes his own Example to the *Corinthians*, and aſſures them that he had the End of his Race always in View, did not waſte his Strength in beating the Air, but while he was employ'd in preaching to others, took Care of his own Salvation. On which Occaſion we may obſerve that, 'though labouring for the Spiritual Good of others is a commendable, and even neceſſary Action, the Order of Charity directs us to begin with ourſelves, mortify our own Paſſions, teach the Motions of Nature to obey thoſe of Grace, and ſubject the whole Man to God. Thus ſays St. *Paul*, *I chaſtize my Body, and bring it into Subjection, leſt, while I preach to others, I become a Reprobate.* The Apoſtle goes on to illuſtrate the Point in Hand by obſerving that the *Jews* in their Journey toward the holy Land all enjoy'd the ſame Privileges, and were all under the Conduct of the ſame Perſon, and yet but two of that prodigious Number, which left *Egpyt*, reached the promiſed Land. As *Canaan* was a Type of our Heavenly Country, the Compariſon and Inference deſign'd by St. *Paul* are too obvious to need Explication.

Matt. 20. 1. The Goſpel of this Day preſents to our Conſideration the different Manners in which we are call'd to the Service of God, the ſeveral Times in which that Vocation is declared and the Terms on which our Salvation depends. We here find the Maſter of the Vineyard promiſing the ſame Wages to all, who would engage in his Service; but then they were to work from the firſt Moment of their Vocation 'till the Concluſion of the Day. The Life of a Chriſtian therefore is a Life of Labour, i. e. ſuch as conſiſts chiefly of ſerious Thoughts and Actions; from which any Man may judge what is the Caſe of ſuch as ſpend their whole Time in uſeleſs Diverſions, idle Amuſements, and an induſtrious Thoughtleſsneſs. No Age, or Diſtemper can diſpenſe with our labouring in the Vineyard, or taking Care of our Souls; a Work, which may be carried on with Succeſs, when we have nothing but our Heart to offer to our Creator. For Want of this Conſideration great Numbers miſcarry, or, in the Language of our Bleſſed Redeemer, *Many are call'd; but few choſen.*

SEXAGESIMA SUNDAY.

THE Name of *Sexageſima* has been canvaſs'd in the ſame Manner as that of *Septuageſima*; but both the Meaning and Time of it's Inſtitution being uncertain, we proceed to ſpeak of the Spirit of the Church on this Day, as contain'd in her publick Offices.

The Leſſons in the Breviary for this Week give us an Account of the Flood, and the re-eſtabliſhing of Mankind after it. When the Waters of the Deluge ſubſided, and left the Earth once more fit for Habitation, it became fruitful by the Labour of *Noah*; from which we may infer the Neceſſity of cultivating our Hearts; and the Goſpel of this Day repreſents to us the different Succeſs of the divine Seed the Word of God, according to the different Soil on which it is caſt. If, then, the Heart is corrupted by Paſſions which harden it, and make it proof againſt the Word of God; or choaked with Thorns which hinder the Growth of the divine Seed; or expoſed to every rambling Thought and Temptation, which may take off our Attention to and Concern for the divine Admonitions, or hinder us from correſponding with the Grace of God, the Miſcarriage will be juſtly imputed to us, ſince the Barrenneſs of our Souls proceeds from our Negligence, Obduracy, or wilful Diſſipation. As our Bleſſed Saviour has been pleas'd to explain the Parable before us, we refer our devout Readers to that excellent Maſter. Luke 8. 4—15.

The *Corinthians* had been ſeduced by ſome falſe Teachers, who undertook to maintain that it was neceſſary to obſerve the Law of *Moſes*; and, under the Pretenſe of conſulting the ſpiritual Good of their Neighbours, had drawn conſiderable Sums from them, and behaved themſelves in a haughty imperious Manner among them. The *Corinthians* were unhappily credulous, and conſequently an eaſy Prey to enterpriſing and deſigning Men. St. *Paul* in this Day's Epiſtle undertakes to diſabuſe the miſtaken *Corinthians*, and give a juſt Idea of his Miniſtry and Character, which he performs in a Manner that deſerves our Attention. In Order to recommend himſelf moſt effectually to that People, he waves every thing that could be ſaid to his own Advantage; and, what ſeems ſtrange, is ſilent as to the Miracles which God had perform'd by his Hands, 'though ſo many irrefragable Proofs of the Authority and Dignity of his Miſſion. But in Reality nothing could be better choſen on this Occaſion than an Account of his Sufferings in the Execution of the Miniſtry, which naturally ſuggeſt this Concluſion, that the Man who had expoſed himſelf to all the Hardſhips there enumerated, and was even glad of being thought worthy to ſuffer in the Diſcharge of his Commiſſion had a more 2 Cor. 11. 19. and 12. to 9. v. incl.

generous and diſintereſted Concern for the Souls of his Neighbours than they who but too viſibly ſought their own private Intereſt under the ſpecious Pretence of reforming the Doctrine already deliver'd. The whole Glory and Satisfaction which St. *Paul* enjoy'd was founded, as he himſelf expreſſes it, in his own Infirmities; by which Term he lets us know that he meant not only the great Variety of Dangers and Difficulties through which he had paſs'd, but alſo that mortifying domeſtick Adverſary, which he ſtiles the *Angel of Satan*. In all which we have an admirable Leſſon of Humility, and may obſerve in this Place the wide Difference between the divine Writers, and thoſe fulſom Panegyriſts, who pleaſe only ſuch as prefer a pompous and ſurprizing Romance to a plain true Hiſtory. The Frailties, Stupidity, Cowardice, Apoſtaſy, and other Vices of the firſt Founders of our holy Religion are recorded with an edifying Simplicity, which keeps us from deſponding at the View of our own Faults and Imperfections, while thoſe who had rather amaze and tranſport than inſtruct, draw their Figures ſo much larger than the Life, that the Generality of Mankind, comparing the Piece with what they ſee in themſelves, deſpair of ever coming up to the Copy, and give over Religion as impracticable, merely out of Ignorance of what is expected at their Hands.

QUINQUAGESIMA SUNDAY.

THE ready Obedience of the Patriarch *Abraham* is the important Leſſon which the Church teaches us this Day in the Leſſons of her Office. The only Proof we can give of our loving God above all things, is to prefer his Commands to all other Conſiderations, and leave all that is dear, engaging, or delightful, when he calls. *Abraham* quits his Country and Relations, and puts himſelf under the Conduct of the Almighty, without enquiring into the Length of his Journey, or the Place and Manner of his future Settlement; an excellent Inſtruction for us to depend cheerfully on the divine Providence, when we are once aſſured which Way our Duty calls us, and be deaf to all the Inſinuations of Fleſh and Blood, 'though diſguiſed with the ſpecious Appearance of Prudence, and mature Deliberation.

As the whole Duty of Man conſiſts in Charity, i. e. the Love of God for his own Sake, and that of our Neighbour for the ſake of God, the Church continues the ſame important Leſſon in her Epiſtle for this Day; and aſſures us by the Mouth of St. *Paul* that the moſt extraordinary Qualifications are trifling

trifling and empty, and the moſt generous Acts of Beneficence, and ſeeming Concern for our Neighbour of no Value, when not accompanied by, and animated with Charity. Here we ſee that ſeveral Actions which uſually paſs for the moſt exalted Charity in the common Language of the World, are reduced to nothing, and may even turn to our Prejudice when done on Motives of Pride, Vanity, Oſtentation, or merely to engage the Affection of the Perſon, in whoſe Favour they are perform'd. In Order therefore to make our Actions ſuch as will ſtand the Teſt of the divine Examination, we are to take a View of Charity, ſo far as it regards our Neighbour, as deſcribed by St. *Paul* in the Sequel of this Day's Epiſtle. 1 Cor. 13 v. 1—13

As our Obligation to mortify the Fleſh in the approaching Time of Penance ariſes from our Guilt, which was the Cauſe of our Saviour's dying on the Croſs, the Church this Day propoſes the Sufferings of *Jeſus Chriſt* to our Conſideration, as a ſtrong Motive for entring ſeriouſly into the Spirit of *Lent*. It appears from our Lord's Prediction concerning his Treatment at *Jeruſalem* that Death was always before his Eyes; from whence we are to conclude that ſuch as are conſtantly taken up with the Pleaſures and Follies of this World, and ſcarce ever allow Death one ſerious Thought, are not worthy to be call'd his Diſciples. Chriſtians are not only to think of the Death of *Jeſus Chriſt* and the End of their own Lives; but likewiſe conſider themſelves under an indiſpenſible Obligation to *die Daily*, according the Language of St. *Paul*, i. e. diſengage themſelves from the World, and by making every Day ſome new Step toward a total Seperation from, and Indifference to it's Enjoyments, bring their Souls to ſuch a State in this Life, as may make the Death of the Body eaſy and comfortable. Luke 18 v. 31—43.

ASH-WEDNESDAY.

WE ſhall have Occaſion to ſpeak of the Addition of this and the three following Days to *Lent*, when we come to treat of that ſolemn Faſt. All we are to obſerve here is that all the Churches in the Weſt, except that of *Milan*, reckon *Aſh-Wedneſday* the firſt Day of *Lent*. Upon this Eſtabliſhment it was thought neceſſary to appoint Prayers and Ceremonies ſuitable to the Occaſion, and particularly expreſſive of the Manner in which the primitive Church admitted her Children to Penance. This Day, therefore, was ſet apart for initiating ſuch Sinners in a Courſe of publick Mortifications as were to be reſtor'd to Communion at the following *Eaſter*. The Prieſts heard their Confeſſions,

feſſions, cloath'd them with Sackcloth, ſtrew'd Aſhes on their Heads, ſprinkled them with Holy Water, and repeated the ſeven penitential Pſalms over them, as they lay proſtrate on the Earth. In the Equipage already deſcribed, and bare-footed, they walk'd in Proceſſion, and were not admitted into the Church again till *Maundy Thurſday*, on which they receiv'd Abſolution.

At firſt only ſuch as had given Scandal by publick and enormous Crimes were treated in this Manner; but in Proceſs of Time Perſons of the ſtricteſt Piety, conſidering the general Obligation of doing Penance, ſhared thoſe publick Marks of Humiliation; ſome of which are now become the ſtanding Ceremonies of the Church, eſpecially that of putting *Aſhes* on our Heads, from which the Day receives its Name in ours and other Languages. This Practice was derived to the Chriſtians of the firſt Ages from the *Jews*; and the
Job 2. Example of *Job*'s Friends is a Proof that this Mark of Sorrow and Affliction was not peculiar to the Children of *Iſrael*. It is evident, from *Tertullian*'s Treatiſe *Of Penance*, and St. *Cyprian*'s Book *Of thoſe who fell*, that Sackcloth and Aſhes were in the moſt early Times of Chriſtianity made uſe of as exterior Marks of Penance, according to the eſtabliſh'd Canons of the Church.

The Practice of receiving Aſhes from the Hands of the Prieſt on this Day became general in the eleventh Century; for *Rupert* Abbot of *Duytz*, who wrote towards the Beginning of the twelfth, obſerves, in his Treatiſe, *Of the divine Offices*, b. 4, c. 10, that the Church then uſed that Ceremony, and at the ſame Time put her Children in mind of their Origin and End, with the Words of God to *Adam*, when driven out of Paradiſe.

Joel 2. v. 2. God, who has afforded Sinners Room for Repentance, and Means for returning to his Favour, invites and preſſes them in this Day's Leſſon to prevent the Terrors of the laſt Day by a ſeaſonable and hearty Penance, which conſiſts in the Converſion of the Heart, Faſting, and Tears. The Church, having thus employ'd the Words of the Prophet *Joel*, to let us know, that the Value of our Faſts, and Sincerity of our Penance do not conſiſt in the bare exterior Practice or Appearance of Sorrow, gives us the ſame Leſſon from
Matt. 6. v. 16. the ſacred Mouth of our Redeemer in the Goſpel of this Day.

LENT.

It's Inſtitution, and different Number of Days.

FASTING in general comes ſufficiently enforced and recommended by the divine Commandment, and the Practice of ſeveral in the Old Teſtament,

ment, and is particularly authorized by the Example and Precepts of the Author of the New. But, though the *Lenten* Faſt is really as old as the Goſpel, becauſe our Lord's publick Miniſtry was preceded by a Faſt of forty Days, and as many Nights, we cannot pretend to make it appear that his Example was then an inviolable Law for all his Diſciples. We neither find that he repeated that Obſervation in the ſucceeding Years of his Life, or gave any formal Command for that Practice. On the contrary, it is certain the Apoſtles did not faſt during their Maſter's Life-time; for this gave Occaſion to the Complaint of the *Phariſees* and St. *John*'s Diſciples, who urged their own Example as a Title of Preference; and the Apology which our Lord made for the Conduct of his Diſciples in that Particular ſhews us that he did not think proper to oblige them to faſt while he, their Bridegroom, was among them. But, ſince *Jeſus Chriſt* expreſly ſays they ſhould faſt, *when the Bridegroom was removed from them*, we have no Room to doubt of the Practice of the firſt Ages of Chriſtianity in this Point; eſpecially ſince we find Faſting and Prayer join'd together in *the Acts of the Apoſtles*, and recommended by St. *Paul*.

Luke 5. Matt. 9. Marc 2.

Acts 13. 2, 3. & 14. 22. 1 Cor. 7. 5.

The Obſervation of a forty Days Faſt is by St. *Jerom*, Ep. 54, ſuppoſed to be of Apoſtolical Tradition; and it appears from the fifth Canon of the Council of *Nice*, that in the fourth Century the *Lenten* Faſt was well eſtabliſh'd both in the *Eaſt* and *Weſt*. But it is much more eaſy to prove the Antiquity of a ſtated Faſt before *Eaſter*, and the Neceſſity of obſerving that religious Inſtitution, than to fix the Number of Days of which it was compoſed. St. *Irenæus*, as we learn from *Euſeb.* b. 5, c. 24, writing to Pope *Victor* on the different Manners of keeping *Eaſter*, obſerves to him, that he is not to be ſurprized or ſcandalized at that Diſagreement, ſince there was, at that Time, much more Variety in the Affair of *Lent*: *Some*, ſays that holy Prelate, *think it ſufficient to faſt one Day, others two, and a third Sort extend that Obligation to a larger Number of Days; while ſome keep forty Hours conſecutively*, i. e. from the Death of *Jeſus Chriſt* till his Reſurrection. St. *Irenæus* adds, that *this Diverſity is of a very early Date*. The Truth is, all the Faithful were agreed on the Neceſſity of preparing for the Solemnity of *Eaſter* by a ſolemn and rigorous Faſt; but there was not then the ſame Uniformity of Sentiments concerning the Extent of it. The publick and univerſal Faſt of the Church being unanimouſly placed before the Feaſt of our Lord's Reſurrection, did not long remain confin'd to the two Days immediately preceeding that great Feſtival, but was firſt extended to the whole Week, to which was afterwards added a ſecond; a Limitation which probably regarded only

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ſuch as were not able to continue the Faſt to forty Days, which was the moſt common Term, though not preſs'd without ſome Exception, as appears from *Sozomen*, b. 7, c. 19, and St. *Chryſoſtom*, *Hom.* 16 *to the People of* Antioch. But St. *Leo the Great*, in eight ſeveral Diſcourſes, is ſo expreſs on the forty Days Faſt, that we have no Room to doubt of it's being the ſtanding Law of the Church of *Rome* in his Days.

Venerable Bede, who lived in the eighth Century, writing on the *Equinox*, tells us, that the *Italians* were in his Time divided on this Affair; that ſome of them faſted about three Weeks, others only one. But the moſt general Practice of the Churches of the *Weſt*, of *Africa*, and *Egypt* made their *Lent* conſiſt of ſix Weeks, which comprehend forty two Days of Abſtinence, but only thirty ſix Faſts; for the *Sundays* were always and every where excepted.

As the *Lenten* Faſt ſeems inſtituted in Imitation of that of our Saviour in the Deſart, in Proceſs of Time ſome devout Perſons, not ſatisfied with copying the great Example in ſo imperfect a Manner, and the *Greek* Schiſmaticks loading the *Weſtern* Church with Reproaches on that Subject, it was thought proper to begin *Lent* four Days ſooner. It appears from the thirty ſeventh *Capitulary* of *Theodulphus*, Biſhop of *Orleans*, in the Cloſe of the VIII Century, that *Lent* then conſiſted only of thirty ſix Days, which that Prelate calls the Tithe of the Year, after *Caſſian*, *Conf.* 21, c. 24, 25, 27; but *Ratramnus*, a Monk of *Corbey*, who wrote an Apology for the *Latin* Church againſt the Cavils of the *Grecians* after the Middle of the ninth Age, is very expreſs in mentioning the Cuſtom of extending the *Lenten* Faſt to forty Days, by taking in the four in Queſtion. This Regulation ſoon made its Way into the different Parts of the *Weſt*, and is univerſally received, except in the Church of *Milan*. It appears from St. *Auguſtin*, Ep. 54, that the *Thurſdays* in *Lent* were in ſome Places exempted from the general Obligation of Faſting; a Practice, which that Father does not undertake to cenſure, where it gave no Scandal. The *Greeks*, who never faſted on *Saturdays*, added another Week to make up the forty Days of *Lent*. In the Council in *Trullo*, 692, the *Eaſtern* Church order'd that the Euchariſt ſhould be conſecrated only on *Saturdays*, *Sundays*, and the Feaſt of the *Incarnation* or *Annunciation*, can. 52, which was the ſame Thing as if they had exempted thoſe Days from Faſting; for they were of Opinion, that the Joy which attends the great Sacrifice was inconſiſtent with the Sorrow which ſhould accompany Penance and Faſting. The *Latin* Church, on the ſame Motive, for ſome Ages transferred all the Feſtivals which fell in *Lent*; but, having ſince been perſuaded that the holy and ſpiritual Joy produced by the Sacrifice of the Maſs, in the devout Aſſiſtants

ſtants was very conſiſtent with penitential Sentiments and Practices, has admitted the current Feſtivals, and continued the Faſt without Interruption.

The Manner of keeping *Lent*.

THE Faſts of the primitive Church were very rigorous; and we hope it will not be diſagreeable to our devout Readers, if we give a particular Account of the Practice of the *Eaſtern* and *Weſtern* Churches in this Point. The moſt general Rule was to abſtain from Fleſh and Wine, and make but one Meal, and that in the Evening; for all Exceſs and Variety were ſuppos'd to deſtroy the Value of the Faſt. Some in the 4 Age confined themſelves to Bread and Water during the holy Time of *Lent*, which St. *Jerom*, in his Epiſtle to *Nepotian*, reckons the moſt rigorous Way of Faſting. St. *Auguſtin*, *againſt Fauſtus*, b. 30. c. 4, tells us in expreſs terms, that all who pretended to keep *Lent* in his Time, abſtained from Wine and Fleſh; and that even the Hereticks did the ſame, eſpecially the *Manicheans*, though on a ſuperſtitious Motive. St. *Baſil*, in his firſt Oration *Of Faſting*, tells us, that Abſtinence from Wine and Fleſh was the proper Characteriſtick of the Faſts of the Church, and bids his Hearers take Care that, if they did not content themſelves with Water on thoſe Days, they did not, with the rich Man in the Goſpel, deſire a Drop of the ſame Element in Hell. St. *Gregory Nyſſen*, in his Diſcourſe *on the Beginning of the Faſts*, allows only Legumes on Faſt-Days, with a moderate Quantity of Bread and Water, and inveighs againſt ſeaſoning Herbs, or uſing artificial Drinks, as agreeable to the Taſte as Wine. This was the Practice of *Cappadocia*, *Pontus*, and the reſt of *Aſia*, all *Lent*, and other Faſt-Days. St. *Chryſoſtom* aſſures us, that the Chriſtians of *Syria* were ſtill more rigorous; for *Hom. 5 to the People of Antioch*, he mentions ſome who ſpent the whole *Lent* without taſting Wine or Oil, and confined themſelves to Bread and Water; which appears to have been the Practice of *Paleſtine* in the fifth Century, from *Lucian*'s Account of the Diſcovery of St. *Stephen*'s Relicks.

It is certain, however, from the Hiſtory of the Church, that in the Middle of the fifth Age the Laws for Abſtinence in *Lent* were not ſo uniform and well eſtabliſhed, but that ſeveral People in ſeveral Countries obſerved it in different Manners. *Socrates* the Hiſtorian, b. 5. c. 22, tells us, that in his Time ſome abſtained from all living Creatures; others allow'd themſelves Fowls, pretending that, according to the *Moſaical* Account of the Creation, they were produced originally from the Water: while ſome lived on Fiſh

all *Lent.* According to the ſame Author, ſome eat only Bread during that penitential Seaſon. This Variety continued in the Church till toward the eighth Century; and the Learned are of Opinion that this Point of Diſcipline was not fix'd till the Year 692, when the 56th *Can. in Trullo* order'd one Method of keeping *Lent* to be obſerved in the whole Church, and forbid the Uſe of Eggs and Cheeſe during that Seaſon.

But while the Chriſtians in the firſt Ages differed about their Diet in *Lent*, they ſeem to have been perfectly unanimous in taking but one Meal a Day, and that toward Night. The Antients made uſe of the Terms *to dine* and *to faſt* as two Oppoſites; ſo that when S. *Auguſtin* ſpeaks of faſting, he expreſſes it by *not dining*; particularly in his thirty ſixth Epiſtle to *Caſulanus*. And St. *Gregory Nyſſen*, in his Oration already quoted, ſpeaking of ſuch as faſted unwillingly, ſays they thought the Days longer than uſual, and complained that the Sun moved too ſlowly. That this was the common Practice in the *Weſtern* Church in the Middle of the twelfth Age, is evident from St. *Bernard*'s third Sermon on *Lent*. The holy Abbot there obſerves to his Monks, that till then they had faſted alone till the ninth Hour, or three in the Afternoon, but that during that penitential Seaſon the Faithful of all Ranks and Denominations would join them in faſting till Evening. *Peter* of *Blois*, who died in *England* toward the Cloſe of the ſame Century, teſtifies that this Piece of antient Diſcipline was univerſally receiv'd and practiſed in his Time; for in his eleventh Sermon he has theſe remarkable Words; *On other Faſt-Days Maſs is not ſaid till after the ſixth Hour*, or Noon, *that Abſtinence may be continued to the ninth Hour; but in* Lent *the ſacred Office is deferr'd till after the ninth Hour, that the Meal may be deferr'd till after Veſpers.* St. *Thomas* of *Aquino*, in his *Theological Summary*, ſpeaks of the Confinement to one Meal in *Lent* as the ſtanding Law and conſtant Practice of the Church in the Middle of the 13 Century; but even then the Hour of eating was changed to three in the Afternoon, as appears from *Alex. Hales*, *part* 4, *q.* 103. In the next Age we find it fix'd to Noon; and in both theſe Alterations the Office of *Veſpers* was ſaid before the Meal, as is the Practice at this Day. It appears from *Alex. Hales*, *part* 3, *q.* 28, *memb.* 3, *art.* 3, that even in his Time the *Weſtern* Church eat but once on Faſt-Days.

The firſt Knowledge we have of a Permiſſion to drink on Faſt-Days, except at the Time of Meals, is from what is uſually ſtiled the *Maſter's Rule*, written toward the Cloſe of the ſeventh Century; in the twenty ſeventh Chapter we find the Monks allow'd to drink a ſmall Quantity of Wine and Water even on the Faſts of their Order; but then it was in the Evening, ſeveral Hours

Hours after their Meal; and this Allowance was not ſuppoſed to extend to the publick Faſts of the Church. This was never practiſed till the eighth Century among the *Benedictins*; and in the Beginning of the ninth a Council at *Aix la Chapelle* allow'd of drinking on Faſt Days, but that only in Caſe of ſome preſſing Neceſſity, ſuch as hard Labour, the Length of the Service, juſt before Complin, and at the Time when they read *Caſſian*'s *Conferences*; from which Practice what was then drank paſs'd under the Name of *Collatio*. The *Grecians*, indeed, gave themſelves more Liberty in this Point; but the *Latins* made no Addition to their *Collation* till toward the End of the thirteenth Age. We find from *Gerſon*'s *Moral Rules*, that in his Time it was cuſtomary to eat a ſmall Quantity of Comfitures or dried Fruit. This Permiſſion has receiv'd conſiderable, though gradual, Improvements; and the Generality of wiſe and learned Divines allow the Innocence and Security of conforming to the Cuſtoms of each reſpective Country in this Particular.

Extraordinary Faſts.

It may not be improper in this Place to entertain our devout Readers with ſome Examples of rigorous Faſts; which, though not propos'd as Rules for others, may yet convince us, that our Complaints of the Difference of Climates, Times and Conſtitutions are not ſo well grounded as we are willing to imagine, and that Nature is capable of bearing greater Auſterities, than we uſually think, when aſſiſted by the ſame Spirit of Penance, and ſupported by the ſame divine Grace, which carried Perſons of both Sexes, all Ages, Countries and Conſtitutions through ſuch Severities and corporal Mortifications, as we take the Liberty of ſuppoſing impracticable.

The *Therapeuts* of *Alexandria*, whom *Euſebius*, b. 2, c. 17, looks on as the firſt Chriſtians of that Country, and converted by St. *Mark*, lived often three, and ſometimes ſix Days together without eating; when they did eat, it was never till after Sun-ſet; and then their Meal conſiſted only of a ſmall Quantity of Bread and Herbs. This Practice was grown ſo common in the ſecond Age of the Church, that the Pagans took Occaſion to banter the Chriſtians on this Subject; for in the Dialogue called *Philopatris*, by ſome attributed to *Lucian*, the Profeſſors of our holy Religion are laugh'd at for what that Author thinks ſuperſtitious Faſts of an unneceſſary Length. In the fourth Age it was a uſual Thing to faſt above twenty four Hours together, and ſome extended the ſame to ſeveral Days; particularly in *Holy Week*, as appears from St. *Dionyſius* of *Alexandria*'s *Epiſtle to Baſilides*. This was the common Practice in the fourth Century, as we learn from St. *Epiphanius*, in his *Expoſition of the Catholick Faith*; but all this was left to the particular Devotion of the Faithful.

LENT.

When the Church enjoy'd Peace by the Converſion of the Emperors to the Chriſtian Religion, great Numbers diſcovered a commendable Ambition of ſuffering Martyrdom by a rigorous Penance, ſince they were deprived of the Opportunity of ſhedding their Blood for the Faith. *Paleſtine*, *Arabia*, *Egypt*, *Thebaïs*, and *Libya* afforded ſeveral Examples of this Kind; and, to convince us, that this was not peculiar to hot Countries, we meet with Inſtances of the ſame Sort in *Cappadocia*, *Pontus*, and other *Northern* Provinces. St. *Athanaſius*, in the Life of St. *Anthony*, tells us that holy Solitary uſually eat but every ſecond Day, and very often faſted three together. St. *Macarius*, a holy Anchoret of *Alexandria*, took but one Meal in a Week in *Lent*; and St. *Hilarion*, at an Age which is uſually thought a ſufficient Diſpenſation from Faſting, often ſpent three or four Days without eating, when he apprehended a Surprize from any Temptation of the Fleſh.

St. *Gregory Nazianzen*, in his Letter to *Hellenius*, aſſures us that in his Time ſeveral Solitaries ſpent twenty Days and Nights together without Food; and adds that he perſonally knew one in his own Dioceſe, who practiſed that rigorous Faſt. *Theodoret*, Biſhop of *Cyrus* in *Syria*, an unexceptionable Writer, tells us in his *Philotheus* that *Euſebius*, a famous Abbot in *Syria*, made a common Practice of abſtaining from all Food three or four Days together; and St. *Simeon Stylites*, according to the ſame excellent Author, when young and in a Monaſtery, eat but once a Week. That Miracle of Penance, growing ſtrong in the Exerciſe of Mortification, had faſted twenty eight *Lents* without the leaſt Food when *Theodoret* wrote his *Philotheus*. *Cyril*, in his Life of St. *Euthymius*, tells us it was uſual with St. *Geraſimus*, a holy Abbot in *Paleſtine*, to take but two Meals in a Week, one on *Saturday*, the other on *Sunday*; and that he paſs'd ſeveral *Lents* without any other Nouriſhment than what he receiv'd from the Body of *Chriſt* in the holy *Euchariſt*. The ſame Author gives us the like ſurprizing Account of St. *Sabas*, another Abbot in that Country. St. *Auguſtin*, in his thirty ſixth *Epiſtle*, obſerves, that in *Africa* in his Time ſome faſted on *Sundays*, not out of Affectation of Singularity, nor Contempt of the Church, but in Conſequence of an Obligation, under which they had laid themſelves, of continuing above a whole Week without eating; to which he adds, that he had been aſſur'd by Perſons of good Credit, that one Man in that Country had faſted forty Days together.

Nor was the Female Sex leſs remarkable for penitential Auſterities in the firſt Ages of the Church. St. *Aſella*, according to St. *Jerom* her Hiſtorian, never eat a full Meal; ſhe often paſs'd two or three Days without eating, and a whole Week in *Lent*. St. *Marana* and St. *Cyra*, two young Ladies of the

first Rank in the Province of *Syria*, spent three whole *Lents* without any Food, as we are assured by *Theodoret* in his *Philotheus*, where he speaks of them as Persons well known to him. S. *Genevieve* spent several Years without eating but on *Sundays* and *Thursdays*. Some of these Examples seem miraculous; but what we read of St. *Peter* of *Alcantara*, St. *Ignatius* of *Loyola* and other modern Saints may pass for so many Proofs of what Nature is capable, when Men are sincerely desirous of doing Penance.

To these surprizing Examples of Fasting we shall here add some Instances of extraordinary Abstinence. St. *Paul* the first Hermit receiv'd both his Food and Cloaths from a Palm-Tree above thirty Years, and yet lived to a hundred and thirteen; and in the Middle of the IV Century, the Desarts and Monasteries of bothSexes produced innumerable Examples of Abstinence 'till then unheard of in the World. St. *Macarius* of *Alexandria*, who lived to a hundred Years old, according to *Palladius* and *Rufinus*, his Historians, lived several Years on raw Herbs and Legumes. St. *James*, afterward Bishop of *Nisibis* in *Mesopotamia*, fed on wild Fruits and such Herbs as Woods and uncultivated Fields produced; which Relation we have in *Theodoret*'s *Philotheus*. St. *John* of *Egypt*, according to the Author of his Life spent forty Years in the Desart without eating Bread, or any thing that wanted the Assistance of the Fire, so that his whole Food was wild Herbs taken as Nature had prepared them. St. *Hilarion* eat no Bread when but fifteen Years old, and for six Years together lived on fifteen Figs a Day. The next three Years his Diet was Lentils steep'd in cold Water; and from his twenty fourth to his twenty seventh Year he lived on Bread, Salt and Water. From that Time to his thirtieth Year he confined himself to wild Herbs and Roots; and the five following Years his daily Allowance was six Ounces of *Barley Bread*, and a small Quantity of boil'd Herbs; to which he afterwards added a little Oil; and thus he lived 'till he was sixty three Years old. He then retrenched his Bread, made Use of a Liquor not much better than plain Water, and his whole Meal never exceeded five Ounces. He was eighty Years old when he died; and St. *Jerom* observes that in the whole Course of his Life he never eat 'till Sun-set, or made any Alteration in his Diet in Consideration of his Health. Those who read the History of the V Age will find it a common Thing for Hermits to live on the wild Produce of the Desart; and even such as were Members of Communities came very near those holy Solitaries in this Point. In S. *Gerasimus*'s Laura we hear of no other Food but Bread Dates and Water, which were always taken raw; and the only Relaxation the holy Inhabitants of that Place knew was to eat boild

Herbs,

Herbs, and Roots with the Monks on *Saturday* and *Sunday*, when they went to their Houſes to aſſiſt at divine Service.

While the Eaſt boaſts theſe extraordinary Mortifications, the Weſt has been happy in Examples of the ſame Sort, even in later Ages, when it is ſuppoſed the Vigour of Men's Conſtitutions was much abated. St. *Tillonius*, a Monk in *France*, whoſe Life may be ſeen in *Dom. Mabillon*'s ſecond *Bened. Age*, died in the Beginning of the VIII Century, after a Life of ninety four Years; and yet his common Diet was Fruit, raw Herbs, and ſometimes Bread. In the XI Century St. *Stephen* of *Grandmont* in the ſame Country lived ſeveral Years on Herbs and Roots, to which he afterwards added a ſmall Quantity of Bread; this Account we have from an Author of the XII Age, who wrote his Life. In the XVI Century we find the moſt rigorous Abſtinence of the Antients revived, in Spight of all the pretended Reformers of thoſe Times could do to ruin the Diſcipline of the Church. The barefooted *Carmelites*, who own St. *Tereſa* for their Foundreſs, at their firſt appearing in the World ſubſiſted chiefly on ſuch Herbs as grew in the Fields, and dry Bread. Some of them choſe to eat Oats and Straw; but it was thought neceſſary to reduce them to Uniformity in this Point. This Account cannot be better cloſed than with obſerving that the Severities practiſed at this Day in ſeveral Monaſteries of both Sexes are a Proof that our Weakneſs lies chiefly in our Wills.

Diſpenſations.

It muſt be acknowledged that the Diſcipline of the Church at preſent is very mild and favourable, when compared with the rigorous Manner, in which *Lent* was obſerved in former Ages. We ſhall alſo find the preſent Practice in regard of Diſpenſations in that Point widely different from that of the Primitive Church. There was a Time when the Fervour of Chriſtians was equal to the Severity of the Rules, which their Paſtors preſcribed for doing Penance by Faſting. St. *Baſil*, in his ſecond Diſcourſe on that Subject, tells us the Faithful of his Time receiv'd the Orders of the Church for obſerving *Lent*, with Joy, and complied with them moſt punctually. He then goes on to ſhew how ſtrict and univerſal the Obligation was. According to his Way of Reaſoning, the Rich could not decline Faſting, without offending their God, from whom they had receiv'd their Wealth; nor the Poor, becauſe their Station in the World had made Abſtinence familiar to them. The ſame Father comprehends Children under this Precept, obſerving that it is as natural for them to drink Water, as to pour that Element on young Plants; he obſerves that old Men have acquired a Habit of Faſting, which therefore cannot be a great Burthen to them; and that Women ought to have no Difficulty

ficulty in this Particular, becauſe the Temperance and Abſtemiouſneſs which becomes their Sex had made it as eaſy for them to faſt as breath. St. *Leo the Great* is not leſs general; for in his eleventh Sermon on *Lent* he makes no Exception, becauſe no Perſon in this World is free from Sins or Temptations.

It cannot be ſuppoſed, however, that the Church had not always ſome Regard to the Weakneſs of Age and bodily Infirmities; the Council of *Grangræ* in the IV Age, Can. XIX ſuppoſes ſick and infirm Perſons naturally exempt from the Obligation of Faſting; and the eighth Council of *Toledo* in the Middle of the VII Century, Can. IX, made the Regulation which is now commonly follow'd, for doing nothing in this Caſe without the Leave of our Paſtors, upon ſufficient Information of our Infirmity or other Motive for a Diſpenſation. After a long and intricate Diſpute about the Age at which the Precept of Faſting takes Place, St. *Thomas* 2. 2. *qu.* 147. *Art.* 4, declared it his Opinion that it did not oblige 'till complete 21; but adviſes trying ſome Times before that Period. The ſame Doctor has left us no Rule in Regard of old Age; but the Council of *Toledo*, lately referr'd to, ſeems to allow old Perſons an Exemption from this Obligation on the Account of Infirmities, which are more frequent toward the Cloſe of a long Life. It would be endleſs to undertake to ſettle this Point, after the many Books that have appear'd in the World ſince the XIII Century. But, ſuppoſing a Diſpenſation regularly obtain'd, the Spirit of the Church in that Caſe directs the Performance of ſome other good Work in the Room of Faſting. As the Obligation of doing Penance, and expiating our Faults is univerſal, and indiſpenſible, thoſe who cannot comply with one Manner of doing that neceſſary Work, muſt have Recourſe to another. All that is expected by God in that Way may be reduced to Prayer, Faſting and Alms. The Church, whoſe Buſineſs it is to preſcribe thoſe good Works to her Children, which may be moſt conducive to their ſpiritual Advantage, has fixt the Time and Manner of performing the two firſt; but left the Determination of the laſt, ſo far as regards the Quantity, to every one's Circumſtances. The Relief of the Poor, therefore, according to St. *Ceſarius*, Biſhop of *Arles*, *Hom.* 2, is the beſt Way of ſupplying what our bodily Infirmities will not allow us to perform. But let not thoſe who keep *Lent* the moſt rigorouſly imagine themſelves excuſed from given Alms; for, according to that holy Biſhop, though Alms may ſometimes ſuffice without Faſting, yet Faſting is not ſufficient without Alms. St. *Auguſtin* in his *fifty ſixth Sermon de Temp.* exhorting his People to ſpend this holy Time of Penance in a Manner ſuitable to their Profeſſion,

ſeſſion, tells them one Reaſon for their not dining during that Seaſon was that the Poor might receive what they would otherwiſe have ſpent on themſelves.

The Intention of the Church in this great and ſolemn Faſt is to preſcribe a general Mortification, and direct her Children to deprive themſelves for a Time even of innocent Pleaſures, that their Penance may be uniform and complete. With this View the Fathers and Councils have always inſiſted on the Ceſſation of Diverſions, and whatever ſeem'd to break in upon the neceſſary Duties of this penitential Seaſon. It appears from *Photius*'s *Nomoc.* 7. c. 1. that the Eaſtern Emperors ſtrictly prohibited all publick Shows in *Lent*; and Pope *Nicholas* in the ſame IX Century, in his Reply to the *Bulgarians*, declares the ſame to be the ſtanding Diſcipline of the Weſtern Church. That Pope on the ſame Occaſion inveighs ſtrongly againſt Hunting on Faſt-Days, as an Employment naturally productive of much Diſſipation, and at beſt entirely uſeleſs when the Game could not be eaten; to which Objections might be added that the Fatigue which is inſeperable from that Diverſion open'd a wide Door to Exceſſes in eating and drinking, and might be uſed as a plauſible Pretence for breaking the Faſt. All Law Suits were by the ſame Pope judged incompatible with the Employments of the holy Time of *Lent*. St. *Baſil* in his firſt Oration on Faſting is very particular and ſtrong on this Head; he there obſerves that Abſtinence from certain Meats was only the Body and Surface of the Precept, and that the Soul and Subſtance of Faſting conſiſted in retrenching all Vices, and laying aſide all Strife and Contention; he makes uſe of the Authority of *Iſaia*, or rather that of God deliver'd by the Prophet, forbidding all Oppreſſion, or Quarrels as the beſt Proof of the Sincerity of their Faſts and Humiliations. Several other great Doctors of the Church have declar'd themſelves in the ſame Manner; and, in Conſequence of their Sentiments on this Subject, the Emperors *Gratian* and *Theodoſius* made a Law in the Year 380 ſtrictly forbidding all Proceedings in Courts of Judicature during the Time of *Lent*, as appears from the *Theodoſian Code* b. 9. tit. 35. leg. 4. But in all theſe Particulars the Diſcipline of the Catholick Church has been long alter'd, or at leaſt the Obligation of ſuch Rules has not been univerſally thought binding.

c. 5. 8.

PASSION-SUNDAY,

IS ſo call'd becauſe the Church this Day begins to entertain us with the particular Conſideration of the Sufferings of *Jeſus Chriſt*, in order to engage

engage us to ſuch a Veneration for that melancholy Myſtery as may entitle us to a Share in the Glories to which he paſs'd 'through that Scene of Woes. For which Reaſon in ſome Parts of the Office, which concludes the preceeding Day, the Doxology, or *Gloria Patri*, is omitted, and the ſame Practice obſerved 'till more joyful Myſteries ſucceed; in the ſame Spirit of Mourning the Crucifix and Images in our Churches are cover'd. This Day is ſuppoſed to anſwer to the Time, the *Phariſees* and other *Jewiſh* Doctors, provoked by the Reſurrection of *Lazarus*, began to concert Meaſures for deſtroying the divine Perſon, who had perform'd that Miracle.

The Epiſtle gives us St. *Paul*'s excellent Way of Reaſoning on the Value of the great Sacrifice made by our Redeemer on the Croſs, and ſhews its ſuperior Excellency to thoſe of the old Law, which were only Types and Figures of the Redemption of Mankind to be perform'd by the ſacred Blood of *Jeſus Chriſt*. The Apoſtle raiſes our Views to the ſubſtantial Advantages ſecured to us by our Saviour's Death, whom he calls *a high Prieſt of the good Things to come*; by which he ſeems to inſinuate that ſuch as love this World and have fix'd their whole Happineſs in the Enjoyment of ſenſible Objects, and Purſuit of earthly Pleaſures, have no Share in the Benefits of our Lord's Paſſion. Heb. 9. 11.

In the Goſpel our Saviour appeals to his moſt malicious and induſtrious Enemies for his Innocence, and defies them to accuſe him of any Sin; which ſeems done with a Deſign of convincing them by their own Judgment that the Treatment he was to receive from their Hands would only be a flagrant Proof of their Injuſtice; and that they were without Excuſe for not liſtening to the divine Meſſage, as deliver'd by him, becauſe they had no reaſonable Objection againſt him, but oppoſed what they might know to be the Truth, were their Minds free from Prejudice. Having thus eſtabliſhed his Character for Veracity and Innocence of Life, he goes on to aſſure them that he was prior to their Father *Abraham*, and that all that Patriarch's Happineſs conſiſted in *ſeeing his Day* by Faith, and depending on his Redemption. But the *Jews* were deaf to his Account of himſelf; and inſtead of embracing the Propoſal of Salvation, attempted to ſtone him; the common Fate of the Miniſters of the ſame divine Saviour, when they undertake to diſabuſe their Neighbours of their ancient Prejudices, or are bold enough to inſiſt on the Truth in Oppoſition to their Paſſions and temporal Intereſt. Jo. 8. 46—59.

HOLY-WEEK.

WE have already obſerved that in the Infancy of the Chriſtian Church, the Memory of our Saviour's Death was celebrated in a particular and ſolemn Manner only on the *Friday* and *Saturday* before *Eaſter-Day*. The firſt Addition that was made was that of the preceeding *Wedneſday*, on which it is with great Probability ſuppoſed that the Traitor *Judas* agreed with the *Prieſts* and *Phariſees* to deliver his Maſter into their Hands; and in a little Time the whole Week before *Eaſter* was conſecrated to the devout Conſideration of our Lord's Sufferings. As ſoon as the publick Regulations for *Lent* were made, the ſaid Week became Part of that ſolemn Faſt, but was diſtinguiſhed from the reſt by the ſuperior Rigour of it's Faſts, and the melancholy Pomp of it's Ceremonies. This Diſtinction was receiv'd and authorized at the Cloſe of the IV Century, and the Week in Queſtion known by different Names. *Euſebius* b. 2. c. 17 calls it *the Vigils of the great Feſtival.* St. *Epiphan. Her.* 7. *n.* 11. *and Her.* 75. *n.* 5. calls it *the Paſchal Week.* St. *Chryſ. hom.* 30. *on Geneſ.* tells us it was in his Time known by the Title of *the great Week*, on the Account of the great Myſteries celebrated in it. It has receiv'd ſeveral other Appellations; but the moſt common at preſent is that of *the holy Weeek.*

This Week ſtands diſtinguiſhed from the reſt of *Lent* by the more rigorous Abſtinences, and longer Faſts practiſed in it by the firſt Chriſtians. In the III Century, though the Difference in this Point was left to every one's Diſcretion, all made ſome Diſtinction between this Week and the preceeding. St. *Epiphanius*, in his *Expoſ. of the Faith*, tells us that in his Time ſome ſpent two, ſome three, ſome four Days, and others the whole Week without eating. From the ſame Author we learn that it was the general Practice, at leaſt of the Eaſtern Church, to live on Bread and Water during the ſix Days before Eaſter, and take that penitential Meal in the Evening.

PALM-SUNDAY.

THE Church this Days pays a particular Veneration to our Lord's triumphant Entry into *Jeruſalem* five Days before his Paſſion. Some Authors do not ſcruple to affirm that the Ceremony of the *Palms* is as old as the IV Century, and imagine S. *Cyril* of *Jeruſalem* alludes to it in his tenth *Catech.*; but others are of Opinion that the Saint there ſpeaks only of the Tree

Tree which furnish'd our Saviour's Attendants on this Day with Branches. Some have produced what they thought the Testimonies of St. *Epiphanius*, and St. *Chrysostom* in Favour of this Custom, but several learned Men judge the Pieces quoted on this Occasion spurious. It is certain, however, that the Ceremony, of which we are speaking, was practised in the V Century; for *Cyril*, in his Life of St. *Euthymius*, tells us that the Monks, who spent the whole *Lent* in the Desart, return'd to their Monastery on *Palm-Sunday*.

Our Lord's triumphant Entrance into *Jerusalem*, as recorded by St. *Mat-* Matt. 21
thew, is read in the Service of this Day, and represented by a Procession of the Clergy and People. This joyful Ceremony is immediately follow'd by an Account of our Saviour's Passion, as deliver'd by the same Evangelist, which naturally puts us in Mind of the Levity of the *Jews*, and may be look'd on as an excellent Instruction not to depend on the Voices of the giddy Populace, or measure our Happiness or Security by the Opinion of frail Men. St. *Paul*, in the Epistle of this Day, calls on us to honour the Humiliations of *Jesus Christ*, which were the Result of a profound Obedience to his Father, and an ardent Affection for the Souls of Men; and, by insisting on the Glory to which he was raised, the same Apostle insinuates that unless we practise those Virtues, which we pretend to venerate this Day, we must expect no Share in the Kingdom of God.

MANDY-THURSDAY.

THE *Thursday* in *Holy-Week* call'd from one of it's Ceremonies *Mandate* or *Mandy-Thursday*, stands eminently distinguish'd by it's solemn Offices. Before *Urban* the fourth's Time the Institution of the holy *Eucharist* was the chief Thing consider'd and comemmorated on this Day. Our Lord having commanded the Apostles to repeat and renew that divine Sacrifice, it may be justly said that the Festival of the *Eucharist* is the first that was established in the Church. The Solemnity of this Day was so great in the first Ages of Christianity, that in St. *Augustin*'s Time, as appears from his hundred and eighteenth Epistle, it was a Custom, at least tolerated in some Places, to soften the Rigour of the *Lenten Fast*.

The Practice of the *Mandate*, or washing Feet on this Day was receiv'd John 13
in the earliest Times of the Church, as an Act of Humility, recommended by our Lord's Example in the Gospel, read in the solemn Service of this Festival; and the Rubrick of the *Roman Missal* directs the Performance of it

by the Eccleſiaſtick, whoſe Dignity and Station is Superior to the Reſt, that the Imitation may be more complete. Nor is this Action confin'd to the Clergy only, or to one Sex; for in Catholick Countries Perſons of the firſt Rank perform this Ceremony on twelve poor Perſons, who are relieved by the ſame Hands, which waſh their Feet.

When the Church thought proper to put her Children into a penitential State on *Aſh-Wedneſday*, as has been ſaid in the proper Place, *Holy-Thurſday* was appointed for the Abſolution of ſuch publick Penitents; ſo that this Cuſtom is as early as the IX Century; though it is evident the ſame ſolemn Reconciliation was practiſed long before, either on that or ſome other Day in *Lent*; for St. *Jerom*, in his thirtieth Epiſtle, ſpeaking of St. *Fabiola*, repreſents the Penitents at *Rome* waiting at St. *John Lateran*'s Church Gate before *Eaſter-Day* in a Poſture of great Humiliation, 'till the Biſhop, who had excluded them that ſacred Place, admitted them to the Congregation of the Faithful; and *Innocent* I, who ſat in the holy See at the Beginning of the V Age, in his Epiſtle to *Decentius*, aſſures us it was the ſtanding Diſcipline of the Church to reconcile her Penitents on the *Thurſday* before *Eaſter*, except Danger of Death obliged the Paſtors to anticipate the Time. This Reconcilation, or Abſolution was formerly pronounced in the Middle of the Maſs; and from *Optatus* of *Milevis* ſaying, in his ſecond Book againſt *Parmenian*, that immediately after that Ceremony the Biſhop, who officiated turn'd to the Altar, and ſaid the Lord's Prayer, ſome have thought it was perform'd in the IV Century after the Conſecration of the Bleſſed *Euchariſt*. This indeed might be the Cuſtom, where one Maſs was ſaid chiefly with a View of admitting Penitents into the Church; but in all other Places, where the great Sacrifice was offer'd but once on this Day, this Reconciliation was perform'd immediately after the Goſpel; and even ſometimes before the Service began. The Practice of pronouncing a general Reconciliation on this Day is ſtill retain'd in ſeveral Churches, but univerſally acknowledged to be a bare Ceremony, widely differing from ſacramental Abſolution.

The Conſecration of the holy Oils is likewiſe fixt to this Day, which conſiſts in three ſolemn Conſecrations, or formal Benedictions; the firſt is that of the *Oil for the Sick*, employ'd in the Sacrament of Extreme Unction: the ſecond of the *Chriſm*, uſed after Baptiſm, in Confirmation, at the Conſecration of Altars, Churches, and Kings: the third of the *Oil of the Catechumens*, ſo called becauſe employ'd on the Canditates for Baptiſm before they are brought to the ſacred Font; which is alſo uſed at the Coronation of Sovereign Princes, and on other Occaſions. This has been always look'd

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on as an Epiſcopal Function; and the Council of *Toledo* in 400, Can. XX. expreſsly forbids Prieſts to perform this Ceremony, as what was peculiar to the Biſhops. It is certain, that Bleſſing of Oil for holy Uſes is very antient. St. *Cyprian* Ep. 70 *Edit. Pamel*: ſays, that the Oil uſed in the ſolemn Adminiſtration of Baptiſm was bleſs'd on the ſame Altar, on which the *Euchariſt* was conſecrated. St. *Baſil the Great*, in his Treatiſe *of the holy Spirit*, c. 27, ſpeaks of the Bleſſing of Oil, and the Baptiſmal Water, as a Practice eſtabliſhed in the Apoſtolical Times; and St. *Optatus* of *Milevis*, b. 7. *of Schiſm*, obſerves that the Oil conſecrated in the Church in the Name of *Chriſt*, was for that Reaſon call'd *Chriſm*. In the four firſt Centuries, indeed, it appears that this Solemnity was not fixt to any particular Day; and the Council of *Toledo*, in the Canon already quoted, expreſsly ſays the Biſhops might perform it when they pleas'd; adding that each particular Church in the Dioceſe was to ſend a Deacon or Sub-deacon to the Biſhop for what *Chriſm* they were to Uſe at the approaching Feſtival, i. e. at the ſolemn Adminiſtration of Baptiſm on *Eaſter-Eve*. But the preſent Practice of the Weſtern Church is to bleſs the holy Oils once a Year, and that on this Day, which are immediately diſtributed to the Paſtors, and uſed 'till the Return of the ſame Day.

The Maſs being over, a large Conſecrated Hoſt is reſerved for the Prieſt's Communion the next Day, and depoſited with religious Solemnity in ſome decent Part of the Church. The Matins, or firſt Part of the Service of the three laſt Days in the holy Week, is ſaid in the Evening preceeding each reſpective Day; and are call'd *Tenebræ*, or *Darkneſs*, not ſo much on the Account of the Time on which they ſhould be ſaid according to the primitive Inſtitution, as to repreſent the Church in Mourning for her divine Spouſe, and revive the Memory of that amazing and preturnatural Darkneſs, which was ſpread over the whole Earth at the Time of our Lord's Paſſion. But our Readers may find devout and allegorical Applications of each particular Ceremony in the Office of thoſe three Days in ſeveral Books; for ſuch Explications are not the proper Subject of a Work of this Nature.

GOOD-FRIDAY.

AS it ſeldom happen'd that the true Day of our Lord's Paſſion and that of his Reſurrection were thoſe on which thoſe great Myſteries were commemorated, when thus fix'd in a ſolar Month, it was thought proper to make

make thoſe Feſtivals moveable and dependent on the Courſe of the Moon, as it is generally thought was practiſed by the Apoſtles ard firſt Chriſtians, at leaſt in *Judea*, till the Deſtruction of *Jeruſalem*. It is an Opinion univerſally received in the whole Church, that the Apoſtles inſtituted thoſe Feſtivals on which the Myſteries were celebrated, of which they were Eye-witneſſes. St. *Auguſtin*, *Ep.* 54, *c.* 1. *Edit. Bened.* reckons thoſe of our Lord's Paſſion, Reſurrection and Aſcenſion, with that of the Deſcent of the holy Spirit among Feaſts of this Rank. There is no doubt as to the two firſt; and it will appear moſt certain that the Commemoration of our Lord's Paſſion is the moſt ancient of all, if we conſider it was impoſſible for the Apoſtles to comply with their divine Maſter's Order of renewing the holy Myſteries of the *Euchariſt*, without a devout and ſolemn Remembrance of his Sufferings. But how auguſt and venerable ſoever this Day was eſteem'd in all Ages of the Church, it's whole Solemnity conſiſted in Prayer and Mortification; for which Reaſon *Conſtantine the Great*, as repreſented by *Euſebius* in his Account of that Prince's Life, b. 4. c. 18, making a Law for the Veneration of *Friday* and *Sunday* in Honour of our Lord's Paſſion and Reſurrection, did not forbid Labour on *Fridays*, not even on that in holy Week, as he did on all *Sundays*. In Proceſs of Time however the Day devoted to the Sufferings of the Son of God became a ſolemn Feſtival, and ſuch as excluded Law-ſuits and other Employments, lawful and neceſſary on other Days; and it appears from a Council held at *Oxford* in the Year 1222 that *Good-Friday* was a Feſtival of Obligation among our devout Anceſtors in the XIII Century, when it ceas'd to be ſo in ſeveral Parts of *Chriſtendom*. In the Middle of the XIV Age it was reduc'd to a half Feſtival, which ended at Noon, together with that of *Holy Thurſday* and *Eaſter Eve*, and ſome others, as appears from the Council of *Treves* in 1549. The Faſt of this Day is ſtill more rigorous than that of the other Days in *Lent*, our Prayers and Attendance on the publick Service more frequent and conſtant in Imitation of what *Euſebius*, b. 2. c. 17, tells us was practiſed in the fourth Age, as derived from the Apoſtles, though in a much inferiour Degree.

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Church on Mount *Sion*; that thoſe on the Spot aſſured her it was the ſame to which our Saviour was faſten'd, and adds that it was ſtain'd with our Lord's Blood at that Time. St. *Gregory* of *Tours*, who lived in the ſixth Century, tells us, *Glory of Martyrs*, b. 1, c. 6, 7, that in his Days it was a common Thing for devout Pilgrims to viſit the ſaid Pillar. It is uſually believed at *Rome*, that this venerable Relick was removed to that City about the Year 1223 by *Card. Colonna*, Apoſtolical Legate in the *Eaſt*, and placed in St. *Praxedes*'s Church, where it is ſuppoſed to be ſtill kept. We learn from the Hiſtory of our Saviour's Paſſion that *Pilate* order'd an Inſcription to be placed over his Head; this is what we uſually call THE TITLE OF THE CROSS. *Sozomen* b. 2, c. 1, ſays it was found at the ſame Time that the Croſs was diſcover'd, but at ſome Diſtance from it, ſo that it was of no Uſe in diſtinguiſhing the ſacred Wood from that which had bore the Malefactors. But no Author of thoſe early Times has left us any Accounts what became of it after. At *Rome* we are told that St. *Helena* ſent it to that City, that it was placed in the Church which bears the Title of *the holy Croſs of Jeruſalem*, and that in the Year 1492 the Workmen employ'd in repairing that Edifice found it, after it had been long buried and forgotten. Four Years after this Diſcovery *Alexander* VI publiſhed a Bull, in which the People were invited by Indulgences to pay their Veneration to this valuable Relick. The *Benedictins* at *Toulouſe* pretend to be in Poſſeſſion of much the greateſt Part of the Title of the Croſs; but do not own themſelves obliged to *Rome* for that Treaſure.

Thoſe who have given us an Account of the Diſcovery of the holy Croſs, and the Difficulty of diſtinguiſhing it from thoſe on which the two Malefactors died, ſay nothing of the Pains the Diſcoverers were at to diſtinguiſh the NAILS which pierced our Saviour's Hands and Feet, from thoſe which faſten'd the Criminals to the Inſtrument of their Puniſhment, ſo that we have Reaſon to believe that after the Bodies were taken from the Croſſes, the Nails were left in the Holes. *Socrates*, b. 1, c. 17, *Theodoret*, b. 1, c. 17, and *Sozomen*, b. 2, c. 1, ſpeak of them, and ſay they were ſent to *Conſtantine the Great*, who converted them into a Bit for his Horſe, and an Ornament for his Helmet. Neither of thoſe Hiſtorians mention the Number of the Nails; but St. *Gregory* of *Tours*, *Glory of Martyrs*, b. 1, c. 6, ſays there were four, one of which was thrown into the *Adriatick* Sea by St. *Helena* in a Storm with good Succeſs. The Hiſtorians already quoted ſeem to ſay the Nails loſt their Form when in Poſſeſſion of *Conſtantine the Great*; for which Reaſon it will not be neceſſary to ſpeak of what is at preſent ſhewn under that Title in ſeveral Parts of the World. But what Miſtake ſoever there may be in Fact,

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in Regard to this or other Relicks, the Faith of the Church is not concern'd in the Queſtion; for the Faithful are not miſtaken when they direct their Devotion to their divine Redeemer in the Preſence of what has a direct Tendency to repreſent his Death, and the Manner of it.

The HOLY SEPULCHRE was the Object of the Veneration of the firſt Chriſtians; but, while the *Jews* were Maſters of the Country, it was not ſafe to appear openly, or in large Companies at the Place conſecrated by the Death and Burial of their Saviour. The Pagans, who poſſeſs'd *Paleſtine* upon the Diſſolution of the *Jewiſh* Œconomy, and the Deſtruction of the holy City, declared themſelves profeſs'd Enemies of the Glory of *Jeſus Chriſt* in that Place; in order to eclipſe, or, if poſſible, extinguiſh it, they fill'd the Grotto with Earth, and built an idolatrous Temple on the Spot. They erected the Statue of *Jupiter* on the Place of our Lord's Reſurrection, and that of *Venus* where he was crucified. All this was done by the Order of *Adrian* in 137, when, leaving the old City buried in it's own Ruins, he built a new one north of *Jeruſalem*, and call'd it *Ælia*; and Mount *Calvary* thus profan'd was encloſed in the Walls of the new City.

Conſtantine the Great, having defeated and kill'd *Licinius*, and thus eſtabliſhed the Peace of the Church, and provided for the Security of it's Faith by the Council of *Nice*, turn'd his Thoughts to the Places conſecrated by the Life and Death of *Jeſus Chriſt*, which he reſolved to reſcue from the Profanations to which they had been long expoſed. The holy Sepulchre was his firſt Care, where he directed the building a ſpacious and magnificent Church in Honour of our Lord's Reſurrection. We learn from *Euſebius*, *Life of Conſt.* b.3. c. 28, that S. *Helena*, that Emperor's Mother, undertook to execute this Commiſſion, which ſhe did in a Manner ſuitable to her Son's Royal Munificence, and the Dignity of the Place. This ſtately Edifice was in the Year 335 dedicated under the Title of the Reſurrection, and the Ceremony perform'd by a great Number of Biſhops, who came thither from the Council of *Tyre*. From that Time the Veneration of the holy Sepulchre encreaſed daily; and it might not improperly be ſaid that the whole World crouded to that ſacred Monument of our Lord's Paſſion. This Church maintain'd it's firſt Grandeur and Beauty till the Beginning of the ſeventh Century, when the *Perſians*, coming into *Paleſtine*, demoliſhed ſome Part of the Building, carried off the Trophy of our Redemption, and made *Zachary* Patriarch of *Jeruſalem*, with the chief of the Clergy and People, their Priſoners. Upon the Recovery of the holy Croſs, S. *Modeſtus*, *Zachary*'s Succeſſor, repair'd the Church about the

Year 635, with the Aſſiſtance of the Emperor *Heraclius*, and re-eſtabliſhed the Veneration of the holy Sepulchre in it's original Luſtre.

It pleaſed God to permit the *Saracens* to make themſelves Maſters of this ſacred Place in the ſeventh Age; after which it came into the Hands of the *Arabians* and *Perſians*, all equally Enemies of the Name of *Jeſus Chriſt*; it was reſtor'd to the Chriſtians toward the Cloſe of the eighth Century, as an Inducement to gain the Friendſhip of *Charlemagne*; but upon the Death of the Prince, who had made that Conceſſion, it return'd to the Infidels. Thus it remain'd till the End of the XI Century, when *Godfrey* of *Boüillon* became King of *Jeruſalem* in 1099; but in 1187 it reverted to the Infidels under the Conduct of *Saladin*, Sultan of *Egypt* and *Syria*. The holy Sepulchre is now in the Hands of the *Turks*, who, upon the valuable Conſideration of a large Tribute, allow the Chriſtians to reſort thither, and *Franciſcan* Friars to reſide conſtantly on the Spot.

Holy Saturday, or *Eaſter-Eve*.

THE Church this Day honours the myſterious Repoſe of *Jeſus Chriſt* in the Grave, and his Deſcent into Hell during the Interval which paſs'd between his Crucifixion and Reſurrection. This Deſcent is no where mention'd in the Goſpel; and yet S. *Auguſtin*, well acquainted with the Tradition of the Church, and what Dependance is to be made on Articles deliver'd without Writing, ſays in Epiſtle 164, *Edit. Bened.* that the Church in his Time held it as a Point of the Catholick Faith, that *Chriſt* was really in *Hell*, as we tranſlate the Word in our Language. But the ſame holy Doctor owns the original Word to be of wide Extent, *Of the City of God*, b. 20. c. 15, and ſays that the Souls of the Juſt, who died before our Lord's Coming were comprehended in ſome Part of the State ſignified by that Term, 'though remote from the Pains due to the Wicked. The Deſcent of our Saviour into *Hell*, according to the Sentiments of that Father, and ſeveral others, was a charitable Viſit to the Juſt of the Old Teſtament, who, 'though purified from their Sins, were not admitted into Heaven 'till our Saviour's Aſcenſion, and an Aſſurance that their Deliverance was near. This is exactly conformable to the Doctrine of St. *Gregory the Great*, who in his *Morals*, b. 4 c. 27 ſays *they were excluded from Heaven, not to be puniſh'd as Sinners, but becauſe, in Conſequence of Original Sin, they could not enter the Kingdom of God till the Work of Redemption was complete.* This Triumph of our Saviour over Sin and it's infernal

infernal Author ought to fill our Hearts with devout Gratitude, and diſpoſe us to a worthy Celebration of the approaching Feſtival.

The Office of the Day began about three in the Afternoon, 'till the Meal allowed on this great Vigil was anticipated; ſo that formerly the Maſs which follows it was ſaid in the Night, or toward Morning. The firſt Ceremony is Bleſſing the *Paſchal Candle*, inſtituted according to ſome by Pope *Zoſimus*, who was raiſed to the holy See in 417, and died the following Year; but all agree that it is very antient. This, now, is the firſt Symbol of our Lord's Reſurrection. The form of this Benediction has not been always the ſame in all Places; but the moſt celebrated, and moſt generally receiv'd is that which is now employ'd in this Day's Solemnity. Some have attributed it to St. *Auguſtin*, others to St. *Leo*. It is certain that when this Office was perform'd toward Evening, the Candle burnt all the following Night, as appears from the very Words uſed on this Occaſion. Thoſe, who have endeavour'd to entertain the Devotion of the Faithful with pious Reflexions on this Ceremony, have obſerved that when the Deacon, who performs it, puts five Grains of Incenſe into ſo many Holes of the Candle before it is lighted, we may conſider the Action of *Joſeph* of *Arimathea*, *Nicodemus*, and the other Diſciples, who embalm'd the Dead Body of *Jeſus Chriſt*; that the five Holes are a lively Repreſentation of the Wounds of our Saviour: that the Candle is then lighted to expreſs the Reſurrection of the ſame Body; and laſtly that a Deacon is employ'd in this Office, while all other ſolemn Bleſſings are convey'd by the Hands of Biſhops, or Prieſts, to ſignify that *Joſeph* and the holy Women, Perſons of an inferiour Rank in the Church, took Care of our Lord's Funeral, and firſt publiſhed his Reſurrection. In the ſame pious Way of Thinking, the Fire which is bleſs'd and communicated to the *Paſchal Candle*, may be look'd on as a Repreſentation of *Jeſus Chriſt* the true Light of the World, extinguiſhed by Death and beginning to burn again by his Reſurrection.

The twelve Leſſons of the old Teſtament, which follow this Ceremony, and are uſually call'd Propheſies, contain a compendious Hiſtory of Religion 'till the Coming of the *Meſſiah*; and both they and the Prayers interſperſed have a Relation to the Sacrament of Baptiſm, or the great Solemnity. During the Recital of theſe the Catechumens receive their laſt Inſtructions, and are prepared for the Sacrament of Regeneration.

As the Space of Time between our Saviour's Death and Reſurrection ſeems the moſt proper for adminſtring the Sacrament, in which is repreſented our Paſſage from the Death of the Old Man, buried with *Jeſus Chriſt*, to that

Newneſs of Life beſtow'd on us by Baptiſm, the Church has in all Ages adminiſter'd it in a moſt ſolemn Manner on this Day. The Practice of bleſſing Water on this Occaſion is certainly very ancient, as may be ſeen in St. *Cypr.* Ep. 70, and St. *Cyril*'s 3 *Catech.* and there is no Reaſon to doubt of its being as old as the Apoſtles. It appears from St. *Victor* of *Vita*'s Hiſtory of the *Vandal* Perſecution in *Africa* that the Font or Baſon containing the Water deſign'd for Baptiſm was bleſs'd in a particular Manner, and with Solemnity in the V Century. While this Ceremony is performing we ought to remember, and gratefully acknowledge the Benefit which we received at our Baptiſm, and renew the ſolemn Promiſe we then made either with our own Mouths, or in the Perſons of thoſe who anſwer'd for us on that Occaſion. After the Cetechumens were baptiſed they were formerly placed in a Part of the Church deſign'd for them, and then the Maſs began. The Anticipation of our Lenten Meal, as has been ſaid before, proved the Occaſion of entring on that ſolemn Service much ſooner than was uſual in the early Ages of the Church; and it is evident from ſeveral Parts of the Maſs, now ſaid about Noon, that it was calculated for the Night, or, according to the Goſpel, choſen on this Occaſion, toward the Morning, the Time
Col. 3. of our Lord's Reſurrection. The Epiſtle is deſign'd not only as an Exhortation to the Neophytes, who are raiſed from the Death of Sin by the Virtue and Power of *Chriſt*, to elevate their View to Heaven, and for the future place their whole Affections on the good Things of a better Life; but is to be conſider'd alſo as a preſſing Inſtruction to all who have received the ſame Favour.

EASTER-DAY.

WE are now come to the chief and moſt auguſt Feſtival of the Chriſtian Church, that of our Lord's Reſurrection. The Diſputes about the Day on which it was to be celebrated may be read in the Life of S. *Irenæus June* the twenty eighth. We here now to conſider this great Solemnity in a ner which may both inſtruct and edify our Readers.

The Reſurrection of *Jeſus Chriſt* may be conſider'd in the firſt Place as the moſt direct and unexceptionable Proof his of Divinity. To this Purpoſe we may obſerve that our Lord always gave it as a convincing and cogent Evidence in Favour of that Important Article of our Faith, as often as the *Jews* made any Enquiries about, or form'd any Objections againſt the Dignity of his Perſon,

Perſon, or the Power by which he perform'd his Miracles. Thus, when Matt. 12. 16. Luke 11. thoſe malicious and incredulous Adverſaries of his Miniſtry attributed one of his greateſt Works to a Correſpondence with the Devil, he made his Defence in a Manner that ſeems too ſtrong to admit of any farther Cavil. But the *Jews* aſk'd a Sign, or farther Proof of his Acting with God's Aſſiſtance; to which our Lord replied that they ſhould have no other Sign but that of *Jonas* the Prophet; that is, that as *Jonas* remain'd three Days and three Nights in the Belly of a Whale, which ſwallowed him, when thrown into the Sea for the Security of the Ship, and then came forth and preached to the *Ninivites*; ſo He, after three Days and three Nights Impriſonment in the Grave, to which he would voluntarily deliver himſelf for the Salvation of Mankind, would ariſe and confirm his Miniſtry by preaching to the World by his Apoſtles. The ſame divine Saviour having driven thoſe out of the Temple, who profaned it by their Traffick, the *Jews* asked him by what Au- Jo. 2. thority he acted. In Order to clear up this Point, and vindicate his Conduct he thought fit to ſhew he was himſelf the Source of all Power and Authority; for which Reaſon, alluding to the Place, where he had exerciſed his Juriſdiction, he invites them to diſſolve the Temple of his Body, and promiſes to raiſe it again in three Days; an Action, which muſt prove him the Author of Life and Death. This then was to ſeal all his other Miracles with the Stamp of an irrefragable Authority; this is the Confirmation of all he had ſaid; *for*, as the Apoſtle reaſons, *if Chriſt is not riſen, both our Preaching and your Faith are vain*, i. e. the former will want ſufficient Evidence and Weight, the latter will be without any ſolid Foundation, or reaſonable Motive. And, indeed, this Miracle is of it's own Nature moſt perſuaſive of the Divinity of *Jeſus Chriſt*. All he perform'd during his Life could only prove him divinely aſſiſted; for the Dead had been raiſed by the Miniſtry of Man before his appearing in the World; and our Lord aſſures his Apoſtles they ſhould do the ſame great and wonderful Works, which they ſaw perform'd by his Hand; but all that could be inferr'd from this was, that they were ſent by God, and acted by his Direction; ſo that nothing leſs than the Reſurrection, as taught by the Catholick Church, would paſs for a full and ſufficient Evidence of the Divinity of *Jeſus Chriſt*; who only could ſay, *I have Power to lay down my Life, and I have Power to take it up again.* 1 Cor. 14, 15, 17. Jo. 10. 18.

The *Jews* were ſo ſenſible of the Force of this Proof that they did all in their Power to diſcredit the Fact, and perſuade the World that our Lord's Diſciples had convey'd him away, while the Soldiers Slept. But yet, in Spight of all that intereſted Malice could do, this Article of our Faith comes ſupported

ported by ſuch Evidence as will admit of no reaſonable Objection; and the only two Things that could hinder the Reſurrection, or prevent its being believed, viz. the Malice of the *Jews*, and the Incredulity of the Apoſtles, were converted into ſo many invincible Arguments in it's Favour. The *Jews*, eſpecially the *Phariſees*, omitted nothing that could prevent a Surprize in this important Affair, and were at laſt reduced to the Neceſſity of deſiring the Guard would give out that the Diſciples ſtole the Body of *Jeſus Chriſt* away while they ſlept. Every one knows what Credit is to be given to a ſleeping Evidence. To which may be added that it was highly improble that our Lord's Diſciples, who lately deſerted their ſuffering Maſter in ſo cowardly a Manner, were on a ſuddain become bold enough to attempt ſo hazardous, and ſeemingly impracticable a Work. But even ſuppoſing they had Courage enough to attempt it, and ſucceeded to their Wiſh, with what View could they be ſuppoſed to have done all this? Certainly no Man will ſay they deſign'd to perſuade others of his Reſurrection, which they knew to be a Cheat; for the Goſpel repreſents them ignorant, timorous, and undeſigning Men. And had they been thus convinced of his Want of Power to raiſe himſelf, as he had promiſed, it cannot be imagined they would have left their own Country, and preached the Reſurrection at the Expence of their Lives, which they knew to be an Impoſture.

To this Miracle therefore we owe the Converſion of the World. Thoſe perform'd by our Lord during the Courſe of his Miniſtry were confin'd to a ſmall Corner of the World, and their Influence extended only to ſome Parts of *Paleſtine*; but this has made its Way through the whole World, and has all along been urged as the ſtrongeſt Proof of the Truth of the Chriſtian Religion. Thus St. *Luke* tells us the Apoſtles *gave Teſtimony of the Reſurrection of Jeſus Chriſt*; and we find that as ſoon as they began to preach *Chriſt*, they always add that they are Witneſſes of his *Reſurrection.*

Act. 4. 33.

But we are not to ſtop at a bare Conſideration of this Myſtery as it regards our Saviour or as it is the Foundation of the Religion, which we profeſs, but remember we are this Day call'd on to endeavour a ſpiritual Reſurrection, that is, as St. *Paul* ſpeaks, that *as Chriſt is riſen from the Dead by the Glory of his Father, ſo we are to walk in Newneſs of Life.* The Reſurrection of *Jeſus Chriſt*, then, is propoſed as a Model for our ſpiritual Reſurrection. Our Lord once raiſed is no more Subject to Death; during his Stay on Earth after that Time he converſed only with his Apoſtles; and all his Diſcourſe turn'd on the Kingdom of God. By the Sacrament of Penance we are raiſed from the Grave of Sin, and are therefore obliged to take all poſſible Care

Rom. 6. 4.

Act 1. 3.

not

not to fall back into that State of Death, from which we are so happily rescued. To secure our present Life therefore, we are to be particularly cautious in the Choice of our Company, and endeavour for the future to employ all our Faculties in the Service of God.

ROGATION-DAYS.

THE three Days immediately following the fifth *Sunday* after *Easter*, are consecrated by the Church to publick and solemn Prayer, accompanied with Abstinence, and Processions; and the Design of our holy Mother in this Devotion is to ask what is necessary for our present Subsistence and Safety. These Days and the twenty fifth of *April*, have receiv'd the Appellation of *Litanies* or *Rogations*, the former a *Greek* the latter a *Latin* Word for solemn Prayers and Supplications. By the Word *Litany* was originally signified no more than that short Prayer *Kyrie eleyson*, or *Lord have Mercy*, repeated more or fewer Times according to the Devotion of the People, or the Nature of the Office in which it appear'd; and St. *Gregory the Great*, added *Christe eleïson*, or *Christ, have Mercy*. It is not certain when, or by what Degrees our present Litany was composed; but it is generally thought the Processions already mention'd are of a more antient Date.

The twenty fifth of *April*, now the Feast of S. *Mark*, is call'd the *great Litany* which is usually supposed to have it's Rise from S. *Gregory the Great*. St. *Gregory* of *Tours Hist. b.* 10. c. 1. and the holy Pope last mention'd, *Dial.* b. 3. c. 24. are our Authors on this Article. In the Year 589 the *Tiber* overflowing *Rome*, laid the whole City under Water; and, when it retired within the Compass of it's own Banks, left an Infection behind it, which caused a violent Plague; on the eighth of *February* following Pope *Pelagius* was carried off, and his Death follow'd by a general Desolation of the Town. St. *Gregory*, who succeeded to the holy See, endeavour'd to stop the Progress of this contagious Evil by Prayers, Fasting, Tears, and penitential Austerities. He exhorted all under his immediate Care to join with him in his Application to Heaven, and make a thorough Reformation in their Lives; and then order'd a general Procession, divided into seven Companies, as related in the Life of that holy Pope *March* the twelfth, who continued their *Supplications*, or Litanies three Days. It appears from St. *Gregory the Great*'s *Dialogues* b. 3. c. 19. that this Procession became annual in his Time, and in the Close of the VII Century was fixt to the twenty fifth of *April*, long before that Day was consecrated

crated to the Memory of S. *Mark*. Our Readers will find in S. *Mamert*'s Life, *May* XI, on what Occaſion that holy Biſhop inſtituted them; we need only add in this Place that the Senate, Clergy, and the Body of the People of *Vienne* eaſily came into the Saint's Propoſal, and fixt the three Days immediately preceeding the Feaſt of the *Aſcenſion* for the yearly Performance of this penitential Solemnity. *Alcinus Avitus*, one of our Saint's Succeſſors in the See of *Vienne*, in his Homily on this Subject, and *Ceſarius* Biſhop of *Arles*, *Serm.* 37, aſſure us that the Obſervation of *Rogations* was eſtabliſhed *through the whole World* in the Cloſe of the V Century, but ſome are for limiting that Expreſſion to the Churches of *Gaul* and the neighbouring Provinces. The firſt Council of *Orleans* in 511, orders *can.* 27 the devout Celebration of the ſaid *Rogations*.

The Council juſt mention'd ſpeaks of theſe three Days as regular Faſts; and the ſecond Council of *Tours*, held in 566, or the following Year, inſinuates that it was not then cuſtomary to dine on thoſe Days; but the preſent Practice of the Church obliges only to Abſtinence. The Intention of the Church in the Devotions of theſe Days is to employ the Interceſſion of the Saints in aſking Remiſſion of Sins, the neceſſary Supports of our ſpiritual and corporal Life, the Peace of the Church and State, the Preſervation of the Fruits of the Earth, and Freedom from all publick Calamities. Every Part of the Office appointed on this Occaſion is excellently adapted to the Spirit of the Church in the preſent Solemnity. The Collect is a Petition to be guarded againſt all that may hurt us, and ſuppoſes us in a State of Penance, and full of Confi-
Jam. 5. dence in the divine Goodneſs. The Epiſtle contains an Exhortation to pray one for another, and propoſes the Efficacy of *Elias*'s Addreſs to Heaven as an Encouragement and ſtrong Inducement to Fervour in our Prayers; after which we are preſs'd to endeavour the Converſion of our Brother, and aſſured
1. Pet. 4. 8. that ſo generous an Act of Chriſtian Charity *will cover a Multitude of Sins*, i. e. render God propitious and eaſy in pardoning our Tranſgreſſions. The
Luke 11. 5—15. Goſpel is an Exhortation to Fervour and Perſeverance in Prayer, with an Aſſurance of Succeſs; on which Occaſion it may be obſerved that if we do not gain the very thing which we aſk, it is becauſe the divine Wiſdom conſults our real Good in the Denial, rectifies our miſtaken Notions, and gives us ſomewhat more beneficial in the Room of what we deſire.

ASCENSION-DAY.

THE Church this Day celebrates the Aſcenſion of the Son of God into Heaven, and gives an hiſtorical Account of it in her publick Office, as recorded by the Author of the *Acts of the Apoſtles*, and St. *Mark*. The Spirit of the Church in this great Feſtival is to lead us to a devout conſideration of our Lord's preſent Glory, and put us in the Way of following him to the ſame happy State. We are to look on Heaven as our Country, conſide that our immortal Head is already gone thither, to take Poſſeſſion of our Inheritance and prepare a Place for us; and conſequently that we ought to profeſs and practiſe a holy Indifference for all this World can offer for our Amuſement, or Entertainment; i. e. in the Language of the Collect for this Day, *to dwell in Heaven in our Mind.* 'Though our Lord has aſſured us *there are many Manſions in his Father's Houſe*, he has left us but one Way to Jo. 14. 2 it; our Head did not reach that Place of Reſt and Bliſs 'till he had gone through a moſt melancholy Variety of Sufferings and Humiliations. The Path, we are to tread, is indeed rough, and thick ſet with Difficulties; it was full of great Diſcouragements for the Apoſtles before the Aſcenſion of our common Maſter; but 'though they were not an Overmatch for the Oppoſition which human Nature made to Sufferings 'till the Deſcent of the holy Spirit, yet the Bleſſing which they receiv'd from *Jeſus Chriſt*, when he left them changed their Concern for the Loſs into a holy Joy, as appears from St. *Luke*'s Account of their Behaviour.

But it is not enough for us to receive his Bleſſing with his firſt and choſen Diſciples, we are alſo to unite ourſelves to them in receiving the laſt Inſtructions, and attending to the laſt Promiſe of our divine Maſter, which are the ſolid Fonndations of our Confidence in him during our Exile on Earth. What greater Comfort can we have or deſire, than to hear him declare he will be with us *to the End of the World*, by a conſtant Influence and Direction? The Spirit of Truth and Charity, which he engages to ſend into the World after he had left it, is promiſed only to the Catholick Church, and thoſe who wilfully ramble from it have no Claim to the Promiſe.

In *Euſebius*'s Time, as appears from *his Life of Conſtantine*, b. 3. c. 4. there was a current Tradition which pointed out the very Spot of Ground, from which our Saviour aſcended; it was the Summet of the Mount of *Olives*, where, ac-

cording to the ſame Author, was a Cave in which our Lord made his Diſciples *Partakers of the moſt ſacred Myſteries*; which Expreſſiom ſome apply to the Bleſſed *Euchariſt*. A very antient Author, whom the moſt Learned of our and the laſt Age take for S. *Jerom*, aſſures us that when *Jeſus Chriſt* went up to Heaven he left the Impreſſion of his Feet on the Mountain, which was viſible at that Time; we have the ſame Account from S. *Sulpicius Severus*, b. 2. c. 48; and S. *Paulinus*, Ep. 11; and S. *Auguſtin*, in his *forty ſeventh Homily on S. John*, ſays that Pilgrims went into *Judea* to adore the Footſteps of *Jeſus Chriſt* which were to be ſeen. This Impreſſion was viſible in the VIII Century, as we learn from *Venerable Bede*'s *Hiſtory*, b. 7: and the ſame is atteſted by S. *Willebald* in his Account of his Journey to the holy Land, in the Year 724.

Some Authors of good Credit have been of Opinion that the Feaſt of the *Aſcenſion* is the firſt of thoſe ſaid to be inſtituted by the Apoſtles. It is certain that this is one of the four earlieſt Feſtivals in the Chriſtian Church. S. *Auguſtin*, *Ep.* 54, *Ed. Ben.* allows it only the third Place, but makes no Doubt of its being appointed by the Apoſtles. The Day on which our Saviour aſcended is ſo clearly ſet down in the holy Scripture, that there never was any Diſpute about fixing this Feſtival at the Diſtance of forty Days after his Reſurrection.

WHITSUNDAY.

WE this Day celebrate the Deſcent of the Holy Ghoſt on the Apoſtles fifty Days after our Lord's Reſurrection; and it is called *Whitſunday* or *White Sunday* in our Language from the Appearance of the Neophytes who received Baptiſm the Day before, and then put on white Cloaths, as an Emblem of the Purity which was beſtow'd on them by the Sacrament of Regeneration, and an Admonition to preſerve the ſame without Stain or Spot. This is one of thoſe Feſtivals, which St. *Auguſtin*, Epiſtle 54, believes to be of Apoſtolical Inſtitution, and was univerſally obſerved in his Time.

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This great Event, as recorded in *the Acts of the Apoſtles, c.* 2, is to be conſider'd as the End of the Incarnation of the Son of God, and the Fruit of his Death. He came to ſave Mankind, but then it was by giving them a new Spirit; for which Reaſon we ſhall in this Place conſider all the Circumſtances of this Day's Myſtery. The Apoſtles and other Diſciples of *Jeſus Chriſt*, before the Deſcent of the holy Spirit, were weak, and eaſily carried away by every Impreſſion of human Paſſions; and notwithſtanding their Love for their divine Maſter the Fear of Death work'd ſo powerfully on their Minds, that when his Life was in Danger, they quitted and diſowned him. Our Lord's Sufferings having thus ſhock'd the Apoſtles, he ſpent the forty Days between his Reſurrection and Aſcenſion in working their Minds into a Calm, and confirming their Faith and Love. We are not to imagine all this could be done without the Gift of the holy Spirit; for all that Man can do in order to Salvation comes from that divine Principle only; but then they had received that divine Spirit in a Degree proportion'd to their preſent State; and had the Almighty had no farther View than that of obliging them to a private and retired Life, there would have been no Neceſſity of a viſible Deſcent and plentiful Effuſion of the holy Spirit. But they were deſign'd for a publick and difficult Life; they were to carry the Goſpel through the whole World, found the Kingdom of *Jeſus Chriſt* on the Ruins of that of the Devil, attack all the Errors and Paſſions of Men, and continue their Labours, though oppoſed with the utmoſt Vigour. Employments like theſe required a greater Degree of Courage, more Strength, in ſhort the Plenitude of the holy Spirit, which was therefore beſtow'd on them this Day.

At the Entrance of this divine Gueſt a great Noiſe was heard from Heaven, which the Author of the Acts of the Apoſtles compares to a violent Wind, and which he adds fill'd the whole Houſe where the Diſciples were aſſembled. This Noiſe was a Figure of what ſhould happen in the Courſe of their Miniſtry; for it could not be expected that Doctrines ſo oppoſite to the corrupt Inclinations of the World ſhould make their Way in it without violent Oppoſition; that People plunged into the Depths of Vice, and Slaves to the moſt groſs Errors in Affairs of the greateſt Conſequence ſhould reform their Lives and quit their Idolatry, and that at the Perſuaſion of ſuch Men as the Apoſtles were, without much Noiſe. The holy Spirit, which warm'd the Hearts of the Diſciples, and enlighten'd their Minds, appear'd over their Heads in the Form of Tongues of Fire, to ſhew that, in order to make the Apoſtles an Over-match for all Oppoſition, their Words were to receive a divine Force,

which ſhould perſuade moſt powerfully, and penetrate with the Activity of Fire.

The holy Company, on which the Spirit deſcended, was compoſed of a great Number beſide the Apoſtles, or, in the Language of the holy Scripture, of *all the Diſciples of Jeſus Chriſt*; and we learn from *Act.* 1. *c.* 15, that their Number amounted to an hundred and twenty. From which Obſervation we are to infer, that though all Chriſtians are not deſtin'd for the Miniſtry, yet all are to be diſtinguiſhed by the holy Spirit as the Badge of their Profeſſion, and endeavour to inflame the Hearts of their Neighbours with the Love of God by their Diſcourſe and Example. The holy Spirit appearing in the Form of Tongues, and ſhewing itſelf miraculouſly in thoſe of the firſt Diſciples of *Jeſus Chriſt*, inſinuates to us the Neceſſity of reforming that unruly Member, as one of the moſt conſiderable Marks of the Reception of the holy Spirit; for, as the Mouth ſpeaks from the Abundance of the Heart, our Language will ſhew what Spirit reſides within.

TRINITY-SUNDAY.

THE Myſtery of the holy and undivided Trinity is in a particular Manner propoſed to our Veneration on this Day, and may in a ſingular Senſe be call'd the Myſtery of Chriſtians. By Virtue of the three divine Perſons, one God, we are engrafted into and ſanctified by *Jeſus Chriſt* in Baptiſm; for which Reaſon the Church at this Time reads our Lord's Commiſſion to his Apoſtles and their Succeſſors in the Evangelical Miniſtry to teach and baptize all Nations *in the Name of the Father, and of the Son and of the holy Ghoſt*; where he aſſures them of a perpetual Aſſiſtance in that great Work. And here we may reflect on the great and ineffable Mercy which we received at the ſacred Font, and the Obligations we there contracted both in Regard to Faith and Morals; and that we renew the Memory of that Covenant with God every Time we repeat the Doxology, or make the Sign of the Croſs with the Words, which uſually accompany that expreſſive and ancient Ceremony.

The Myſtery of this Day was attack'd by one of the firſt and moſt formidable Hereſies that appear'd in the World, and it will appear in many Parts of the following

following Work, that God raiſed up learned and holy Men in ſeveral Ages to defend the holy Trinity againſt the Inſults and Artifices of the Enemy. As the Divinity of the 2 and 3d Perſons in the B. Trinity has been, and ſtill continues the Subject of Diſpute; and the Oppoſers of the Myſtery before us have held out againſt the ſtrongeſt Evidence of which any Article of Faith is capable, we ſhall not here undertake to repeat what is uſually ſaid on this Queſtion, but only obſerve that the very Words of the Goſpel of the Day, which have always been the Form of Baptiſm, ſeem an invincible Proof of the Equality of Perſons in God; for as all own we are baptized in the Name of God, and our Lord names Father, Son, and Holy Ghoſt, without any Diſtinction of Nature or Subſtance, thoſe who believe either of the three Perſons to be God, muſt either allow them all to be one conſubſtantial Being, or aſſign ſome Diſtinction reconcileable with the Form here given, which has never yet been done.

The Feaſt of the Bleſſed Sacrament, or CORPUS CHRISTI.

OUR Bleſſed Saviour, deſirous of diſpoſing the Minds of his Diſciples for the Change of his Body and Blood into ſpiritual Food, which was to beſtow eternal Life, ſpeaks in the Chapter from which this Day's Goſpel is taken, of the true Bread that came down from Heaven; he then declares himſelf the living Bread, more excellent than the *Manna*, which could not ſecure the temporal Life of the *Jews*, whereas what He offer'd would beſtow a happy Eternity on his Followers; and adds, *The Bread which I will give is my Fleſh for the Life of the World.* The *Jews*, hearing him talk thus, began to aſk one another how this was poſſible; to which our Lord replies with a ſolemn Aſſurance that unleſs they eat his Fleſh and drank his Blood they ſhould have no Life in them. When our Saviour had purſued the ſame important Truth, ſome among them had not Faith enough to believe what he ſaid on that Subject, and the Evangeliſt tells us ſeveral of his Diſciples deſerted him; which certainly our merciful Redeemer would never have allow'd, if he had ſpoken figuratively, as ſome take the Liberty of ſuppoſing, when it was ſo eaſy to engage their Stay and Attendance by ſuch Explications as have been Jo. 6.

ſince

ſince invented. And one would think it impoſſible to employ Words more ſtrong and leſs ſubject to Equivocation than thoſe made Uſe of in the Inſtitution of the bleſſed *Euchariſt*, the Evening before his Crucifixion; which univerſal Tradition has receiv'd in Favour of the Tenet, as taught by the Catholick Church.

The Care which the Apoſtles took to execute the Command of their divine Maſter for renewing this myſterious Sacrifice, and thus continually applying that once made on the Croſs for the Redemption of Mankind, has made the Feaſt of the *Euchariſt* as old as the Church itſelf; but it was obſerved on the Day of it's Inſtitution till the XIII Century. *Chapeauville*, in his *Hiſtory of Liege*, gives us the following Account of the Matter. *Juliana*, a Hoſpital Nun near the Gate of that City, then but ſixteen Years old, had a particular Devotion to the Bleſſed Euchariſt, made that Myſtery of God's Love to Mankind the Subject of her conſtant Meditation, and was ſtrongly moved to ſolicit of the Miniſters of the Church a ſolemn Feſtival in Honour of it, but ſuppreſs'd the Thought almoſt twenty Years. In the Year 1230 that holy Perſon being choſen Prioreſs of the Convent, communicated her devout Deſire to a Canon of S. *Martin*'s Church at *Liege*, a Man of an exemplary Life, and prevail'd with him to mention that Affair to the Paſtors and other Divines of the City. The Canon immediately enter'd into her Way of Thinking, and employ'd all his Zeal in the Execution of his Commiſſion. *Juliana*'s Propoſal having met with a favourable Reception among ſeveral Perſons eminent for Sanctity and Erudition, ſhe procured an Office to be compoſed for this new Solemnity, which being perform'd according to her Directions, was favour'd with the Approbation of the chief Divines of the Country.

Purſuant to this devout Beginning, *Robert* Biſhop of *Liege* held a Synod in the Year 1246, in which he order'd the publick Celebration of this Feſtival in his whole Dioceſe. *Urban* IV, who was placed in St. *Peter*'s Chair in the Year 1261 extended the Obligation to the whole Church, fixt the Feſtival on the *Thurſday* after the *Octave* of *Whitſunday*, and order'd it to be obſerved as one of the firſt Rank. That Pope's Bull was confirm'd by *Clement* V at the Head of the general Council of *Vienne* in 1311.

The moſt ſplendid Part of the Service of this Day is the ſolemn and magnificent Proceſſion, in which the Body of *Jeſus Chriſt* in the holy *Euchariſt* is carried in Triumph through the publick Streets, and attended by all Ranks with great Devotion. As it pleas'd God in our Time to give an authentick Approbation of this Ceremony, and at the ſame Time work a Miracle in the

the Preſence of the Bleſſed Sacrament in Favour of a Woman, whoſe Faith lead her to ſeek God in that venerable Myſtery, we cannot cloſe our Account of *CorpusChriſti* Day without preſenting our Readers with the Narration, as publiſhed in a Mandate of his Eminence *Cardinal de Noailles*, late Archbiſhop of *Paris*.

Mrs. *La Foſſe*, who had then lived twenty Year in S. *Margaret*'s Pariſh, in theCity of *Paris*,during which Time ſhe had been afflicted with aBloody Flux, is the Perſon of whom we are here to ſpeak. Her Diſtemper had been judged incurable near ſeven Years; and ſhe had been reduced to ſo low an Ebb the laſt Year and a half, that ſhe could not walk even with the Aſſiſtance of Crutches, nor bear the leaſt Motion; and this was well known to be her true Caſe in ſeveral Parts of *Paris*. In the Year 1725 this Feſtival fell on the laſt of *May* N. S; on which Occaſion the Woman reſolved to beg her Cure of *Jeſus Chriſt* preſent in the *Euchariſt*, and in that View was carried into the Street; but could not bear either the Air or the Light at firſt. The Bleſſed Sacrament coming near,ſhe was aprized of it, and endeavour'd to throw her ſelf on her Knees; but fell on her Hands, and thus crawl'd after her divine Phyſician, declaring her Perſuaſion of his real Preſence, and Dependence on his Power: Thus ſhe continued 'till her Faith was rewarded. When ſhe firſt endeavour'd to raiſe herſelf on Feet, ſhe ſtagger'd; but, upon begging ſhe might enter the Temple of God, where ſhe ſhould be cured, ſhe was enabled to walk after the Bleſſed Sacrament, to the great Surprize of all who knew her, and upon ſetting her Foot in St. *Margaret*'s Church, ſhe found herſelf perectly cured; aſſiſted at the Service in the uſual Poſtures,and walk'd home, without any Aſſiſiſtance.

This Account was atteſted by ſixty Witneſſes of good Credit, who join'd in aſſuring the Archbiſhop's Commiſſary of theſe three Articles; firſt that Mrs. *de la Foſſe*'s Ilneſs was really ſuch as has been already deſcribed: ſecondly that this Cure was no leſs evident and certain: and thirdly that this Cure was perform'd in an Inſtant without the Help of any Medicines. His Eminence adds that the Perſon, on whom this Miracle was wrought, declared to ſeveral who viſited her that *Jeſus Chriſt* preſent in the Sacrament of the Altar was the Object of her Adoration; and that ſhe begg'd her Cure of the ſame merciful Saviour conceal'd in the ſacred Myſteries, with ſuch Sentiments of Faith, as were mercifully accepted of. From which that Prelate concludes that, *if the real Preſence of* Jesus Christ *in the Euchariſt is an*

Error

Error, if the Adoration of our Saviour in this Sacrament is an Act of Idolatry, if the Proceſſion in Honour of this great Myſtery of our Faith is a criminal Superſtition, as Proteſtants aſſert, then God, by performing a Miracle in ſuch Circumſtances, muſt have deceived us by authorizing and confirming Error, Superſtition and Idolatry: a Blaſphemy equally repugnant to the Truth, Wiſdom, and Goodneſs of God. The Cardinal's Mandate, from which this Narration is extracted, was publiſhed at *Paris*, and bears Date *Auguſt* the Tenth, 1725.

The End of the MOVEABLE-FEASTS.

THE

LIVES

OF

SAINTS

COLLECTED FROM

AUTHENTICK RECORDS

OF

CHURCH HISTORY.

With a full Account of

THE OTHER

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

Number I. *for* JANUARY.

LONDON:

Printed for THOMAS MEIGHAN, in *Drury-Lane*, MDCCXXVIII.

Advertiſement.

THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

N. B. Whereas it has been propoſed that eighteen Sheets ſhould be publiſhed every Month; the Publick is hereby deſired to take Notice that, 'though each particular Month may not ariſe to the ſaid Number, ſome of them will exceed it; and thus the Number of Sheets will be kept up in the whole.

AN

Alphabetical *TABLE*

OF THE

Saints in *January*,

And other *Feſtivals* of that Month.

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Timothy,	24
Titus,	22
V	
Vincent,	22

AN

Alphabetical TABLE

OF THE

Saints in January,

And other Festivals of that Month.

A

Anastasius, 22
Antony, 17
Apollinaris, 23

Benet Bishop, 12

Canute, 19
Charles of Denmark, 2
Clement, 23
Cyril of Alexandria, 18

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Fabian, 20
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Fulgentius, 1

Genevieve, 3
Gilda, 29

Hilary, 13
Hyginus, 11

Lucian, 24

Marcella, 31
Martina, 30

Paul, 15
Paul, the Hermit, 10
Peter Nolasco, 31
Peter of Sebaste, 9
Polycarp, 26

Raymond of Penafort, 23

Sebastian, 20
Simeon Stylites, 5

Telesphorus, 5
Theodosius, 11
Timothy, 24
Titus, 26

Vincent, 22

An ACCOUNT

Of the AUTHORITIES made Uſe of in this

WORK.

VOLUME Firſt.

JANUARY.

I. THE Hiſtory of the Circumciſion of *Jeſus Chriſt* is taken from the holy Scripture. The Account of the Feſtival from ſeveral Eccleſiaſtical Writers. The Authors hinted at, as inveighing againſt the Profanations committed on the firſt Day of the Year, are St. *Peter Chryſologus*, and St. *Maximus* Biſhop of *Turin*, who flouriſhed in the Middle of the V Century. Thoſe, who are deſirous of knowing what thoſe Abuſes were, may conſult the hundred and fifty fifth Sermon of the former; and a Homily pronounced by the latter on this Day. The Paſſage quoted from St. *Auguſtin* may be found in his ſeventh Sermon publiſhed in an Appendix to that Father's Works by Father *Sirmond* a learned Jeſuit in *France*, one of the greateſt Ornaments of the XVII Age.

The Life of S. *Fulgentius*, prefix'd to his Writings, is the Work of one of his Diſciples, who ſpent a conſiderable Part of his Life under that holy Man; and is uſually attributed to *Ferrandus*, a Deacon of *Carthage*. The Saint's own Writings give us a great Light into his Conduct in Regard of the *Arians*, and *Semipelagians*, who infeſted the Church in his Time.

II. The Hiſtory of *Diocleſian*'s Perſecution at large is extant in a ſmall Treatiſe *on the Death of the Perſecutors*, uſually aſcribed to *Lactantius*, who lived in thoſe troubleſome Times; and the eighth Book of *Euſebius*'s Hiſtory. The Order for burning the holy Scriptures is mention'd in that Piece: and the Reſolution of dying rather than deliver them into the Hands of the

Perſecutors appears from the Acts of St. *Agape*, *&c.* of which we ſhall give a larger Account on the firſt of *April*.

III. The moſt ancient Account extant of St. *Genevieve* is to be found in the Life of St. *German* of *Auxerre*, compoſed by *Conſtantius* a cotemporary Writer. That of the holy Patroneſs of *Paris* was penn'd by an anonymous Author eighteen Years after her Death; the Regular Canons attribute it to *Salvius*; the *Benedictins* to *Geneſius*

IV. The Hiſtory of St. *Titus* is inſeperably mix'd with that of his great Maſter St. *Paul*; ſo that the whole is taken from the *Acts of the Apoſtles*, and St. *Paul*'s Epiſtles, with ſome Aſſiſtance from Commentators and Chronologiſts.

V. The little we know of St. *Teleſphorus* is taken from St. *Ireneus*, *Tertullian*, and *Euſebius*, who ſpeak of the Order of his Succeſſion and Martyrdom.

Great Part of the Hiſtory, of St. *Simeon Stylites* is the Work of *Theodoret*, Biſhop of *Cyrus* in *Syria*, well known in the Church by his Character for Virtue and Learning; who aſſures us he mentions nothing but what he ſaw with his own Eyes, or had from unexceptionable Witneſſes. The Account is to be ſeen in the twenty ſixth Chapter of his *Philotheus*, or *Hiſtory of the Monaſtick Life*. As that Prelate died ſome Years before St. *Simeon*, he could not give us the whole of that extraordinary Life; which was written by *Anthony*, the Saint's Diſciple; but the Learned are not agreed that it is now extant in it's Orignal Purity.

VI. The Goſpel furniſhed us with proper Materials for the Feſtival of this Day.

VII. St. *Lucian* had the Advantage of an Hiſtorian of the greateſt Credit, who lived in the ſame Place and near the ſame Time. It is St. *Chryſoſtom*, who has left us his Panegyrick in the forty ſixth Homily of the firſt Volume of his Works. *Euſebius* and St. *Jerom* have ſpoken honourably of the holy Martyr; the former in the twenty fifth Chapter of the eighth Book of his Church Hiſtory, and the ſixth Chapter of his ninth Book: the latter in his Treatiſe of Eccleſiaſtical Writers.

VIII. The Character and Writings of St. *Apolinaris* are mention'd by the ſame creditable Authors. *Euſebius* ſpeaks of him and his learned Labours in the twenty ſixth Chapter of the fourth, the eighteenth, and nineteenth Chapters of the fifth Book of his Hiſtory. St. *Jerom* does Juſtice to his Memory in his Paſchal Chronicle.

IX. The original Account of St. *Peter* Biſhop of *Sebaſte* occurs in the Life of St. *Macrina* his Siſter, compoſed by his Brother St. *Gregory Nyſſen*; and St. *Gregory Nazianzen*'s twentieth Oration. *Theodoret* in the thirtieth Chapter of the fourth Book of his Eccleſiaſtical Hiſtory ſpeaks advantageouſly of his Virtue; which is likewiſe commended by *Rufinus* in the ninth Chapter of his ſecond Book.

X. *Anaſtaſius*

X. *Anaſtaſius* Library Keeper of the Church of *Rome*, and one of the moſt conſiderable Writers of the IX Century, has left us a ſhort Account of Pope *Agatho*, which deſerves the more Credit becauſe penn'd by an Author of great Induſtry and Accuracy, who lived not long after the Saint.

XI. The Ancients have given us nothing about St. *Hyginus* but the Order of his Succeſſion.

The Life of St. *Theodoſius* is the Work of a Cotemporary Author of good Credit, with whoſe Name we are unacqainted.

XII. St. *Benet Biſcop*'s Hiſtory may be found in a Homily pronounced on his Aniverſary by his Scholar, *Venerable Bede*: the ſame Author has enlarged on that Subject in the firſt Book of his Hiſtory of the Abbots of *Wirmouth*.

XIII. All we know of St. *Leontius* is taken from St. *Athanaſius*'s firſt Oration againſt the *Arians*, and other Authors, who have written the Hiſtory of that Sect and the Council of *Nice*.

XIV. We have the Life of St. *Hilary*, written by *Fortunatus*, one of his Succeſſors in the See of *Poitiers*. The Imperfection of that Piece is well ſupplied by St. *Jerom* in his Treatiſe *of Illuſtrious Men*, *Sulpicius Severus* in the ſecond Book of his ſacred Hiſtory; and the Writings of our Saint, which afford us no ſmall Light into ſome important Points of his Hiſtory. Several modern Authors have given us ſuch Parts of his Life, as concern the Church; and the whole appears to great Advantage in the *Benedictin* Edition of St. *Hilary*.

XV. St. *Paul*, the firſt Hermit is known to us by the Means of St. *Jerom*, who has written his wonderful Life with great Exactneſs in a very copious Manner. Some Criticks have been bold enough to ſuppoſe the Account of this holy Solitary no better than an agreeable Fiction, and an Exerciſe of his Pen and Imagination, or at leaſt that he had made ſeveral large Additions to adorn his Subject; but it ſeems injurious to the Memory of that great Man to imagine he would impoſe on the World by retailing his own Flights for Matters of Fact.

XVI. Pope *Damaſus* has given us the Character of St. *Marcellus* in an Epitaph conſiſting of eight *Latin* Verſes, which is the only undoubted Account to be found of that Saint.

XVII. St. *Anthony*'s Life was written about the Year 366 by the great St. *Athanaſius*, who had ſpent ſome Part of his Youth under that holy Abbot's Direction. There is no Room to doubt of the Genuineneſs of this Piece, which has appear'd in all the Additions of St. *Athanaſius*'s Works, and was never attack'd but by ſuch as have the Aſſurance to accuſe that holy Prelate of Forgery and Impoſture.

XVIII. The Reader may find what relates to St. *Peter*'s Chair at *Rome* in *Baronius*'s Annals and his Notes on the *Roman* Martyrologe.

XIX. St. *Canute*'s Life is taken from the Hiſtory of *Denmark* written in the twelfth Century by *Saxo* the *Grammarian*, an exact and judicious Author.

XX. The Acts of St. *Sebaſtian* are antient, and full of edifying and ſurprizing Events, but have not eſcaped Cenſure. *Bollandus*, who begun a new and voluminous Edition of the Lives of Saints in *Flanders*, attributes them to St. *Ambroſe*; but ſome have been of Opinion that all we have on the Subject belonging to that holy Father is to be found in his twentieth Diſcourſe on the 118 (119) *Pſalm*.

We have at preſent nothing certain concerning St. *Fabian*, but what *Euſebius* ſays of him in the twenty ninth Chapter of the fifth Book of his Eccleſiaſtical Hiſtory.

XXI. St. *Agnes*'s Acts have by ſome been attributed to St. *Ambroſe*; but we have no Aſſurance that he wrote any thing of that holy Virgin but what is now extant in the ſecond Chapter of his firſt Book *Of Virgins*. Several other Fathers mention St. *Agnes*; but none of them has related more Circumſtances of her Hiſtory than *Prudentius* in his fourteenth Hymn; to which may be added St. *Maximus* Biſhop of *Turin*, who in a Sermon pronounced on her Anniverſary gives the Particulars of her Martyrdom.

XXII. The Acts of St. *Vincent* are antient and valuable. They were follow'd by St. *Auguſtin* and *Prudentius* as authentick and juſt; the former of thoſe Writers has left us five Diſcourſes: the latter a Hymn on the holy Martyr.

The Acts of St. *Anaſtaſius*, publiſh'd in *Latin* by *Bollandus*, ſeem to be a Tranſlation of thoſe quoted and approved of in the ſecond Council of *Nice*. It is ſuppoſed they were drawn up by the Monk of *Paleſtine*, who knew him in that Country, follow'd him into *Perſia*, was an Eye-Witneſs to his Actions and Sufferings, and took Care of his Body after his Death.

XXIII. St. *Raymond*'s Life has been written by ſeveral *Spaniſh*, *Italian*, and *French* Authors: it has been publiſhed alone in the Hiſtory of the *Dominican* Order, and part of that of *Spain*. The Account annex'd to the Bull for his Canonization is eſteem'd the moſt exact that has appear'd; and it is from that we have taken our Hiſtory of the Saint.

XXIV. St. *Timothy*'s Hiſtory is to be ſeen in the *Acts of the Apoſtles* and St. *Paul*'s Epiſtles. The Time and Manner of his Death are known only by an Acount in *Greek*, by ſome attributed to *Polycrates*, Biſhop of *Epheſus*.

XXV. *The Converſion of S. Paul* is related at large by the Apoſtle himſelf, and St. *Luke* in the ix, xxii, and xxvi, Chapters of the *Acts of the Apoſtles*.

XXVI. We know nothing of St. *Polycarp*'s Life but what occurs in St. *Ireneus* B. 3. C. 3. St. *Jerom*'s Treatiſe *of Illuſtrious Men*: and *Euſebius*'s Hiſtory, B. 4. c. 15. B. 5. c. 20, 24. The Hiſtoty of our Saint's Martyrdom, drawn up in a Letter from the Church of *Smyrna*, is one of the moſt valuable Remains of Eccleſiaſtical Antiquity.

IV.

The Life of St. *Paula* was written by her Friend and Director S. *Jerom* who attended her above twenty Years in that Capacity, and could not be unacquainted with her Conduct.

XXVII. St. *Chryſoſtom*'s Life has been written by ſeveral *Greek* Authors but by none with more Succeſs than by *Palladius*, Biſhop of *Helenopolis*, his Friend. That Prelate, however, has omitted ſeveral Particulars. The Saint's own Writings give us ſome Light into what is wanting in that Piece; and we are obliged to *Socrates*, *Sozomen* and *Theodoret* for their Aſſiſtance in the Affair.

XXVIII. As none of the Ancients have compiled the Life of St. *Cyril* Biſhop of *Alexandria*, we are obliged to gather Materials for it from that holy Prelate's Writings, *Socrates*. B. 7. c. 7, 13, 14, *&c.* and the Acts of the Council of *Epheſus*, in which he preſided.

XXIX. The Life of S. *Francis* of *Sales* has been written by ſeveral Authors in ſeveral Languages; moſt of which being in the Hands of all the World, it wou'd be as unneceſſary, as tedious to give a particular Account of them in this Place.

XXX. St. *Martina* is better known in the Church by the Veneration paid to her Memory than by any Acts of her Martyrdom.

XXXI. The Hiſtory of St. *Peter Nolaſcus* is comprehended in that of his Order, the Annals of the Church, and the Hiſtory of *Spain*.

FEBRUARY.

I. THE Acts of St. *Ignatius*'s Martyrdom, compoſed by three of his Diſciples, who attended him from *Syria* to *Rome*, were publiſhed entire, and free from any Additions and Corruptions by *Dom. Ruinart* a *Benedictin* Monk in *France* in the Year 1689, as he found them in the *Colbertine* Library. The Order of his Succeſſion in the See of *Antioch* is mention'd by *Eſebius* B. 3. c. 22; and his Martyrdom in the thirty ſixth Chapter of the ſame Book. The genuine Epiſtles of our Saint were of ſingular Uſe toward compiling his Hiſtory.

The Life of St. *Bridget* has been written ſeveral Times; and our Account of her is compoſed of what appear'd moſt edifying in thoſe Pieces.

II. What we have ſaid on the Feaſt of the Purification is taken from the holy Scripture, as referr'd to in the Margin.

All we know of St. *Laurence* Archbiſhop of *Canterbury* is to be found in the two firſt Books of Venerable *Bede*'s Hiſtory; and the 52, 55, 56, and 59 Epiſtles of St. *Gregory* the Great.

III. The Hiſtory of St. *Blaſe*'s Life and Death is very obſcure and perplex'd.

The Character of S. *Celerin* may be ſeen in the ſixteenth and thirty-fourth of S. *Cyprian*'s Epiſtles, according to *Pamelius*'s Edition of that Father's Works; and

and the Spirit of our Saint appears to Advantage in an Epiſtle from him to *Lucian*, which is the twenty firſt in the aforeſaid Edition.

IV. The Life of St. *Andrew Corſini* was written by an anonymous Author not long after his Death, and *Peter Caſtagna* a *Carmelite* Friar in the XV Century.

Our Account of St. *Gilbert* is extracted from the ſecond Volume of *Dugdale*'s *Monaſticon*, as mention'd in the Account itſelf.

St. *Iſidore*'s Letters furniſh us with Materials for his Hiſtory.

V. St. *Agatha*'s Life and Martyrdom are to be ſeen in a Piece, which bears the Title of the Acts of that Saint; and the ſame Subject is well handled by Pope *Damaſus* in his fifth Hymn.

VI. Our Account of St. *Dorothy* is taken from the twenty fifth Chapter of a Book written *in Praiſe of Virginity* by *Adhelm*, a Biſhop of our Iſland who died in the Year 709.

Ducheſne, a *French* Writer, has given us the Life of St. *Vedaſt* in his Collection of Pieces relating to the Hiſtory of *Clovis* I; it is ſhort and defective, but of an early Date. We have a larger Account of the Saint corrected and publiſhed by *Alcuin* in the VIII Century.

The Life of St. *Amandus* was firſt written by *Baudemond* his Diſciple. *Philip de Haveng* a Monk of the XII Century publiſhed a larger and more methodical Account of the Saint; both which Pieces were uſeful in drawing up the Hiſtory of the holy Biſhop of *Maſtricht*.

VII. St. *Romualdus*'s Life was penn'd by *Peter Damian*, a Man of remarkable Probity and Integrity, and who, living at the ſame Time and in the ſame Country, could not want proper Materials for compiling that Piece.

VIII. The earlieſt Account we have of St. *John of Matha* is found in ſome Bulls of *Innocent* III, and among the ſame Pope's Epiſtles. Several Authors of the laſt Age have written his Life in *Spaniſh*, *French* and *Latin*.

The Hiſtory of St. *Elfleda*'s Life may be ſeen in *Dugdale*'s *Monaſticon*, Volume 1. page 71, 72, *&c.* where the Reader will meet with an Account of the Monaſtery of *Whitby*.

IX. In the forty firſt Chapter of the ſixth Book of *Euſebius*'s Eccleſiaſtical Hiſtory we have an Account of St. *Apollonia*'s Martyrdom, which makes Part of a Letter from St. *Dionyſius* Biſhop of *Alexandria* to *Fabius* of *Antioch*.

X. The Hiſtory of St. *Scholaſtica* is to be found in thirty third and thirty fourth Chapters of the ſecond Book of St. *Gregory* the Great's Dialogues.

XI. The Account of St. *Saturninus* and his Companions was drawn up ſoon after their Martyrdom, produced by the *Donatiſts* in the famous Conference of *Carthage*, and acknowledged as authentick by the Catholicks, as appears from St. *Auguſtin*'s Account of what paſs'd on the third Day of the ſaid Conference; ſome Uſe having been made of that Piece againſt the Hereticks, they made conſiderable Alterations in it, and Additions to it,

Monſieur

Monſieur *Baluze* has given us the ſaid Accounts in this State of Corruption in the ſecond Volume of his Miſcellanies; but *Dom. Ruinart* has printed the ſame as near their Original Purity as poſſible.

Our Account of St. *Frideſwide* is taken from *Dugdale*'s *Monaſticon* Volume 1. page 173, 174.

XII. The Life of St. *Meletius* is gather'd from the Eccleſiaſtical Hiſtory of *Socrates*, *Sozomen*, and *Theodoret*; the Panegyricks made on him by St. *Gregory Nyſſen* and St. *Chryſoſtom*; and St. *Gregory Nazianzen*'s Poem on the Saint.

XIII. The Life of St. *Licinius* was firſt written by a Native of *Anjou*, and compoſed of ſuch Memoirs as *Daniel*, the Saint's Diſciple, was able to furniſh him with.

XIV. The Acts of St. *Valentine*'s Martyrdom are ſhort, and contain no more in Subſtance, than what our Readers will find in our Performance.

St. *Maro*'s Hiſtory is recorded in *Theodoret*'s *Philotheus*, of which Work we have ſpoken on the fifth of *January*.

XV. What we have related of St. *Fauſtinus*, and St. *Jovita* is taken from the Acts of their Martyrdom, which are ſuppoſed antient.

XVI. St. *Paul*'s Epiſtle to *Philemon*, and that to the *Coloſſians* contain much the greateſt Part of what we know of St. *Oneſimus*.

Our Account of the ſeven Martyrs in *Paleſtine* is taken from the eleventh Chapter of *Euſebius*'s Treatiſe of thoſe who ſuffer'd for the Faith in that Province, which was formerly thought Part of the eighth Book of his Eccleſiaſtical Hiſtory; but Mr. *Valois*, who publiſhed a new Edition of that Hiſtory in the Year 1659, ſhews it to be a diſtinct Piece, and has given it the Publick as ſuch.

XVII. The Life of St. *Silvinus* was written by *Antenor*, a Biſhop who is uſually ſtiled his Diſciple; but that Piece ſubſiſts only in the Performance of an Author of the ninth Age, of which we cannot judge for want of the Original.

XVIII. The Hiſtory of St. *Simeon* is taken from the Goſpel, and from *Euſebius* B. 3. c. 11, and 32.

The Life of St. *Flavian* conſiſts of ſeveral Paſſages of the Hiſtory of the Church and Empire, the Acts of the Councils of *Conſtantinople*, *Epheſus*, and *Chalcedon*, together with conſiderable Extracts from other antient Monuments thrown together by Cardinal *Baronius* in his *Annals*, An. 439, 446, and 449.

XIX. The Author, to whom we are indebted for the Life of St. *Barbatus*, is generally allowed to be ſincere and worthy of Credit, though his Name and the Time when he lived are not known.

XX. The Hiſtory of St. *Mildred* and what relates to her Relicks are to be ſeen in the firſt Volume of *Dugdale*'s *Monaſticon* p. 83, 84.

The

The Life of St. *Eucherius* Biſhop of *Orleans*, compoſed by one of that City who lived ſoon after the Saint, is to be ſeen in the firſt Part of the third Age of the Acts of the *Benedictin Saints*, with which *Dom. J. Mabillon* has obliged the World.

XXI. The chief Authors who ſpeak of St. *Flavian* of *Antioch* are St. *Chryſoſtom*, and the Hiſtorian *Theodoret*; the former in ſeveral Homiles pronounced in that City: the latter in the fourth Book, Chapter 22, and B. 5, c. 8, 9, 18, 19, 23, to which may be added what *Socrates* and *Sozomen* have ſaid of him.

XXII. The Obſervation of St. *Chryſoſtom* on S. *Peter*'s fixing his Chair at *Antioch* occurs in the twelfth Homily of the fifth Volume of that Father's Works.

All we know of St. *Papias* is taken from St. *Jerom*'s Treatiſe of *illuſtrious Men*, his *Chronicle*; the thirty third Chapter of the fifth Book of St. *Ireneus*; and the laſt Chapter of the third Book of *Euſebius*'s Eccleſiaſtical Hiſtory.

Our Account of S. *Milburg* is taken from *William* of *Malmsbury*, *Catgrave &c.* as produced by Sir *William Dugdale* in the firſt Volume of his *Monaſticon*, p. 613, 614.

XXIII. The Life of St. *Doſitheus*, as publiſhed by *Bollandus* in his Collection, is the Work of one who lived under the Conduct of the ſame Maſter, who formed the Saint to a Monaſtick Life.

XXIV. We have nothing certain concerning St. *Matthias* but what we meet with in the firſt Chapter of *the Acts of the Apoſtles*.

The Life of S. *Ethelbert* may be ſeen in the firſt and ſecond Books of *Venerable Bede*'s Hiſtory of the *Engliſh* Church, and other Authors of our own Country, whoſe Writings are eaſily conſulted.

XXV. St. *Taraſius*'s Life was penn'd by *Ignatius*, a Diſciple of that holy Patriarch, and afterwards Biſhop of *Nice*; and ſome Particulars may be gather'd from the Acts of the ſecond general Council held in that City.

We have ſeveral Pieces which bear the Name of St. *Walburg*'s Life, of which the chief ſeems to be that written by *Wolfhard*, a Prieſt and Monk in *Bavaria*, who lived about one hundred Years after that holy Virgin.

XXVI. What the World knows of St. *Alexander* Biſhop of *Alexandria* is to be found in *Theodoret*'s Eccleſiaſtical Hiſtory B. 1, C. 1. B. 2, C. 2; in thoſe of *Socrates* and *Sozomen*; in St. *Athanaſius*'s firſt Diſcourſe againſt the *Arians*, and his ſecond Apology; St. *Epiphanius Hæreſ.* 69; all the Accounts we have of the Council of *Nice*, and the Hereticks condemn'd in that venerable Aſſembly.

The Life of St *Porphyrius* was written in *Greek* by one who was under that holy Prelate's Direction, and an Eye-witneſs of his Actions; but the Original is loſt.

XXVII. What he have ſaid of St. *Leander* Biſhop of *Seville* is gather'd from St. *Iſidore* his Brother in his Treatiſe *of illuſtrious Men* c. 28. the Dialogues

logues of *Gregory* the Great B. 3. C. 31. St. *Gregory* of *Tours*'s Hiſtory B. 5. c. 38, all cotemporary Writers.

XXVIII. The Hiſtory of St. *Proterius* is taken from *Evagrius* b. 2. c. 4, 5, 8; *Theophanes*, in his Account of the Emperor *Marcian*, and the Acts of the Council of *Chalcedon*.

XXIX. The Life of St. *Oſwald*, written by an anonymous Author, was publiſhed by *Surius* a *Carthuſian* of *Cologn* in the XVI Century, with ſome Decorations of his own; but Dom. *Mabillon* has given us the ſame Piece in it's native Simplicity in his fifth Age of *Benedictin* Saints.

MARCH.

I. OUR Account of St. *Swibert* is taken from *Venerable Bede*, B. 5. c. 10, 11, 12.

II. The Life of St. *Simplicius* is extracted chiefly out of his Epiſtles.

The Life of St. *Chad* may be ſeen in *Venerable Bede*'s Hiſtory, b. 3. c. 26, b. 4. c. 2, 3.

III. St. *Cunegunda*'s Life was compoſed above an hundred Years after her Death by a Canon of *Bamberg*.

IV. St. *Caſimir*'s Life was firſt written about thirty ſix Years after his Deceaſe by *Zachary Ferrier* Legate from Pope *Leo* X into *Poland*, who was directed to furniſh himſelf with all proper Informations for the Canonization of the Saint. *Gregory Swiecicki*, Canon of *Vilna*, made conſiderable Additions to that Piece in 1604.

The moſt conſiderable Part of St. *Lucius*'s Hiſtory is taken from St. *Cyprian*, Ep. 58. Edit. *Pamel.*

V. All we know of St. *Theophilus* Biſhop of *Ceſarea* in *Paleſtine* is to be found in *Euſebius*, b. 5. c. 23, 24; and St. *Jerom*'s Treatiſe *Of Illuſtrious Men*, c. 43.

The moſt authentick Account of St. *Virgilius* Biſhop of *Arles* is what may be gather'd from St. *Gregory the Great*, Ep. 45. b. 1. Ep. 50, 52, 53. b. 4. and St. *Gregory* of *Tours*, Hiſt. b. 9. c. 23, two Authors who were particularly acquainted with the Saint.

VI. The Hiſtory of the Forty two Martyrs is written by *Evodius*, who lived while the Memory of their Sufferings was freſh.

VII. The Life of St. *Thomas* of *Aquino* was firſt written by *William de Tocco*, Prior of the *Dominicans* at *Benevento*, about forty five Years after the Saint's Death; and that Piece has been look'd on as a Guide to all who have ſince undertaken the ſame Taſk.

The Acts of St. *Perpetua*, St. *Felicitas*, &c. which were long deſired by the Learned, were happily diſcovered about the Middle of the laſt Century by *Luke Holſtein*, Library Keeper at the *Vatican*. They were found in the Monaſtery of Mount *Caſſino*, and publiſhed at *Rome* with the Notes of that

curious and learned Man after his Death. *Dom. Ruinart* obliged the World with a new Edition of these Acts, corrected by two Manuscripts, in 1689, which may be seen among his *Acts of the first Martyrs*. Much the greatest Part of the Piece before us was composed by St. *Perpetua*; and the rest penn'd by a cotemporary Author, whom some will have to be *Tertullian*; a Conjecture which they think encouraged and supported by the Similitude of the Stile, and other Marks. That Author in the fifty fifth Chapter of his Book *Of the Soul*, makes honourable Mention of St. *Perpetua* and her Companions; of whom too St. *Augustin* speaks at large in his 280, 281, 282 Sermons or Treatises, *Edit. Bened.*

VIII. The Life of St. *John of God*, written in *Spanish* by *Francis de Castro*, Governor of his Hospital at *Granada*, about twenty five Years after his Death, is the first Piece of that sort that appear'd, and has been translated into *Italian*, *French* and *Latin*.

IX. St. *Frances*'s Life was first written by *John Mattiotti*, a Priest at *Rome*, who had the Direction of her Conscience: The same was done afterwards by Father *Fugliati* a Jesuit; and from these two Authors our Account is collected.

The History of St. *Gregory Nyssen* may be gather'd chiefly from his own Works; St. *Basil*'s Ep. 43, 79, 250, *&c.* and several written by St. *Gregory Nazianzen*. See *Baronius*'s Annals at the Year 369.

X. Our Account of the forty Martyrs is taken principally from a Homily pronounced by St. *Basil* on their Anniversary. St. *Gregory Nyssen* has three Discourses, and *Gaudentius* Bishop of *Brescia* one on the same Subject, which is his seventeenth.

XI. The Life of St. *Sophronius* is taken out of a Book called *The spiritual Meadow*, c. 21, 92, 93; such Authors as have written of the *Monothelites*, and the Acts of such Councils as were conven'd in his Time to consider of the Doctrine advanced by those Hereticks.

XII. The Works of St. *Gregory the Great*, especially his Epistles, furnish us with a considerable Number of Materials for writing his Life. *Gregory of Tours* in his History, b. 10. c. 1, and *Venerable Bede*, b. 2. c. 1, are also very serviceable on this Occasion.

The Acts of *St. Maximilian*'s Martyrdom are esteem'd authentick by much the greater Part of the learned World. Dom. *Mabillon* has inserted them in the fourth Volume of his *Analects*, from the *Oxford* Edition in 1680. Dom. *Ruinart* has publish'd them still more correct than they had appear'd before, having had the Advantage of a good Manuscript Copy, which he found in a Monastery of his Order.

The Life of St. *Paul* Bishop of *Leon* was compos'd by a Monk of St. *Benedict*'s *on the Loire* toward the Close of the tenth Age.

XIII. The Life of St. *Nicephorus* was written by *Ignatius*, a Deacon of *Constantinople*, and afterwards Bishop of *Nice*, a cotemporary Author, and is still extant in *Greek*.

XIV

XIV. St. *Matilda*'s Life, compoſed about forty Years after her Death by the Order of her great Grandſon St. *Henry*, then on the Imperial Throne, is reckon'd an exact and valuable Piece of Hiſtory.

XV. All we know of Pope *Zachary* is originally owing to *Anaſtaſius*, the Library Keeper.

XVI. The Hiſtory of St. *Julian*'s Martyrdom is preſerved in the forty-ſeventh Homily Vol. 1. of St. *Chryſoſtom*.

St. *Heribert*'s Life was penn'd by *Lambert* a Monk of *Duytz*. from original Papers, ſoon after the Death of that holy Biſhop.

XVII. It would be tedious to enumerate the ſeveral Authors, who have undertaken to give us St. *Patrick*'s Life. *Uſſher*'s *Antiquities of the Britiſh Churches* have been of great Uſe to us in helping us to entertain our Readers.

The Author, laſt mention'd c. 2. has given us his Thoughts of S. *Joſeph* of *Arimathea*, and his Hiſtory; all that can be ſafely depended on as authentick is to be found in the Writings of the Evangeliſts as quoted in the Margin.

XVIII. The Life of St. *Alexander* Biſhop of *Jeruſalem* is collected from ſeveral Chapters in *Euſebius*'s ſixth Book; St. *Jerom Of Illuſtrious Men* c. 62; theſe and other Authorities are collected into a Regular Piece by *Dom. Ruinart*.

The Life of St. *Cyril*, Biſhop of *Jeruſalem* may be gather'd from *Theodoret*, b. 2. c. 26, 32. b. 3. c. 22. b. 5. c. 9. *Socrates*, b. 2. c. 30, 32, 40. b. 3. c. 20. b. 5. c. 9. *Sozomen* b. 4. c. 4, 19. b. 7. c. 7. S. *Jerom*'s Chronicle. *Rufinus*, b. 1. c. 23, *&c.*

The Life of St. *Edward*, which makes Part of the Chronicle attributed to *John Brompton* Abbot of *Jorval* in *Yorkſhire* toward the Cloſe of the twelfth Age, may be ſeen in a Collection of ten Hiſtorians of our Nation publiſhed by the famous Mr. *Selden* at *London* in the Year 1652.

XIX. We had no Aſſiſtance in compiling the Life of St. *Joſeph*, but what we could find in the Goſpel, and the learned Labours of thoſe who have undertaken to explain the ſacred Hiſtory.

XX. A Monk of *Lindisfarne* wrote St. *Cuthbert*'s Life about nineteen Years after his Deceaſe; we have two Pieces of *Bede* which bear the ſame Name; one in Proſe, the other in Hexameter Verſe.

XXI. The ſecond Book of St. *Gregory*'s Dialogues contains the Hiſtory of St. *Benedict* which he tells us he learnt from four of that Saint's Diſciples. To which we have added all we could find concerning him in *Paul the Deacon*'s *Hiſtory of the Lombards*, b. 2. c. 32; b. 4. c. 18.

The Life of St. *Serapion* was extant in *St. John the Almoner*'s Time, i. e. in the VII Century. We have a petty large Account of him in *Palladius*, who wrote his Hiſtory of the Solitaries in 421.

XXII. The Acts of St. *Baſil* of *Ancyra* publiſhed in *Greek* and *Latin* by *Henſchenius*, who was employ'd to continue *Bolandus*'s Collection, and in *Latin* only by *Dom. Ruinart*, are receiv'd as ſincere and authentick, and by ſome thought to be drawn up by thoſe who had been Eye-witneſſes of his Martyrdom.

XXII.

XXIII. The Sufferings of *Victorianus* and his Companions are recorded by *Victor* Biſhop of *Vita*, who was on the Spot when the Tragedy, which he relates, was acted.

XXIV. The Life of St. *Catharine* of *Sweden* was compoſed by *Ulpho* a *Brigitan* Monk near forty Years after her Death, from Depoſitions which he receiv'd of ſuch as had been perſonally acquainted with the Saint.

XXV. S. *Luke*'s Goſpel, with the Explications of the Fathers on the Text, enabled us to ſay what we have ſaid on the *Annuntiation*, *&c.*

The ſacred Writings, and the Sentiments of Commentators on the Story of *the good Thief* were our only Materials for writing of him.

XXVI. The Life of St. *Ludger* was written by *Alfrid*, the third Biſhop of *Munſter*, about thirty Years after his Deceaſe, and compoſed of Informations, deliver'd by Relations, Diſciples and others, who had known the Saint, and were capable of furniſhing him with all that was neceſſary for that Work.

XXVII. St. *John* of *Egypt* is made known to Poſterity by *Evagrius* of *Pontus*, and *Palladius*, his intimate Acquaintance. He is mention'd by St. *Jerom* Epiſtle to *Cteſipho*: by St. *Auguſtin*, *Of the Care of the Dead*, c. 17. Edit. Bened. *Of the City of God*, b. 5. c. 26. *Rufinus* Hiſtory, b. 2. c. 32. and *Sozomen*, b. 7. c. 22.

XXVIII. S. *Xyſtus*. His Hiſtory may be found in that of the Church and Popes; but nothing can give us a more advantageous Idea of the Saint than two Letters written to him by St. *Auguſtin*; they are the 104, and 105 in all the old Editions of that Father's Works.

XXIX. The Hiſtory of St. *Mark*, Biſhop and Martyr, is to be found in St. *Athanaſius*'s Treatiſe *of Synods*, his *Letter to the Solitaries*; *Sozomen* b. 4. c. 12. and St. *Gregory Nazianzen*'s Invectives againſt *Julian* the Apoſtate.

The Martyrdom of *Armogaſtus* is related by St. *Victor* of *Vita* in his Hiſtory of the *Vandalick* Perſecution, b. 1.

XXX. The Life of S. *John Climachus*, written by *Daniel* a Monk, ſoon after his Deceaſe, is eſteem'd an authentick and correct Piece. We have a ſecond compoſed by another of his Diſciples; which together with the Saint's Writings have furniſhed the World with Materials for compiling his Hiſtory.

XXXI. The Acts of S. *Achatius*'s Martyrdom are authentick, and beautiful, and ſeem to be no other than a Tranſcript of his Trial. All who have lately undertaken the Hiſtory of the Church or the Lives of Saints have made Uſe of them.

ERRATA.

PAGE 14 line 21 for *run* read *van*. p. 17 l. 23 for *bore* read *bears*. p. 28 l. 35 for *Myſtagerical* r *myſtagogical*. p. 33 for *Apollinarius* r. *Apollinaris*. p. 66 for *Marcellinus* read *Marcellianus*. ibid. l. 27 for *Nicoſtrates* read *Nicoſtratus*. p. 126 l. 14 for *County* read *Province*. p. 132 l. 4 for *Ireland* read *Iſland*. p. 169 l. 14 blot out *as Metropolitan*. p. 201 l. 23 blot out *general*, l. 26 for *not all* read *not at all*. p. 210 l. 22 for *Subjects* read *Subject*. p. 222 l. 11 for *fourth* read *ſixth*. p. 239 l. 26 for *twenty* read *near thirty*. p. 247 l. 22 for *Lanius* read *Lucius*. p. 257 l. 27 for *Princes* read *Parts*. p. 316 l. 20 for *maintaing* read *maintaining*. p. 319 l. 37 for *more* read *mere*. p. 323 l. 3 for *perſued* read *purſued*, l. 14 for *eſpoſed* read *diſpoſed*. p. 349 l. 37 for *Apoſtle's* read *Apoſtate's*.

JANUARY First.

THE CIRCUMCISION OF Our Lord *Jesus Christ.*

AS Our Saviour's Temporal Birth expoſed him to all the Neceſſities which attend Human Nature in general, ſo he was pleaſed to ſubmit to the particular Laws of the Country, which he choſe for the Place of his Nativity.

Whatever Privilege his Humanity might receive from the Divinity, he made it appear, he was ſo far from any Deſign of deſtroying the Law, that he would not even diſpenſe with his own Obedience to it. The firſt legal Obſervance the Almighty required of the People he had choſen preferably to all the Nations of the Earth, was that of Circumciſion. This ſeems to have become the chief Point of the Law in *Moſes*'s Time, by whoſe Miniſtry it was enjoin'd to all the Deſcendants of *Jacob*, after having been given to *Abraham* for his whole Poſterity 400 Years before. As this was to be the Seal and diſtinguiſhing Mark of thoſe Deſcendants of *Abraham*, who were to inherit the Promiſes made to his Poſterity, it was neceſſary, that he, in whom they were to be fulfill'd, ſhould receive this Seal as a Proof of his being of the Race of that Patriarch. The Son of GOD, therefore, being Subject to the Laws and Cuſtoms of the *Jews*, as a Son of *Abraham*, and as an *Iſraelite*, or, Son of *Jacob*, was Circumciſed the 8th Day after his Birth. Mat. 5. 17

Jan. 1ſt Luk. 2. 21 St. *Luke*, the only Evangeliſt that Speaks of the Circumciſion of the Son of God, has been ſilent as to the Place where, and the Perſon by whom the Ceremony was perform'd. God gave *Abraham* no particular Inſtructions in Regard to thoſe two Circumſtances. Nor was the Law which he deliver'd to *Moſes* Deciſive in thoſe particulars. The Scripture no where informs us that the Temple was the moſt uſual Place of Circumciſion, or that the Prieſts and *Levites* were the neceſſary Miniſters of it. On the contrary we find there that *Abraham*, circumciſed himſelf; that *Iſhmael* and *Iſaac* received this Ceremony from their Father; and the Children of *Moſes* from their Mother. And as to the Place where this Sacrament of the Old Law was to be adminiſtered, the ſame ſacred Writings give us no Light; but we find that St. *John* the *Baptiſt* received it in his Father's Houſe. It is moſt probable, therefore, that our Lord was Circumciſed at *Bethlehem*, where he was Born; and St. *Epiphanius* tells us, it was in the very Place where the Bleſſed Virgin was obliged to retire for his Birth. What helps to confirm this Opinion is, that ſeveral of the Fathers ſay, that when the *Magi* came to Worſhip the Divine Infant, as the new Born King of the *Jews*, they found him in the ſame Place.

Moſt Writers ſuppoſe he received this legal Ceremony from the Hands of his Parents. The reſt of *Abraham*'s Poſterity bore this Mark in their Fleſh to ſeparate them from Sinners: But our Lord, who was conceived without Sin, was not obliged to it on that Account. He ſubmitted to it, however, as a Proof of what he told St. *John Baptiſt* afterwards, that he came *to fulfil all Juſtice*. In this View he was Circumciſed like the Reſt of the *Jews*, to leave them no Pretence for rejecting, or Excuſe for miſtaking him. As that was the diſtinguiſhing Mark of God's People, it was in him a Figure of ſpiritual Circumciſion, which he came to enjoin inſtead of that of the Fleſh, and which was to be the Mark of that new People, whom he was to purchaſe with his Blood, the firſt Drops of which he ſhed this Day.

Luke 1. 31. The Child was call'd Jesus, the Name that had been given him by the Angel, even before he was Conceived. It was then the Cuſtom among the *Jews*, not to Name their Children 'till they Circumciſed them. A Cuſtom founded on no expreſs Order from God; But probably introduced from his changing *Abram*'s Name into *Abraham*, at the Inſtitution of Circumciſion.

The Name of Jesus was not new among the *Jews*; and therefore no one was ſurpriz'd at his receiving it. Thoſe who had been call'd by that Name before him, received it not, as he did, to ſignify their ſaving Mankind. This was a Privilege peculiar to the Son of the Bleſſed Virgin, who was Named Jesus to ſhew he was really the Saviour of the World, and not to make us imagine him

him our Saviour only as he bore the Name. This is what the Angel tells *Joseph* the Husband of *Mary*, when that juſt Man was thinking of putting her away privately. *Fear not to take unto thee* Mary *thy Wife — ſhe ſhall bring forth a Son, and thou ſhalt call his Name* JESUS; *for he ſhall ſave his People from their Sins.* Jan. 1ſt

It was, then, in Favour of his ſacred Perſon only, that God exalted that Name above all Names, to uſe St. *Paul*'s Expreſſion, that at the Name of JESUS, every Knee in Heaven, on Earth, and under the Earth ſhould Bend. Phil. 2. 9, 10.

The Extravagances committed on the Calends of *January*, among the Heathens were what hinder'd the Church for ſome Ages from propoſing this Day as an Univerſal ſet Feſtival. The Writings of the Fathers are full of ſtrong Invectives againſt the Idolatrous Profanation of this Day, which concluded their riotous Feaſts in honour of the God *Saturn*, and was dedicated to *Janus*, and *Strena* or *Strenua* a Goddeſs ſuppos'd to preſide over thoſe Preſents which they ſent to and receiv'd one from another on the firſt Day of the Year; which were from her call'd *Strenæ*. Theſe Abuſes were brought into Practice even amongſt the Chriſtians by ſome Converts from Paganiſm. St. *Auguſtin* ſpeaks thus to his People upon this Occaſion. *Will you celebrate the* Strenæ, *as the Pagans do, and ſpend that Day, in Gaming and Drunkenneſs? What a Contradiction is here between your Profeſſion and Practice? While they ſend their Preſents, do you give Alms: while they attend to laſcivious Songs, let your Application be to the ſacred Oracles. While they run to the Theatre haſten to Church. While they get Drunk, do you Faſt. Or if you cannot Faſt, at leaſt Eat with Temperance and Sobriety.* The ſeveral Exceſſes committed on that Day are mention'd with Horror by other Fathers. When theſe abuſes were pretty well remedied, the Church eſtabliſh'd a general Feſtival under the double Title of the *Circumciſion* and the Octave of *Chriſtmas*; which ſome fix to the 12*th* Age. 'Though it is certain we have ſeveral Homelies of the 5*th* Age deſign'd to explain this Myſtery on the firſt of *January*.

St. FULGENTIUS Biſhop of *Ruſpa* in *Africa*, and Father of the Church.

THE *Vandals* a barbarous People of the *North* took *Carthage*, and ſo made themſelves Maſters of *Africa* in the Beginning of the 5th Century. *Gordian* the Grandfather of our Saint, was one of the moſt conſide-

Jan. 1ſt rable Senators of that City; who being plunder'd by the *Barbarians* fled into *Italy* to avoid the Fury of *Genſeric* their King, who being an *Arian* perſecuted the Orthodox, wherever he had any Power. After *Gordian*'s Death, two of his Sons went back into *Africa*, to endeavour the Recovery of what belong'd to their Father: but without Succeſs; for they found their Houſe in Poſſeſſion of the *Arian* Prieſts, and things in ſuch a Poſture, that they could not ſtay at *Carthage* either with Conveniency or Safety; which obliged them to retire into the Province of *Byzacena*. One of them whoſe Name was *Claudius* ſettled at *Telepetum*, the capital City of that Province in the Year 468, where a few Days after his Arrival his Wife *Mariana* brought him a Son, who was called FULGENTIUS.

Upon *Claudius*'s Death, which happen'd ſoon after his fixing here, the whole Care of her Son's Education devolved to his Mother; who made it her only Concern, and Employment. Being reſolved to bring him up at Home, ſhe made Choice of the ableſt Maſters ſhe could find, for improving his Mind with all the uſeful Parts of human Learning: But made it her own Task to form his Heart to Piety, and regulate it's Motions by the Maxims of the Goſpel, with which ſhe was perfectly acquainted. He made ſuch Progreſs both in *Greek* and *Latin*, that he was look'd on as a Prodigy. But the Innocence of his Life, and Purity of his Morals were ſtill more wonderful than the Excellency of his Genius.

Before he had finiſh'd his Studies, he was obliged to take Care of his own Affairs, to eaſe his Mother of the Burthen; which ſoon gave him an Opportunity of ſhewing his Capacity, his Wiſdom, and Goodneſs. Theſe Qualities became ſo conſpicuous, that he was made Governor, and Receiver General of the Revenues of the Province of *Byzacena*. Providence ſeem'd to have no other Deſign in his Preferment, than to give him a nearer View of the World, and thus make it ſtill leſs valuable to him than when he knew it leſs. The Rigorous Severity which his Poſt obliged him to Uſe in raiſing and collecting Money, was very ſhocking to the natural Sweetneſs of his Temper, and this Struggle between the Duties of his Station, and his own Inclinations worked him into a Diſguſt of the World: That was ſoon follow'd by a Deſire of a religious and Chriſtian Retirement, which was improved by converſing with the Monks of that Country, and reading ſpiritual Books, in which he took a ſingular Pleaſure.

That entire Diſengagement of the Mind from the World, that diligent and conſtant Application to Prayer, that Mortification of the Senſes, thoſe Penitential Auſterities, that true Poverty of Spirit, and ſubſtantial Cheerfulneſs, which

which made up the Life and Character of thoſe holy Monks, affected him ſo Jan. 1ſt
ſtrongly, that he entertain'd ſerious Thoughts of quitting the World, and embracing their ſtate of Life. Before he declared his Reſolutions, he tried their Strength by retiring from Converſation, by the Practice of Penitential Works, and denying himſelf all the Pleaſures of Life; 'till at laſt upon reading ſome Pieces of St. *Auguſtin*, he was determin'd to leave the World entirely.

Genſerick Died, and was ſucceeded by his Son *Hunerick*, who inheriting his Fathers Errors as well as his Kingdom, continued the Perſecution of the Catholicks of *Africa*. Amongſt thoſe who felt the Force of it was one Bp. *Fauſtus* who was baniſhed into thoſe Parts. He ſanctified his Sufferings by Building a ſmall Monaſtery in the Place of his Exile, where he lead a moſt Holy and regular Life with a ſmall Number of the Orthodox, who retired there under his Direction. *Fulgentius* applied himſelf to this holy Prelate, and deſired to be receiv'd into his Houſe. The Biſhop, obſerving him young and of a weak Conſtitution, at firſt made ſome Difficulty of liſtening to his Propoſals. He was apprehenſive they might proceed more from the ſuddain Motions of an indiſcreet Zeal, or ſome ſlight Quarrel with the World, than the Regular Influence of the Spirit of God. But upon hearing his Anſwers to the Difficulties he urged, he diſcover'd ſo much Humility and Gravity in his Diſcourſe, that he thought himſelf obliged to admit him, at leaſt to a Trial.

This happen'd in the Year 490, he was then but 22 years Old. But ſuch was his Fervour, that he would not hear of being excuſed any of thoſe Monaſtick Labours, which were required of the moſt robuſt Members of the Community. The News of his Change and Retirement, had a happy Influence over ſeveral of his Acquaintance, and inſpired them with a deſire of following his Example, but a very different Effect on his Mother; who in the firſt Tranſports of her Concern for the Loſs, made her way to the Monaſtery, and in an angry Manner demanded her Son. *Fauſtus* uſed his beſt Endeavours to take off the Edge of her Reſentment, and employ'd all the Arguments he was Maſter of, to prevail with her to leave *Fulgentius* in his Hands. But all to no Purpoſe; his ſoft Remonſtrances were repay'd with harſh and injurious Language; She perſiſted in her Demand, reſolved not to quit the Door of the Monaſtery 'till it was comply'd with, and was ſo loud on that Occaſion, that the whole Houſe was alarm'd at the Noiſe ſhe made. *Fulgentius* could not but hear her; He begg'd of God, however, the Grace and Courage not to yield to her Requeſt; which was granted him, and *Mariana* was at laſt conquer'd by the holy Biſhop's Patience, and her Son's Conſtancy and Reſolution.

The

Jan. 1ſt The Victory God had given him over the Sentiments of Fleſh and Blood, made him turn all his Thoughts to conquering the other Inclinations of Nature. He directed his Arms againſt his own Body, which he mortified ſo far as to deſtroy his Health, and was judged by all that ſaw him either to be near Death, or at leaſt to have nothing better to expect, than a weak and ſickly Life. But the Divine Wiſdom ſhew'd that to be a Miſtake; for as ſoon as *Fulgentius* had gain'd a complete Conqueſt over his Paſſions, the ſtrength of his Body return'd by Degrees, without his being obliged to make any abatement of his Abſtinences and other Mortifications.

But our Saint's Vertues were to be exerciſed by freſh Trials. *Gondebaut*, or *Gunabund*, Nephew and Succeſſor to *Huneric*, to oblige the *Arian* Biſhops, perſecuted the Catholicks. This ſtorm was ſo violent that it obliged *Fauſtus* to leave his Monaſtery for his own Security; and *Fulgentius* could not think of ſtaying there without him. He retired to another Religious Houſe, under the Direction of *Felix*, one of his old Friends. The Abbot inſtead of receiving him among his Monks, was for obliging him to accept of his Place. *Fulgentius* oppoſed the Motion, and the Monaſtery was edified with a new Example of Humility, which theſe two holy Men ſhew'd in diſputing who ſhould ſubmit to, and obey the other. The Conteſt, however, was not to be ended without dividing the Difference. *Felix* prevail'd with *Fulgentius* to bear, at leaſt, half the Burthen, and undertake the ſpiritual Part of the Government of the Houſe, while he was employ'd in the Care of what regarded temporal Affairs.

The Peace thus happily eſtabliſh'd by the ſtrict Union of theſe two Saints in the Government of the Monaſtery was ſome Time afterwards diſturbed by the Incurſion of the *Barbarians* of *Numidia*, who made great Havock through the whole Province. This put *Felix* and *Fulgentius* upon reſolving to retire into ſome private Part of *Africa* with their Monks, and there obſerve their Monaſtick Diſcipline. When they came near *Sicca*, a City in the Proconſular Province, they ſtopp'd to conſider where they ſhould ſettle; and here they fell into the Hands of *Felix* a *Vandal* Prieſt and an *Arian*, who taking *Fulgentius* for a Catholick Biſhop in Diſguiſe, order'd him and his Companion to be ſeized. They were by his Direction both beaten and whipt ſeverely, and put on the Rack to oblige them to abjure the Catholick Faith; But finding them Proof againſt all the Torments he could put them to, he order'd them to be Shaved and Stript, and then drove out of the Place; which they left with Joy as the Apoſtles formerly did the Council of the *Jewiſh* Prieſts after being Whipt, thinking themſelves happy in being thought Worthy to ſuffer for Chriſt's Sake.

The

The News of that Barbarous Treatment reached *Carthage*, and the Biſhop of that City, though an *Arian*, was ſo much incenſed at it, that he aſſured *Fulgentius*, for whom he had had a great Value while Governor of *Byzacena*, that, if he would but make a formal Complaint againſt the Prieſt who had uſed him ſo inhumanly, he would depoſe him, and puniſh him ſeverely. But our Saint, being reſolved to loſe no Part of the Glory and Merit of his Sufferings in the Preſence of God, generouſly refuſed to complain of his Perſecutor; and having found by Experience that the *Arians* were worſe Neighbours than the Barbarians of *Numidia*, he went back into the Country he had left, in Company with *Felix* and the other Monks, and built a new Monaſtery there. Jan. 1ſt

Fulgentius had read the Lives and Conferences of the Monks of *Egypt*, which affected him ſo much, that he reſolved to go live amongſt them, for his greater Perfection, and what promoted the Deſign ſtill more was his Deſire of being eaſed of his Charge; for though the Character of an Abbot was not much honoured in thoſe Days, his Humility made it too heavy a Burthen for him. With this Deſign he embarked for *Alexandria*, and put in by the way at *Sicily*: Where *Eulalius* Biſhop of *Syracuſe* a Man of eminent Sanctity aſſured him *Egypt* was full of Hereticks, and that thoſe who lived in that Country were either obliged to communicate with them, or ſubmit to be entirely deprived of the Sacraments. The holy Prelate preſs'd this Inconveniency ſo effectually, that *Fulgentius* laid aſide all Thoughts of purſuing his Voyage, and went to *Rome* in the Year 500, to viſit the Tombs of the Apoſtles and Martyrs. While he was there, he frequently ſaw King *Theodorick* ſhining in all the Magnicence and Splendour of the Court; but all the Effect ſo glorious and dazzling a Sight had on our Saint, was only to make him deſpiſe the Pomps of the World more heartily, and grow more fond of the Beauties of the Court of Heaven, which was his only Care. After ſome ſtay at *Rome* he went back into *Africa*, where he was receiv'd with Extraordinary Joy, both by his Monks and the Laity of the Country, who had been extremely afflicted at his Abſence. He and *Felix* again undertook the Government of that Houſe; and a Deſire of living under ſuch Superiors, engaged great Numbers to embrace a Monaſtick State.

A Perſon in very good Circumſtances prevail'd with him to accept of an Eſtate ſufficient to found a New Monaſtery, which he govern'd for ſome Time. But that Station was diſagreeable to him, who could not bear to Direct and Govern, when he conſider'd how much ſafer and eaſier it was to Obey. He, therefore, follow'd the Dictates of his Humility, left the Monaſtery without giving any Notice of his Deſign, and went to another built on a Rock which hung

over

Jan. 1ſt over the Sea. The Situation of the Houſe, and the ſlender Proviſion which was made for it allow'd him not only none of the Pleaſures, but even very few of the Conveniencies and Neceſſaries of Life. He pleaſed himſelf with being in a manner buried alive here, and imagined himſelf now at full Liberty, to Practice the moſt mortifying Exerciſes of an auſtere penitential Life. But his Monks, ſenſible of the Loſs they ſuſtain'd by his abſence, went in Queſt of him 'till they found him. Tranſported at the Diſcovery, they apply'd to *Fauſtus* his former Superior, and begg'd he would uſe his Authority to recal him from his preſent Retreat. The Deference he always paid to that Prelate's Commands were more forcible than any Inclinations of his own, and prevail'd with him to quit a Place of which he was extremely Fond; and what Difficulties ſoever his Humility might form on this Occaſion, he was obliged to enter upon the Government of the Monaſtery again.

On his Return to that Poſt, *Fauſtus* ordain'd him Prieſt, with a View of fixing him more effectually there. His Ordination diffuſed an univerſal Joy among the Neighbouring People, who now began to look on him as their Biſhop, and made no Difficulty of declaring publickly, he ſhould be their only Choice, as ſoon as they could recover the Liberty of making any. For *Thraſamond* King of the *Vandals*, Brother and Succeſſor to *Gondebaud*, a Slave to the Hereſy of his Predeceſſors, had ſtrictly forbid the Catholicks to Conſecrate any Biſhops; ſo that in a little Time the greateſt Part of the Churches of *Africa* were deſtitute of Paſtors. Thoſe Prelates that remain'd, were ſo ſenſibly affected with the Hardſhips the Church indured on that Account, that after conſulting together on the Point, they reſolved to make a bold Step, and proceed to elect Biſhops, notwithſtanding the King's Prohibition. *Fulgentius* heard of their Reſolution, which he underſtood nearly concern'd him; upon which he left his Monaſtery, and hid himſelf ſo ſucceſsfully that they could not find him. After they had ſpent much Pains and Time in the Search to no Purpoſe, they were obliged to proceed to the Election of another. The King coming to underſtand they had violated his Orders, by Conſecrating ſome Biſhops, was ſo incenſed at their Conduct, that he reſolved to ſend them all into Exile.

Fulgentius hearing the See to which they would have raiſed him, was fill'd, and conſequently believing himſelf out of all Danger of being Elected, returned to his Monaſtery. But Divine Providence had farther Views in Favour of the Church, and reſerved for him the Epiſcopal Chair of *Ruſpa*, a Sea-port Town in the Province of *Byzacena*. As ſoon as *Fulgentius*'s return to his Monaſtery was known,

known, Application was made to *Victor*, Metropolitan of that Province, who granted an Order for his being conſecrated by three neighbouring Biſhops. Jan. 1ſt

The Inhabitants of *Ruſpa* having ſucceeded thus far, provided themſelves with Arms, went to the Monaſtery, and conquering all the Reſiſtance he could make, carried him off by Force. Being now Maſters of his Perſon, they conducted him to the Biſhops conven'd for his Conſecration, who carried him to *Ruſpa* and inſtall'd him there.

This new Dignity made no Alteration in our Saint's Conduct. He was a living Inſtance of the Poſſibility of joining the diſintereſted Poverty and profound Humility of the moſt rigorous Monk with the Functions of the Biſhop; and this appear'd in his Cloaths, his Table, and the Furniture of his Houſe. His Days were employ'd in the Service of his Dioceſe, and the greateſt Part of his Nights in Prayer, Reading, and compoſing ſomewhat for his own Improvement, or the uſe of others. As he ſtill retain'd a particular Affection for Retirement, he built a Monaſtery near his own Houſe, where he ſpent all the Time that could be ſpared from the publick Duties of his Character.

Thus were the People of *Ruſpa* bleſt with a vigilant Paſtor, 'till *Thraſamond* raiſed a Perſecution againſt the Orthodox Biſhops, and baniſh'd *Fulgentius* into *Sardinia*; where he had the Satisfaction to find above 60 *African* Biſhops ſent thither on the ſame Account. He was both the youngeſt Man, and the youngeſt Biſhop amongſt them; but his extraordinary Sanctity, and ſuperior Learning recommended him ſo ſtrongly to their Eſteem, that they did nothing of Conſequence without his Advice and Direction.

The King coming to underſtand that all the glorious Reſolutions the exiled Biſhops made, and the noble Anſwers they return'd were the Reſult of his Advice, that he was reſpected by the Catholicks of *Sardinia* as their Oracle, was the chief Support, and as it were, the Head of the exiled Church of *Africa*, deſired to ſee and hear him. He gave Orders for his being brought to *Carthage*, as if he deſign'd to have ſome Converſation with him about Articles of the Faith. Upon his Arrival, the Prince receiv'd him very graciouſly; but not being inclined to engage in a regular Conference, ſent him the *Arian* Doctrines in Writing, to which he required his immediate Anſwer. *Fulgentius* perform'd this with ſo much Diſpatch, and at the ſame Time with ſuch Solidity, that *Thraſamond* could not but admire and be pleas'd with his Capacity and Wiſdom; though he dared not own publickly what Advantage the Orthodox Faith had gain'd in his Hands. The Catholicks of *Carthage*, however, did not loſe this Opportunity of publiſhing the Triumph of the Faith; to which

Jan. 1ſt they always added loud Commendations of the Illuſtrious Prelate who gain'd the Victory.

But *Fulgentius* did not ſtop here. He was too well acquainted with the Duties of his Character, and had too much Zeal for the Intereſt of Truth, and Religion, to be idle at *Carthage*. His learned Diſcourſes and the Luſtre of his Vertue made new Conqueſts every Day in Favour of the Catholick Faith. The *Arian* Biſhop of *Carthage*, was ſo incenſed at his Succeſs, that he went at the Head of the moſt conſiderable of his Party, and deſired the King would ſend him back to the Place of his Exile. *Thraſamond* now well acquainted with his Merit, and charmed with his Conduct and Capacity, did not eaſily comply with their Demands; but the Importunity of the *Arian* Clergy obliged him at laſt to remand our Saint to *Sardinia*; where he again enjoy'd the Company of his Collegues, and continued there with them till the Death of *Thraſamond*, which happen'd two Years and a half after his Return to that *Iſland*. Before they quitted that Place, the Biſhops of *Byzacena* held a Council againſt *Fauſtus* Biſhop of *Riez*, in which the Errors of the Semipelagians were condemn'd.

Thraſamond was ſucceeded by *Hilderick*, who, 'though an *Arian*, had not the ſame Inveteracy againſt the Catholicks. His Predeceſſor had obliged him to promiſe upon Oath, not to recal the Catholicks, when he came to the Crown. But having been overawed by his Fears and ſway'd by his Intereſt, when he made that Promiſe, he recall'd all the Exiles and reſtor'd them to their Churches, before he was crown'd, and thus, as he ſuppoſed, avoided the Guilt of Perjury; 'though he evidently eluded *Thraſamond*'s Deſign.

Fulgentius, who had foretold this Change in their Affairs, return'd with his Collegues. He was received both at *Carthage* and *Ruſpa* like a Conqueror graced with Triumphs. The People met him, and conducted him from one Town to another with Branches of Trees and Torches in their Hands, ſtrew'd the Way with Flowers, and attended him with Songs expreſſing their Joy for his Return. And nothing leſs than the Humility of a Saint could have remained unmoved at the extraordinary Honours paid him on this Occaſion.

As ſoon as he arrived at *Ruſpa*, he ſhut himſelf up in the Monaſtery he had built there. But was obliged to quit his dear Retreat, and join with the Biſhops of that Province, in re-eſtabliſhing Eccleſiaſtical Diſcipline. This was the Buſineſs of two Provincial Councils held by *Liberatus* their Primate. In the firſt of them *Quodvultdeus* diſputed Precedence with *Fulgentius*. The Saint was for ending the Conteſt by allowing him what he inſiſted on; but the Fathers

thers of the Council obliged him to accept of the Place which was his due. Here his Humility was defeated; but had a compleat Triumph in the other Council held the ſame Year, where he perſiſted in ſacrificing an empty Honour, rather than give Scandal to his Brother, or violate Charity in the leaſt. At his Return to *Ruſpa* he retired into his Monaſtery under the Direction of the Abbot *Felix*, reſolving to put himſelf on the Level with the meaneſt Monks in Obedience and penitential Auſterities; and even when he was obliged to exerciſe the publick Functions of his Character, or viſit his Dioceſe, he obſerved the Monaſtick Rule. Worn out at laſt with Labours, and Auſterities, he retired to the Iſle of *Circine* with a ſelect Number of his Monks, where he Died on the firſt Day of the Year 533, having lived 65 Years, and been 25 Biſhop. Jan. 1ſt

He was a profeſs'd Admirer of St. *Auguſtin*, whom he follow'd as his Maſter in all his Writings, and is remarkable for Clearneſs and Method, as appears from his Treatiſe on the Incarnation and Divinity of Jesus Christ againſt the *Arians*; but more particularly where he writes of Predeſtination and the Grace of Jesus Christ.

The Chriſtians of *Africa* had Recourſe to his Protection, and addreſs'd their Prayers to him with the Apoſtles. The eaſy Intercourſe this Church had with that of *Spain* ſoon introduced the Veneration of this Saint there; which no Doubt would have been univerſally received in the whole *Weſtern* Church, had not the *Octave* of *Chriſtmas*, and the Feaſt of the *Circumciſion* fallen on the Day of his Death.

The II. Day.

Martyrs for the holy *SCRIPTURES.*

THE Tenth general Perſecution of the Chriſtian Church, was raiſed by *Diocleſian* in the Year 302, the 19th of his Reign. It was begun at the Inſtigation of *Maximian Galerius*, and carried on with more Severity and Barbarity than any former Perſecution.

The Emperor's Edict for it, among other things, order'd the Demoliſhing Churches and burning the ſacred Books. The Heathens did not diſtinguiſh between ſuch Books, as contain'd Eternal and unalterable Truth; and ſuch as were fill'd with the Rules and Ceremonies of their falſe Religions. They had

Jan. 2d known the Regiſters of their Oracles, and ſuperſtitious Myſteries deſtroy'd and quite loſt by Fire, and other Accidents at *Rome*, in *Greece* and in *Egypt*; and therefore imagin'd they might reduce the Books of the Chriſtians to the ſame Fate; and thus quite extirpate their Religion. But the Lifegiving word of God, is not confin'd to a certain Number of Volumes. The ſame holy Spirit, which at firſt dictated thoſe ſacred Oracles, could have preſerved and continued to the Church the reveal'd Will of God, 'though all the Copies of the Scripture, had fallen into the Hands of the Pagan Officers. Or, rather, the ſame Spirit of Truth, that directed the Church before any of the New Teſtament was penn'd, was able to guide, preſerve and perpetuate it, without any written Word.

Strict Orders were publiſh'd for diligent Search through the whole Empire for the ſacred Writings; and Commiſſioners ſent to execute them. Which was done with the utmoſt Rigour at *Rome*, in *Africa*, and in all the Provinces of the Empire; except *Gaul* and other Places under the Care of *Conſtantius Chlorus*, who was made *Cæſar* in the *Weſt*, and favour'd the Chriſtians privately. The Officers not only ſearch'd the Churches, and the Houſes of the Readers, whoſe Buſineſs it was to keep the Scriptures that were uſed in the publick Service; but carried their Enquiries into all private Houſes; knowing that the ſacred Writings, were the common Entertainment of Chriſtians of all Ages, Sexes and Conditions. This appears from the Accounts we have of ſome holy Women, who fell a Sacrifice to the Rage of the Perſecutors, rather than ſuffer ſo valuable a Treaſure to be torn from them; and of others, who being forced by the ſame Perſecution to hide themſelves in Holes and Caves, had no other Concern or Grief, than for the Loſs of thoſe Books, which had been their Entertainment Night and Day, and would have proved a ſufficient Conſolation, under the moſt ſevere Sufferings.

Tho' all had by their Principles a high Value for the ſacred Pages, all where not endow'd with the ſame Courage in their Defence. Several intimidated by the Sufferings of thoſe, who refuſed to deliver theſe Books into the Hands of the Officers, either gave them up, or diſcover'd the Places where they were kept. But much the greater Number preferr'd the moſt exquiſite Torments, and moſt violent Death, to an Act ſo unworthy of the Character of a Chriſtian, whoſe Life ought to be allow'd no Conſideration when it Stands in Competition with the Reverence due to God, and *every Word that proceedeth from the Mouth of God*, which, as our Lord tell us, is the true Life of Man. For 'though, in Reality, they knew the Word of the Amighty could receive no Damage from the Malice of Men, or even from the Eury of the Devils; they were convinced

Matt. 4. v. 4.

they

they ſhould incur the Guilt of *throwing holy Things to Dogs*, if they had let thoſe Jan. 3d
ſacred Books fall into the Hands of the profeſſed Enemies of their Author.

The Church in her Martyrologe propoſes theſe holy Martyrs to our Veneration on this Day. Upon which Occaſion ſhe is to be underſtood to excite her Children not only, to Courage and Conſtancy in defending thoſe holy Writings, againſt the Inſults of Infidels, or Corruptions of Hereticks; but alſo an exact Conformity of their Lives to the Rules deliver'd in them, as the moſt ſubſtantial Proof of their Affection for them.

The III. Day.

St. Genevieve Virgin, Patroneſs of *Paris.*

ST. *Genevieve* was Born at *Nanterre*, two Leagues from *Paris*, about the Year 422. Her Father's Name was *Severus*, and her Mother's *Gerontia.* In 429 St. *German* Biſhop of *Auxerre* and St. *Lupus* Biſhop of *Troyes* were ſent into *England* by the Church of *France*, to oppoſe the riſing Hereſy of *Pelagius*, a *Britiſh* Monk. Thoſe holy Prelates lodged at *Nanterre* by the Way. Upon their coming into that Village, they were immediately ſurrounded by a Croud of People, who preſſed for their Bleſſing: St. *Genevieve* and her Parents made part of the Company. St. *German*, directed by the Spirit of God, took particular Notice of her, call'd her to him, and after ſeveral kind Expreſſions, congratulated her Parents upon being entruſted with ſo valuable a Treaſure. He then carried her to the Church, detain'd her there during the Service, and would not let her go home, 'till her Father promiſed to bring her to him the next Morning, before he purſued his Journey. *Severus* and his Wife were very exact in going at the Time appointed. The good Biſhop took *Genevieve* aſide, and in the moſt engaging tender manner imaginable, put her in Mind of the promiſe ſhe had made him the Evening before, to conſecrate her Virginity to God. The Child, who was then but ſeven Years old, readily anſwer'd, ſhe ſhould remember it as long as ſhe lived, and wiſh'd for nothing more, than to ſpend her Time with Chriſtian Virgins. St. *German*, looking on this Anſwer from ſo young a Perſon as an extraordinary Mark of a ſtrong and lively Faith, proceeded to confirm her in this Reſolution; and to engage her the more ſtrongly to it, gave her a braſs Medal with a Croſs on it, as a Remembrance of the Fidelity ſhe had promiſed to her Heavenly Spouſe *Jeſus Chriſt.* This he directed her to wear about her Neck, as the moſt proper Ornament for a Chriſtian;

Jan. 3d ſtian; adviſing her at the ſame Time never to wear Jewels, load her Cloaths with Silver or Gold, or make uſe of any of theſe Ornaments, which are idolized by worldly People.

After the two holy Prelates were gone, *Genevieve* began to look on her ſelf as ſeriouſly and formally conſecrated to God, and expreſs an extraordinary Zeal for all the Exerciſes of true Piety. Some Years afterwards the Biſhop of *Paris* gave her the Veil and received her Vows according to the uſual Forms of the Church. Her Father and Mother dying, ſhe went to live with a Lady at *Paris*, her Godmother. Here ſhe was viſited with a violent Sickneſs, in which ſhe lay almoſt three Days without Senſe or Motion. But God improved that Time to her Advantage, and while ſhe ſeem'd entirely diſengaged from the Body, communicated to her ſeveral Things above the Reach of human Knowledge, which were to be uſeful to her in the whole Courſe of her Life. Being come to herſelf, ſhe recover'd ſo faſt, that in a few Days, ſhe was perfectly well.

Genevieve full of Gratitude to the Almighty, and deſirous of propagating his Glory, told ſome of her Acquaintance part of the extraordinary Favours ſhe had received from God, during her three Days Trance. The Indiſcretion of thoſe to whom ſhe made the Diſcovery, put it into the Power of her Enemies to miſinterpret her innocent and holy Intentions, and repreſent her as a viſionary Impoſtor. Their Malice run ſo high, that they could not bear the Auſterities, ſhe practiſed on herſelf, ſhould be allow'd a favourable Name. But it was the Will of divine Providence, that ſhe ſhould bear thoſe Troubles ſome Years for a Trial of her Virtue, and her Advancement in Perfection. God had reſerved her Juſtification for the ſame holy Prelate, who firſt engaged her to her preſent State. St. *German* was now going for *England* a ſecond Time; when he came to *Paris*, his firſt Concern was to enquire for *Genevieve*. He had the Mortification to hear her Conduct vilely aſperſed; Hypocriſy and Superſtition made up her whole Character, as drawn by the People. St. *German* with a holy Reſentment at the Calumnies, with which the Saint was loaded, enter'd vigorouſly on her Defence, routed and confounded her malicious Enemies, and, before he left *Paris*, placed her Innocence in ſuch a Light, as engaged the Chief of that City in her Favour.

But ſhe did not enjoy this Repoſe long. The Natives of *Paris* were alarm'd at a Report of the Arrival of the *Huns*, who, it was given out, had already paſſed the *Alps* and the *Rhine* and were marching towards *Paris*. *Genevieve*, who had a Fore-ſight of things to come, knew this to be a falſe Alarm, and therefore charitably employ'd that Gift in endeavouring

to

to deliver them from their Apprehensions. But here again her good Intentions met not with a suitable Return: Her Enemies abused her most grosly, and branded her with the infamous Appellations of false Propheteſs, and Witch. She bore this Persecution near two Years; and had Recourse to no other Arms for her Defence, but Silence, Prayers, Tears, and Patience. St. *German* was then with the Emperor *Valentinian* in *Italy*: But the News of her Sufferings reach'd him. Upon which he sent Orders to the first Deacon of his Church, who resided at *Auxerre*, to make a Journey to *Paris*, and endeavour to rescue her from the Rage of her Enemies, by publishing the Veneration that Prelate had for her Virtue; in Testimony of which, the Deacon was order'd to deliver her some Presents, which had been bless'd by the Bishop. This Action had the intended Effect, and was the last Instance of his Esteem and Concern for St. *Genevieve*; for he died soon after. But the Almighty more then sufficiently supplied what she lost in St. *German*, by taking her into his immediate Protection from that Moment; so that she enjoy'd an entire Peace to the End of her Life. Jan. 3d.

All the Use she made of this Repose was to pursue her corporal Austerities and other pious Exercises without Interruption. She eat but twice a Week, that is, on *Sunday* and *Thursday*; and then her Food was no better than *Barley Bread* and *Beans*, and her Drink only *Water*. In this manner she fasted 'till she was fifty Years old; and then the Bishops employ'd their Authority to prevail with her to be less rigorous in that Practice. She submitted, indeed; but went no further then to allow herself a little Milk and Fish; but could never be perswaded to eat Meat, or drink Wine, or any other Liquor, which could delight the Taste, and employ'd her Thoughts in inventing every Day some new way of mortifying her Body. The Practice of such Austerities, attended with a perfect Innocence of Life, and uncommon Purity of Heart and Mind, was supported always by a profound Humility, a lively Faith, a chearful Confidence in God, and most ardent Charity. As her whole Application was to God, it may be justly said that, however she was employ'd, her whole Life was but one continued Prayer. She allow'd so small a Share of her Time for Sleep and Eating, that strictly speaking, her Prayer was interrupted only by exteriour Works of Charity.

The Report of the Arrival of the *Huns*, which alarm'd the *Parisians* about four Years before, had now but too good a Foundation. They could not think themselves secure in *Paris*; that City was then very inconsiderable, and could never hold out against an Army of 3 or 400,000 Men, with *Attila* at their Head, who call'd himself *the Scourge of God*. Upon this Consideration they came to a Resolution of carrying off what they could, and providing for themselves by Flight.

Jan. 3d. Flight. *Genevieve*, whoſe Patience, and Sanctity had now ſettled her in the Eſteem of all that knew her, adviſed them not to place their Confidence in Flight, but expect their Security from God alone. She exhorted thoſe of her own Sex to endeavour to appeaſe the Anger of God by Watching, Faſting, and Prayer. They liſten'd to the Propoſal, and obeyed her Directions; and after ſome Days ſpent in publick Penance, News came that the *Barbarians* Army was ſeiz'd with a ſuddain Terror, as they were on their March to *Paris*; which had obliged them to change their Deſign and direct their Motions another Way. This unexpected Delivery was look'd on as the miraculous Effect of the Saint's Prayers.

This happy Event eſtabliſh'd her Character for Sanctity ſo ſtrongly, and gave the World ſuch an Opinion of the Efficacy of her Prayer's, that People had Recourſe to her Aſſiſtance in all their Afflictions; which made her Life in a Manner one continued Chain of Miracles. The Converſion of *Clovis*, the firſt Chriſtian King of *France*, may reaſonably be attributed to the Force of her Prayers joined with thoſe of his Queen *Clotilda*. That Prince had ſo profound a Veneration for *Genevieve*'s Vertue, that he gave Priſoners their Liberty and Criminals their Lives, whenever ſhe interpoſed in their Favour. At her Perſwaſion he begun to build a Church on a Hill ſouthward of the Town; but did not live to finiſh it; that Work was reſerved for his holy Widow *Clotilda*. It was at firſt dedicated to St. *Peter* and St. *Paul*; and afterwards took the Name of our Saint, which it bears at this Day.

She had a particular Veneration for St. *Denis* Biſhop of *Paris*, and St. *Martin* Biſhop of *Tours*; whom ſhe honour'd as the two chief Apoſtles of *France*. She expreſſed her Devotion to the former by building a Church in Honour of him, and his Companions in Martyrdom, on the Place where he ſhed his Blood for *Jeſus Chriſt*: to the latter by making ſeveral Viſits to his Shrine at *Tours*. She ſhut herſelf up every Year from the Feaſt of the *Epiphany* 'till *Eaſter*, and ſpent all that Time in preparing for the worthy Celebration of the Solemn Feſtival of our Lords Reſurrection by penitential Works, and Prayer. This Retreat was ſo ſtrict that ſhe ſaw no Body all the Time, but ſome devout Virgins, who were under her Direction, and form'd their Lives by her Inſtructions and Example. Attended by them ſhe went frequently to the Church of St. *Denis* beforemention'd, and neither the Length of the Way, the Darkneſs of the Night, or Badneſs of the Weather could diſcourage her from that Devout Journey.

The many ſupernatural Gifts, with which God favour'd her, procured her the Reſpect of Princes, Biſhops, and all Mankind. But as the Indignities, and Affronts ſhe before receiv'd from her Enemies could never deject or diſcourage her; ſo neither could all the Veneration, the World expreſs'd for her, puff her up, or make

make her take the leaſt Pleaſure in herſelf. If ſhe was at all affected by either, Jan. 3d
it was ſo as to grow more humble upon conſidering her own natural Weakneſs, and unite herſelf more cloſely to him who was her whole Strength and Glory. Thus ſhe ſpent 89 Years in the World, without ever loving any Thing in it, and in the continual Practice of ſuch Auſterities, as one would have imagin'd muſt have ended her Life much ſooner. Her Death was as holy as her Life, and happen'd in the Year 512. Her Body was carried with great Solemnity to the new Church of the Apoſtles, and interr'd there.

The Veneration in which St. *Genevieve* liv'd was ſoon conſiderably encreas'd after her Death. God, *who is wonderful in his Saints*, perform'd ſeveral Miracles in Favour of thoſe who apply'd to her Interceſſion, as ſo many authentick Proofs of her Sanctity. Great Crouds from all Parts came to pay their Reſpects at the Saint's Tomb, and beg her powerful Prayers. The certain and immediate Succeſs which attended ſuch Applications, either on publick or private Occaſions, has recommended her to the whole Kingdom of *France*, as their Protectreſs. About the Year 630 her Body was taken up, and placed in a rich Shrine, and thus expoſed to the Veneration of the Faithful. But the Invaſion of the *Normans* obliged them in the Middle of the ninth Age to remove theſe valuable Relicks, to reſcue them from their Fury, which plunder'd the Church and Abbey, and laid both in Aſhes. The ſame Caution was uſed upon a ſecond Irruption of thoſe Barbarians, who made ſtrange Havock all over the Country. Upon carrying the Saint's Body back to the Church, which now bore her Name, it was placed behind the High Altar, where it has remain'd ever ſince.

The Shrine, in which her Relicks were firſt laid, was ſo damaged, by being frequently moved, that it was ready to drop in pieces in the Reign of St. *Lewis*, toward the Middle of the thirteenth Century. In 1242 a new one, adorned with Gold, Silver, and Jewels, was finiſh'd, and the Saint's Bones removed into it. This is what we ſee at preſent raiſed on four Jaſpar Pillars behind the High Altar.

The IV Day.

St. Titus, Diſciple to St. Paul, Bp. of *Crete*.

TITUS was deſcended from Gentile Parents; but we have no Account of his Country, or the Time and Occaſion of his Converſion to Chriſtianity. St. *Paul* calls him his Son, from which it may be inferr'd, that he was baptized,

Jan. 4th or at leaſt inſtructed by him in the Faith of Chriſt. *Titus* was afterwards a conſtant Attendant on that Apoſtle, and a Partner in his Labours; and then he ſtiles him his Brother; St. *Jerom* tells us he was his Interpreter in all his Converſations with the *Grecians*.

He went to *Jeruſalem* with St. *Paul* in the Year 51. Then it was that the Apoſtles held the firſt Council of the Chriſtian Church in that City. St. *Paul* Acts 5. was at *Antioch* when the Queſtion aroſe that gave Occaſion to that Council. Some Chriſtians coming thither from *Judea*, maintain'd the Neceſſity of Circumciſion; and were ſtrenuouſly oppoſed by *Paul* and *Barnabas*, who aſſerted the Liberty of the Goſpel. But both Sides growing warm in the Debate, they came to a Reſolution of conſulting the Apoſtles and Prieſts at *Jeruſalem*. As *Titus* was intereſted in that Queſtion, he went with St. *Paul*, and had the Satisfaction to ſee his great Maſter's Doctrine and Practice juſtified by the greateſt and moſt venerable Authority on Earth.

He accompanied St. *Paul* to *Epheſus*; from which City the Apoſtle ſent him to *Corinth* toward the Cloſe of the Year 56. His Commiſſion there was to reſtore Peace and Unity in the Church of that Place, which had been very much divided, and his Endeavours were crown'd with the deſired Succeſs. The next Year he went to *Macedonia*, where St. *Paul* then was, to give him an Account of his Proceedings, and the Alms he had collected to ſend to *Jeruſalem*.

The Apoſtle ſeeing how agreeable he was to the Faithful of *Corinth*, ſent him thither again ſome Time after. His Buſineſs now was to ſee that their charitable Collections were ready; and diſpoſe them to give a favourable Reception to ſome *Macedonians*, whom St. *Paul* deſign'd to carry with him thither; at the ſame Time he was charged with an excellent Letter from St. *Paul*, which is what we call, *his Second Epiſtle to the* Corinthians.

After this, *Titus* ſpent almoſt ſix Years in Evangelical Labours with his Maſter, or, at leaſt, purſued them according to his Directions. In the Year 63 the Apoſtle obtain'd Leave to quit *Rome*; and as he was going back into the *Eaſt*, ſtopt at the Iſland of *Crete*, (now call'd *Candia*) with a Deſign of planting the Faith of Chriſt there. When he had ſpent ſome Time in that Work, he conſider'd that the Neceſſities of other Churches required his Preſence; but then he could not leave a Work ſo happily begun, without ſome Means of carrying it on; for which Reaſon he left *Titus* in that Iſland, and put it all under his Care. That the whole Burthen of that Charge might not lie on him, he gave him Power to ordain Prieſts and conſecrate Biſhops in every City, who might join their Labours with his for promoting the glorious Work.

St. *Paul*

St. *Paul* had been always ſo well pleaſed with the Conduct of *Titus*, and had on all Occaſions found him ſo well qualified for the Miniſtry, that upon founding any new Church, he preſently wanted him to preſide over, or take Care of it. This was his Diſpoſition when he wrote that Epiſtle to him, which we have among thoſe of that Apoſtle. After giving him ſome Inſtructions for his Behaviour, and directing him in the Exerciſe of his Miniſtry, he tells him he would ſend *Artemas* and *Tychycus* to ſupply his place in *Crete*; upon which he ſhould expect him at *Nicopolis*, where he deſign'd to paſs the Winter. Jan. 4th

St. *Paul*, going back to *Rome*, ſent *Titus* to preach the Goſpel in *Dalmatia*, which probably was not his laſt Journey of that Sort, conſidering St. *Paul*'s Concern for the whole Church, and the Readineſs with which *Titus* executed all the Orders of his Maſter. Upon the whole, his frequent Miſſions, and indefatigable Labours were what made him look'd on in the Church not merely as a Biſhop or Chief Paſtor of one ſingle Iſland, but as an Apoſtle, whoſe Care and Functions extend beyond the Limits of one Dioceſe or Province.

After St. *Paul*'s Death, *Titus* went back to *Crete*, govern'd that Church the remaining part of his Life, and took Care to communicate the Light of the Goſpel to the neighbouring Iſlands, He is ſuppoſed to have ended his Days in Peace in an advanced Age. The Year and Day of his Death are not known. But the *Weſtern* Church honours him on the fourth of *January*.

The V Day.

St, TELESPHORUS, Pope and Martyr,

TELESPHORUS, a Native of *Greece*, ſucceeded *Sixtus* the firſt in the See of *Rome*, and was the ſeventh Biſhop of that See from St. *Peter*: He received the Crown of Martyrdom in 139 in the Perſecution raiſed by the Emperor *Adrian*, after having ſat in that Chair eleven Years. The Day of his Death is uncertain; but he is mention'd in the *Roman* Martyrologe on this Day. In the Year 1682 *Clement* VIII, when he reform'd the *Roman* Breviary, order'd a Commemoration of this Saint on the 5th of *January*.

Jan. 5th

St. Simeon Stylites.

Simeon was born toward the End of the fourth Century, at *Siſan*, a ſmall Town of *Cilicia*, on the Frontiers of *Syria*. His Father was a poor Shepherd, and had inured his Son to the ſame Employment from the Moment he was capable of it. One Day when a large Snow had fallen, which hinder'd him from carrying his Sheep out and attending them abroad, he went to Church with his Parents. That part of the Goſpel chanced to be read there, that recommends Purity of Heart, and declares them happy that mourn. This ſeeming Paradox affected him ſo, that he could not reſt till he aſked the Meaning of it, and how the Happineſs there mention'd was to be obtain'd? He was told by a good old Man, whom he conſulted, that Faſting, Prayer, Humility, Mortification and Poverty were recommended in this Text; and that a Monaſtick State, which enforces the Practice of thoſe good Works in a particular Manner, was the moſt proper for one, who was in earneſt on that Subject. *Simeon*, who was then but thirteen Years old, immediately retired to a neighbouring Monaſtery, governed by a holy Abbot, named *Timothy*. Here he gave ſo ſeriouſly into all the Exerciſes of the Community, that he ſoon became an Example to the whole Houſe. But the Diſcipline of this Monaſtery was not rigorous enough for him; when he had ſpent two Years in it, he entered into another, ſituated at the Foot of Mount *Coryphus*, between *Beræa* and *Antioch*. This was a flouriſhing School of Piety and Penance, where four ſcore Monks were conſtantly employed in the moſt painful Mortifications under the Direction of *Heliodore*. *Simeon* ſpent ten Years in that Houſe, where he ſoon exceeded all his Brethren in Self-mortification. It was the Practice of that Monaſtery to eat only once in two Days; that ſeem'd too mild a Faſt for him, who therefore would eat but once, or at moſt twice a Week; and his Conduct was the ſame in Regard of other Auſterities. His Superiours apprehending this might raiſe a Jealouſy in the other Monks, who would imagine their Weakneſs or Want of Courage tacitely reflected on and condemned by his Behaviour, interpoſed their Authority to make him more moderate in the Practice of his Penance. Though nothing could prevail with him to give his own Body any Quarter, he was from that Time more private in his Mortifications. Amongſt other Puniſhments of that kind which he inflicted on himſelf, this was one: The Rope with which the Monks drew Water out of the Well was made of Palm-Leaves, and having experienced the Roughneſs of it on his Hands, he judged this a proper Inſtrument of Penance. This he tied faſt about his naked Body, and in ten Days Time it had eat into his Fleſh, which

was

was ſo full of Corruption, that he was diſcovered by the Smell of the Wound. Jan. 5th
This was carried to *Heliodore*, with all the Circumſtances that could aggravate it, and make it paſs for an Extravagance and a dangerous Singularity. The holy Abbot, who feared the Conſequences of it, allow'd him two Months for his Recovery, and then diſmiſs'd him.

The Saint, though diſcharged from the Monaſtery, did not think himſelf free from the Obligation of doing Penance; but immediately made his Way to the neighbouring Mountains, and finding a dry Well, went down into it, like one ſubmitting to be buried alive.

Heliodore and the chief of the Monaſtery, had now Leiſure to reflect on their own Conduct in Regard of *Simeon*, were perſuaded they had proceeded too far; and five Days after ſent People to find him and bring him back. The Meſſengers drew him out, and carried him home; but he made no long Stay there. His next Retreat was to a little Hutt at the Foot of a Mountain, near *Thelaniſſa*. Here he lived three Years, and was reſolved to ſpend the forty Days of *Lent* without eating, after the Example of Chriſt. *Baſſus* was at that Time Abbot of a Monaſtery in the Neighbourhood, and had the Inſpection of the Prieſts in that Country. *Simeon* apply'd to him, and deſir'd his Door might be faſtened, and no Proviſions left in his Cell, that he might be at full Liberty to put his Reſoiution in Practice. *Baſſus*, who was a Man of Senſe and Virtue, oppoſed the Motion, and endeavour'd to diſſuade him from an Action, which to him ſeem'd no better than Self-murder, and tempting God. *Simeon* ſeeming to ſubmit to his Way of reaſoning, took ten Loaves and a Veſſel of Water, and then ſhut himſelf up. At the End of the forty Days *Baſſus* enter'd the Hutt, and found the Loaves untouched, the Veſſel ſtill full of Water, and the Saint ſtretch'd out on the Ground without Senſe or Motion, or any Signs of Life. *Baſſus* moiſten'd his Lips and Mouth with ſome of the Water, and gave him firſt the holy *Euchariſt*, and then a few Herbs, which he ſwallowed with ſome Difficulty. *Baſſus* ſurprized and overjoy'd, return'd to his Monaſtery, and told this ſurprizing Story to the Community. *Simeon* was now encouraged to go on as he had begun, and depended on the ſame miraculous Aſſiſtance for every *Lent* of his Life. This Account we have from *Theodoret* Biſhop of *Cyrus*, who tells us he had then paſſed twenty eight Years in that Manner. The ſame Prelate deſcribes the Particulars of his Behaviour on that Occaſion. His Words are theſe: "At firſt he employ'd himſelf in "the Praiſe of God ſtanding; not being able to continue long in that Poſture, "he then ſat down, but ſtill employ'd himſelf in Prayer; and at laſt, quite "worn out by the Length of the Faſt, he was obliged to lie on the Ground.

When

Jan. 5th When he had ſpent three Years in this Hutt he went and lived on a Mountain in *Syria*. He threw up ſome Stones in the Form of a Wall about the Spot he had choſen, enclos'd himſelf, and ſtood there expos'd to the Heat of the Sun, the Rage of Winds, and all the Inclemencies of every Seaſon; and, to ſhew he had no Inclination to quit his preſent Situation, faſten'd his right Leg to the Mountain with an iron Chain. *Meletius*, Vicar to *Domnus* Patriarch of *Antioch*, was not pleaſed with this Singularity, and told *Simeon* it was better to be fixt to his Solitude by the Interiour Tye of God's Grace, and a free Will than by an iron Chain. *Simeon* enter'd into his Sentiments immediately, and allow'd his Chain to be taken off.

The Reputation of *Simeon*'s Sanctity and Mortifications reach'd the moſt diſtant Countries: even the *Ethopians* and *Scythians* were not unacquainted with his Name and Character, and Crouds came conſtantly from all Parts either to ſee this Prodigy of Penance, or receive ſome Relief and Advantage from his Gift of Miracles.

The Saint's Humility was very much diſturbed, and his Retirement interrupted by the vaſt Concourſe of People, that preſs'd to touch him. To avoid theſe Inconveniences, he was reſolved to ſeparate himſelf from the World, and for the future converſe with Mankind at a Diſtance only. In that View he erected a Pillar on which he deſign'd to ſpend the Remainder of his Days. The firſt that he raiſed was but 6 Cubits high; but that was too near the Earth; then he had a ſecond of 12 Cubits, a third of 22, and at laſt a fourth of 36 or 40. It was from this Circumſtance of Life that he received the Name of *Stylites*, from a *Greek* Word which ſignifies a *Pillar*. The Top of that Pillar was but two Cubits or 3 Feet Diameter; ſo that it was impoſſible to lye on it. *Simeon*'s Reſolution was to ſtand there as long as he lived, for which reaſon he would not even admit of a Seat to give him the leaſt Eaſe. The Weakneſs of his Body, and the Neceſſity of Sleep made this Deſign ſeem impracticable at firſt. But he faſten'd himſelf to a Poſt for forty Days together, and after that found no Dificulty in ſpending the Night as well as Day in that Poſture.

A way of living ſo new and extraordinary alarm'd the whole World. Some laugh'd at him as a Madman; while others accuſed him of Hypocriſy, Vanity, and Singularity. The holy Solitaries of the Deſart were diſſatisfied with his Conduct; and ſo much ſhock'd at his living in a manner ſo contrary to the common Rules of Piety, that they were for ſeperating themſelves from his Communion. But, before things were carried to that Extremity, it was thought proper to ſend to him in the Name of the Biſhops, and Themſelves, and order him to quit his Pillar, and content himſelf with purſuing the beaten Track of o-

ther

ther devout Servants of God. That they might not injure the holy Intenti- Jan. 5th
ons he might have, the Perſon charged with that Meſſage was to obſerve *Simeon*'s
Diſpoſitions, when he received it. If he conſented to come down, he was to be allow'd to remain there without any farther Interruption; and his ready Obedience ſhould paſs for a Proof of his being fixt there by the Spirit of God. But if he refued to acquieſce in the Commands of his Superiors, he was to be treated as he deſerved, and dragg'd from his Pillar by Force. But *Simeon* was too well acquainted with his Duty to the Prelates of the Church, and the Obligation he lay under of renouncing any Satisfaction of his own, rather than ſcandilize his Neighbour, to make the leaſt Heſitation on this Occaſion. The Moment the Meſſenger had told him his Buſineſs, *Simeon* was for coming down; but was prevented by being told he had already given the deſired Satisfaction, was now adviſed to go on as he had begun, and might for the future depend on the Eſteem of thoſe that ſent him on the preſent Errand.

St. *Simeon*'s Conduct on this Occaſion, and in parting with his Chain, when he lived on the Mountain, are an admirable Leſſon to the Faithful of all Times. They are to learn from him that all Singularity is to be condemn'd, which is incompatible with Obedience. By this Rule we may judge of ourſelves, and others with Security. God may, and often does, inſpire different People with different Methods of ſatisfying offended Juſtice, and mortifying their ſinful Appetites and Deſires; ſo that, tho' Penance has the ſame Motive in all, it may not always employ the ſame Means. But then, as the whole Merit of Penitential Works in general conſiſts in renouncing our own Will, and obeying that of the Almighty; ſo no Mortifications, no Auſterities, how Rigorous ſoever they may be, deſerve the Name of Penance, when practiſed by the Direction of a Man's own Will, and in Oppoſition to the ſerious Remonſtrances of a good and prudent Guide; whoſe Voice is to be obey'd with the more Readineſs, becauſe we may be aſſured of not being miſled to our Deſtruction ſo long as we liſten to thoſe whom God has intruſted with our Souls; whereas, when left to ourſelves, we may eaſily be deluded by Appearances, miſtake Self-love for Penance, and gratify our own Will inſtead of mortifying it.

This Proof of our Saint's Humility was ſufficient to convince the whole World, that he was directed by the Spirit of God; nor do we find he was ever after this interrupted in his Penetential Auſterities; which he purſued with an Ardor that knew no Relaxation. *Domnus* Biſhop of *Antioch*, to expreſs his Veneration for the Saint, viſited him; and gave him the Sacred Myſteries. His Example preach'd ſo powerfully to the *Saracens*, *Perſians*, *Ethiopians*, and other Infidels, that they came to him in large Companies, abjured the erronrous Wor-

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Jan. 5th ſhip of their Fore-fathers, demoliſh'd their Idols before his Face, received the Sacrament of Baptiſm, and attended on his Inſtructions for forming their Lives.

When the Good of his Neighbour did not actually engage him, his whole Employment was Prayer, which he perform'd ſometimes ſtanding upright, and ſometimes with his Body bent; and in this Exerciſe he continued from Sun-ſet 'till the ninth Hour of the next Day; ſo that he allow'd but three Hours out of twenty four for inſtructing the People, healing the Sick, reconciling Differences, and anſwering Princes and Biſhops, who ſent to conſult him on important Affairs. He ſtill continued to keep *Lent* in the ſame manner in which he had begun in his Hutt at *Thelaniſſa*; and at other Times eat but once a Week.

His private Auſterities and perſonal Mortifications did not ſo engroſs him as to make him careleſs of what concern'd the Church in general. *Theodoſius* the younger had frequent Recourſe to his Advice on ſuch Occaſions. The Emperor *Marcian* made him a Viſit in Diſguiſe, and return'd perfectly ſatisfied with what he ſaw. His Succeſſor *Leo* conſulted him about the Authority of the Council of *Calcedon*; which he aſſerted very vigorouſly, as appears by a Letter of his to *Baſil* Biſhop of *Antioch*; where he gives that Prelate an Account of his Anſwers to the Emperor's Enquiries. The Luſtre of his Virtues drew the Admiration and Reſpect of the very Enemies of the Chriſtian Religion, who could not but ſee and own there was ſomewhat Supernatural in this holy Man. But none of the extraordinary Honours that were paid him, nor the two valuable Gifts of *Prophecy*, and *working Miracles*, for which he was famous, could make him put any inordinate Value on himſelf. On the contrary, he was affable, eaſy of Acceſs, and treated the very meaneſt Perſons with the moſt engaging Sweetneſs; always looking on himſelf as the laſt of Men. When he had ſpent fifty ſix Years in the ſeveral Penitential Exerciſes already mentioned, he was called to receive the Reward of his Labours, and taſte that *Comfort* which is reſerved for thoſe that truly *mourn*; and which is promiſed in that Text, which firſt engaged him to leave the World.

The Patriarch *Martyrius*, accompanied by three Biſhops of *Syria*, and attended by a ſufficient Guard, carried the Saint's Body with great Solemnity to *Antioch*, fifteen Leagues from the Place where he died. The Inhabitants of that City met the Body, received it with all Demonſtrations of Joy, and placed it firſt in the great Church, and then removed it to another in the ſame City. The Emperor *Leo* was for carrying theſe venerable Relicks to *Conſtantinople*, then the Seat of the Empire; but thoſe of *Antioch* begg'd he would deſiſt from his Demand, and leave them the quiet Poſſeſſion of what they valued ſo much. They were ſo preſſing on this Subject, that *Leo* could not refuſe them

them what they asked. The great Sanctity of his Life, confirm'd by many Miracles perform'd at his Tomb ſoon made him an Object of the Veneration to the whole World. Two Churches were built in his Honour; one in *Antoich*, and another at the Place where he gave up his pious Soul. The *Greeks* have always kept a Feſtival in Honour of him on the 1ſt of *September*. But the *Latins* have dedicated the 5th of *January* to his Memory. Jan. 6th

The VI. Day.

The Feaſt of the EPIPHANY.

IT appears from the publick Office of the Church that ſhe intends on this Day to celebrate three different *Epiphanies*, or Manifeſtations of *Jeſus Chriſt*; one made to the *Magi* or *Eaſtern* Sages, another at his Baptiſm, and a third at the performing his firſt Miracle. The firſt ſhews us the firſt Adorations paid him by the Gentiles; the ſecond his Appearance to St. *John* the *Baptiſt*, after a Retreat of about 30 Years; the third the opening of his Miniſtry by an Act which engaged the Attention of Mankind to what he was to deliver. In the firſt Jeſus Chriſt is made known to the *Eaſtern* Sages by a Star: in the ſecond he receives the Teſtimony of both the Father and Holy Ghoſt in his Favour: and in the third, as the Goſpel expreſſes it, *he manifeſted his Glory, and his Diſciples believed in him.* We ſhall therefore follow the Spirit of the Church, and ſpeak of each of theſe in their Order. John 2. 11

I. *The Adoration of the* MAGI.

THE Saviour of the World was made known to the *Jewiſh* People in the Perſons of the Shepherds as ſoon as he was Born; he is now reveal'd to the Gentiles in the Perſons of the *Magi*, or Sages; and thus began to be what the Apoſtle calls him, the *corner Stone* uniting the *Jews* and *Gentiles* into one Building. They came Eaſtward of *Jeruſalem*, directed thither by a Star, which appear'd to them in their own Country, and ſufficiently ſpoke the Mercy the World had received about that Time; as appears from their Language at their Arrival; *where is he*, ſay they, *that is born King of the* Jews? *for we have ſeen his Star in the* Eaſt *and are come to adore him.* This Declaration and Enquiry alarm'd *Herod*, who apprehended a Rival in his Kingdom. But the Manner in which they ſpoke of him was what gave him to underſtand that the Matt. 2. 2

Jan. 6th Perſon in Queſtion was the *Meſſias* of the *Jews*; upon which he aſſembled the Prieſts and Inſtructors of the People, and deſired to know of them the Place of Chriſt's Nativity. They told him it was *Bethlehem*, belonging to the Tribe
V. 5. of *Judah*, according to a Prophecy of *Micah*. This Anſwer enflamed *Herod*'s Jealouſy, and encreaſed his Trouble. He was reſolved to deſtroy the Perſon whom he look'd on as his Competitor and Enemy; but found the *Magi* too ſerious in their Intentions of Reſpect to him to be truſted with his Deſign. He endeavour'd, however, to make them in ſome Meaſure ſerviceable to his Ends, inform'd himſelf of the exact Time of the Star's Appearance, and then diſmiſs'd them with Directions to purſue their Journey to *Bethlehem*; to which he added this Charge, "*Go*, ſays he, *and enquire diligently of the Child; and when you* "*have found him, bring me Word, that I may go and worſhip him.*" As ſoon as they were out of *Jeruſalem*, they ſaw the ſame Star which appear'd to them in the *Eaſt*; it conducted them to the Place where the holy Infant lay, and then ſtood ſtill. As the heavenly Guide had been particular in pointing out the very Houſe where the Object of their intended Worſhip was, they went in, and found the Child with his bleſſed Mother. They fell down, ador'd him, and made him Offerings of the moſt valuable Things their Country afforded; Gold, Frankincenſe, and Myrrh. It was uſual, indeed, in the *Eaſt* to expreſs the Reſpect due to their Kings by Proſtration, (a Poſture of much the ſame Signification with our Kneeling) and laying Preſents at their Feet, as an Acknowledgment of their Power over the Goods and Poſſeſſions of their Subjects. But that could not be the Intention of our happy Travellers. For what Dependence had they on the King of a diſtant Nation? Or, if they came to make their Applications to a foreign Prince for the Security of their own Country, why did they, as it were, proclaim a Rival at *Herod*'s Court, and not rather ſtop there, and engage that Prince in their Favour? And, farther, if they took that Journey in Queſt of an earthly King, how were their Expectations anſwered, or their Pains rewarded, when they found a poor Infant, attended by his Mother, without the leaſt Marks of Grandeur and Dignity? It is evident then from the whole Conduct of the *Magi* that they were by Inſpiration directed to their God, and worſhipped the Infant as ſuch.

Having thus obey'd the Divine Directions, and diſcharged their Duty, they were upon returning home. The Simplicity of their Hearts, and the Sincerity of their own Intentions, would probably never have allow'd them to ſuſpect *Herod*'s Treachery; and they would have taken *Jeruſalem* in their Way: But the Almighty, in a Dream, communicated to them his Orders for taking another Road to their own Country; which they did accordingly. And thus *Herod*'s Malice was defeated.

II. *The*

II. *The Baptiſm of* Jeſus Chriſt.

IN the fifteenth Year of *Tiberius Cæſar*, St. *John* the *Baptiſt* left the Wilderneſs, where he had ſpent ſome Time in the Practice of *Penance* to preach it to the World, *prepare the Ways of the Lord*, and baptize ſuch as were to receive the Doctrine of the *Meſſias*. Our Bleſſed Saviour had lived an obſcure and private Life with his Parents in *Nazareth* in *Galilee* ever ſince his Return from *Egypt*; never appearing in publick during that Interval but once at the Temple. He leaves that Town now, comes into *Judea*, and there offers himſelf to the holy *Baptiſt*, as others did. That Saint, who had receiv'd his Miſſion from God, had been apprized of the Deſign of Jeſus Chriſt, whom he was taught to diſtinguiſh at his firſt Appearance. When the Saviour of the World was going into *Jordan* in order to receive Baptiſm at his Hands, he would have hinder'd him, by declaring he had himſelf need to be baptized by him. But *Jeſus* reply'd, "*Suffer it now, for thus it becomes us to fulfil all Juſtice.*" Upon that the *Baptiſt* ſubmitted, and *Jeſus* was baptized. As he came out of the Water, the Heavens opened, and the holy Ghoſt in the Form of a Dove came and ſettled on his Head, and at the ſame Time a Voice was heard which ſaid, "*This is* "*my beloved Son, in whom I am well pleaſed.*" Thus our Lord, who was Purity and Innocence itſelf, ſubmitted to be baptized, that he might give Weight and Authority to St. *John*'s Preaching, communicate a new Virtue to the Element of Water, and ſanctify it to the great Uſe of Chriſtian Baptiſm; and that the Crouds, which came to the *Baptiſt*, might hear his Miſſion and Divinity confirm'd and declared from Heaven. Matt. 3. Mark 1. Luke 3.

III. *The firſt Miracle of* Jeſus Chriſt.

AS ſoon as our bleſſed Saviour left the Waters of *Jordan*, he was carried into the Wilderneſs by the Spirit; where he ſpent forty Days and as many Nights in Faſting and confounding the Enemy of Mankind, who attack'd him in his Retirement. When he had gain'd a complete Victory over the Infernal Tempter, and thus taught us how to engage the ſame Adverſary, he left that Place, appeared in publick, and was attended by Diſciples, two of which follow'd him npon hearing their Maſter St. *John* the *Baptiſt* declare him *the Lamb of God*. Soon after that he was invited to a Wedding in *Cana*, a ſmall Town in *Galilee*, at which his bleſſed Mother and Diſciples were preſent. During the Entertainment, the bleſſed Virgin obſerving the Stock of Wine provided for the Gueſts was ſpent, recommended their Neceſſities to her divine Son, by only telling him, *they have no Wine*; for ſhe was aſſured that John 1. John 2.

Jan. 6th the bare Mention of his Creatures Wants would engage his infinite Goodneſs to relieve them. The Anſwer our Lord made her has been wretchedly abus'd by ſeveral both ancient and modern Hereticks. It has been ſometimes urged as a Proof of our Lord's not having receiv'd his Humanity from that holy Virgin; and by others made to diſcourage all Veneration for the Mother of God. But it is evident both from our Saviour's and her Conduct on this Occaſion, that neither he meant, nor ſhe underſtood the Words in Queſtion as a Refuſal of her compaſſionate Petition. The bleſſed Virgin proceeds therefore, prepares the Servants for the Favour he was to beſtow, ſpeaks the Language of the Saints, and puts them in a Way of ſecuring what they wanted and ſhe had aſked, by adviſing them to act according to his Directions, and obey his Orders: *Do*, ſays ſhe, *whatever he ſays to you.* Such Humility and Confidence in her Son's Power and Goodneſs could not fail of Succeſs; and the deſired Miracle was performed, as a Proof of our Lord's Regard to her Prayers, and to encourage our Application to her in our Neceſſities.

The *Jews*, who were ſuperſtitiouſly fond of the Traditions and Practices of their Anceſtors, waſhed their Hands, and what they eat out of very often during their Meals. Conformably to that Cuſtom, the Room, where the Wedding was kept, was furniſh'd with ſix large ſtone Veſſels. Our Saviour order'd them to be fill'd with Water, which by an Act of his All-powerful Will he converted into Wine for the Uſe of the Company. This, as the Goſpel tells us, was his firſt Miracle; and, indeed, ſeems the moſt proper for opening his Miniſtry, as carrying with it an evident Conviction of his Divinity. For nothing leſs than the Author of Nature, and the Creator of all Things could change the Nature of the Creatures. It had this Effect on his Diſciples. who, as St. *John* tells us, *believed in him*, that is were by that Miracle confirm'd in what St. *John* the *Baptiſt* had told them of our Saviour, and believed from their own Conviction what before they were perſuaded of upon the Athority of their late Maſter. This Miracle too ſeem'd deſign'd to facilitate the Belief of another of the ſame Nature, though of greater Dignity, with which he was to cloſe his Miniſtry on Earth; I mean that memorable and conſtant Proof of his Power and Goodneſs to his Church, which he gave in the holy *Euchariſt*, where the Subſtance of the Bread and Wine is changed into the Subſtance of his own Body and Blood. And this is the Uſe St. *Cyril* Biſhop of *Jeruſalem* in the fourth Century makes of it. *Chriſt*, ſays that holy Prelate in hs fourth Myſtagerical Catechiſm, *once changed Water into Wine at* Cana *of* Galilee *by an Act of his Will; and ſhall we refuſe to believe he changed Wine into Blood? He wrought that Miracle at a common Marriage; and ſhall we not much more readily own he gave*

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his Body and Blood for the Uſe of the Children of his Heavenly Spouſe ſo as to afford all Manner of Certainty of our receiving his Body and Blood? And *Gaudentius*, Biſhop of *Breſcia* in the ſame Age reaſons after the ſame Manner in his ſecond Sermon, or Homily: *He that turn'd Water into Wine, converted Wine into his own Blood.* Jan. 7th

The VII Day.

St. Lucian Prieſt, and Martyr.

Lucian, a Native of *Syria*, famous in his Youth for his Eloquence, and a thorough Acquaintaince with polite Literature, finding no ſolid Satisfaction in thoſe Studies or the Applauſe he received upon the Account of his Learning, wiſh'd for nothing ſo much as Retirement. After the Death of his Parents, he gave all his Fortune to the Poor, purſued his Inclinations to Solitude, and turn'd his whole Thoughts to the Study of the holy Scriptures. In this State he would willingly have remain'd, and known no other Employment but thoſe of converſing with God in Silence, and meditating on his ſacred Word. But the Church of *Antioch* was to reap the Advantage of his devout Enquiries into the divine Oracles, he was ordain'd Prieſt in that City, and became a vigilant and exemplary Paſtor.

He was ſenſible that the Character he bore, obliged him to devote every Faculty, and every Accompliſhment he was Maſter of to the Service of God, and the Good of his Neighbour. For which Reaſon he not only employ'd his Eloquence in moving and perſuading to Vertue, but his Pen too in reſcuing the Scriptures from the Corruptions introduced either by the great Variety of Verſions, or the malicious Deſigns of the Enemies of the Orthodox Faith. This he did by making a new Tranſlation of the ſacred Books; or rather by a careful Reviſal of the Septuagint Verſion, which he was able to publiſh more correct, being very well verſed in *Hebrew*.

He was a vigorous Defender of the Faith againſt the Errors of *Sabellius*, who maintain'd the Unity of Perſon in God. *Pancratius*, a Prieſt who profeſs'd that Opinion, and had felt the Force of *Lucian*'s Arguments, was reſolved to eaſe himſelf of ſo formidable and troubleſome an Adverſary at any Rate. *Diocleſian*'s Edict for perſecuting the Chriſtians gave him a favourable Opportunity of putting his Deſigns in Execution; which he laid hold of, and betray'd him into the Hands of the Emperor's Officers, who carried him to *Nicomedia*. He ſuffer'd Impriſonment there about nine Years, which Time he

employ'd

Jan. 7th employ'd in encouraging and inſtructing his Partners in that Confinement, and defending the Faith of Chriſt. For here it was he wrote an Apology for the Chriſtian Doctrine; he got it preſented to the Governor of the Place, who was ſo far from being ſoftened by it, that he gave Orders for the Author being more cloſely confin'd. But this Attempt of *Lucian* was not entirely uſeleſs; for if it did not ſecure the Profeſſors of Chriſtianity from ſuffering, it inſpir'd new Courage and Reſolution into ſeveral, whoſe Conſtancy had been ſhaken by the Fear of Death, or other Cruelties. Here too it was that he wrote ſeveral Letters to the Church of *Antioch*; one of which ends with theſe Words, *All the Martyrs that are with me ſalute you. Biſhop Anthimus* (Biſhop of *Nicomedia*) *died a Martyr.* Here he continued till *Maximin* ſucceeded to the Empire in the *Eaſt*. That Prince revived the Perſecution againſt the Chriſtians, as an Act of Religion that would ingratiate him with his Subjects, who look'd on the Profeſſors of our moſt holy Faith, as Enemies of their Gods. He had obſerved the Conſtancy and ſteady Courage of the Chriſtians in the midſt of the moſt violent Torments, and therefore endeavoured to gain *Lucian* by Sweetneſs and kind Treatment, which the Majeſty and Dignity of his Aſpect and Diſcourſe commanded from all. Finding he gain'd no Ground by theſe Endeavours, he was enraged at the Diſappointment, and order'd him to be attack'd by the more forcible Arguments of violent Severities; which he bore with an exemplary Courage, till the Cruelty of his Perſecutors ſeem'd to be at a Stand, and unable to invent any Torture which he had not already triumph'd over. At laſt, however, they flatter'd themſelves they had thought of one that muſt ſucceed. They ſtrewed pieces of broken Pots on the Ground, and made him lie on them naked and ſore as he was with what he had already ſuffered at their Hands. This they did as what would effectually deprive him of Sleep; and after that kept him ſeveral Days without any Suſtenance. They then brought him ſome Meat which had been offered to their Idols, imagining it would be impoſſible for him to forbear eating after ſo long a Faſt. But here too they were diſappointed. The Saint might, indeed, have reaſoned as St. *Paul* did, that an *Idol being nothing*, what was offer'd to it could contract no real Impurity from it; nothing being unclean before God but Sin. But then, too, he had that Apoſtle's charitable Concern for his weak Brother, whom he was not to ſcandalize by his Conduct; and reſolved not to leave the Heathens any Room to triumph in his partaking of their Sacrifices. In this View he left the Care of his Life to God, and preferr'd the laſt Extremity of ſuffering to a Compliance attended by ſuch Conſequences.

1 Cor. 8.

The Emperor, being inform'd of theſe Proceedings, was now reſolved to put a ſpeedy End to the Affair. He ordered the Saint to be brought before him,

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put him on the Rack, and then asked him, where he was born? who were his Parents? and what his Profeſſion? *Lucian*, who was well aſſured no Anſwer of his, how well ſoever recommended by the Force and Beauty of Rhetorick, could change *Maximin*'s Reſolution, made no other Reply to theſe Queſtions, but that *he was a Chriſtian*. A Reply that, indeed, ſufficiently expreſs'd his heavenly Country, his Birth in *Chriſt*, and his Belief. Upon this he received Sentence of Death, was ſent back to Priſon, and in the Beginning of the Year 312 glorified God by Martyrdom. But the Manner of his Death is not known. His Body was thrown into the Sea, to deprive the Faithful of the Satisfaction of expreſſing a Regard for his Relicks; but the Waves threw it on Shore at *Drepane*, where it was received by the *Chriſtians* with all due Marks of Reſpect. *Drepane* was then only a ſmall Town; but *Conſtantine*, the firſt *Chriſtian* Emperor, rebuilt it, called it *Helenopolis*, from his Mother's Name, granted it all the Privileges of a City, and an abſolute Exemption from Tribute, and other publick *Duties*; all which he declared he did in Honour of our illuſtrious Martyr. Jan. 7th

Alexander Bp. of *Alexandria*, in a circular Letter to the Orthodox Biſhops, traces the Beginning and Progreſs of the Error of *Arius*, concerning the Divinity of *Jeſus Chriſt:* And when he comes to mention thoſe who had been infected with it, after *Paulus*, a Native of *Samoſata*, Bp. of *Antioch* (who was depoſed on that Account in the Year 270) he gives us *Lucian*; who can be no other than the Saint before us. He there tells us that he remain'd in a State of Separation from the Church under three ſucceſſive Biſhops of that See. It is hard to conceive what could give Occaſion to that ſevere Cenſure on the holy Martyr, unleſs it be his Familiarity with the unhappy Heretick juſt mentioned, or ſome Expreſſions he might uſe in his Diſputes with the *Sabellians*, which were not rightly underſtood. The principal of the *Arians* on their appearing in the World, made their Advantage of that Miſtake, and pretended to derive their Doctrine from him. But that very Attempt of theirs is, one would think, a ſufficient Juſtification of *Lucian*; whoſe Authority and Name could have been of no Uſe to them, had he been look'd on as a Heretick by the Church. Thus in our Days thoſe, who are divided from the Catholick Church, endeavour to defend their Tenets by the pretended Teſtimony of thoſe only whom the univerſal Conſent of all who profeſs the Chriſtian Faith allows to be Orthodox. Thoſe great Lights of the Church, St. *Athanaſius*, St. *Chryſoſtom*, and St. *Jerom* ſpeak of him on all Occaſions, as an Orthodox Doctor, and holy Martyr. His Letters to the Church of *Antioch*, while he was confined at *Nicomedia*, are another Proof of his being in Communion with that Church, and conſequently with the whole Catholick Church, to which it was united. But what puts the Sound-

Jan. 8th Soundneſs of his Faith and Doctrine beyond all Doubt is the venerable Name of *Martyr*, with which the Church has always honour'd him. For, as St. *Cyprian* in his Book *concerning the Unity of the Church*, very well obſerves, *Hereticks, 'though they ſhould lay down their Lives for the Chriſtian Religion, could not expiate their Guilt with their Blood. — He, who is not united to the Church, cannot be a Martyr. —— He may be put to Death; but cannot be Crown'd.*

The VIII. Day.

St. Apollinarius *Bp. of* Hierapolis.

WE have no particulars of this Saint's Life 'till we find him placed in the See of *Hierapolis*, a City of *Phrygia*; and then we hear of his being employ'd in defending the Faith againſt Innovations, and the Chriſtian Religion againſt Calumny. In the Year 171 *Montanus* appear'd, and broach'd his Hereſy in *Phrygia*. His Errors were more ſucceeſsfully propagated by their carrying the Appearance of Mortification, and Penitential Auſterities. Exceſive Faſting, Abſtinence from ſecond Marriages, and other Tenets and Practices of the like Nature deceived ſeveral, who knew Self-denial to be the very Eſſence of the Chriſtian Religion. *Apollinarius* ſaw the Danger that threaten'd his Flock; and employ'd all the Authority of his Character in oppoſing that new Sect. He wrote ſeveral Treatiſes againſt their Errors, which have not reached us. But a Paſtor is to look on his Station as what obliges him to Vigilance and Courage on all Occaſions. He has more than one Battle to fight, more than one Enemy to engage; He is not only carefully to diſcern the Approaches of Error, oppoſe and, if poſſible, ſtiffle it in it's Infancy; but is obliged to vindicate the Religion he profeſſes from the Miſtakes and Miſapprehenſions of its Adverſaries; who are only ſo, becauſe they are really unacquainted with it. So wiſe and grave a Philoſopher as the Emperor *M. Aurelius* could never have conſented to the Perſecution of the Chriſtians, had not thoſe about him repreſented them as Murderers, inceſtuous Enemies of the Empire, and Diſturbers of the publick Peace. Prevail'd on by ſuch Suggeſtions, he thought he was obliged to exert himſelf againſt them. This gave Occaſion to ſeveral to endeavour the undeceiving the Emperor by laying down the Faith and Morals of the Chriſtians, and thus wipe off the Aſperſions caſt on them. *Apollinarius* was one of thoſe Champions for Truth and Juſtice; and his Apology, which is not extant, was by St. *Jerom*, who had read it, look'd on as an excellent Piece. Having thus *fought a good Fight*,

Fight, *kept*, and defended *the Faith*, he received the Reward of his Labours about the Year, 180. And the Roman Martyrologe propoſes him to our Veneration and Imitation this Day. Jan. 9th

The IX. Day.

St. PETER *Biſhop of* Sebaſte *in* Armenia.

PETER was born at *Ceſarea* in *Cappadocia*, and deſcended from an ancient and illuſtrious Family: But the Grace of the Almighty changed that empty Honour into a more ſubſtantial Advantage, and made it a Family of Saints. *Emmelia* was his Mother, *Macrina* his Siſter, St. *Baſil* the great and St. *Gregory* of *Nyſſe* his Brothers. His Father *Baſil* dying while he was an Infant, *Macrina* his eldeſt Siſter ſupplied that Loſs, and took Care of his Education. In which her only Care was to inſtruct him in the Duties of Religion and form him to ſolid Piety, without engaging his Mind in profane Studies, which ſhe thought at leaſt uſeleſs to one, whoſe Salvation was to be the End of all his Enquiries. *Peter*'s happy Genius and good Inclinations made his Siſter's Task the Eaſier; and her Virtues gave her Inſtructions both Force and Luſtre. Upon ſuch a Model, then, he made conſiderable Progreſs in the School of Piety, and ſoon drew the Eyes of the World on him. His Mother had founded two Monaſteries; one for Men, the other for Women; the former ſhe put under the Direction of her Son *Baſil*: the latter under that of her Daughter *Macrina*. *Peter*, whoſe Thoughts where wholly bent on improving in Virtue, and cultivating the Seeds of Piety that had been ſown in him, retired for this End into the Houſe govern'd by his Brother. St. *Baſil* was ſometime afterwards obliged to leave that Poſt; and no one was judged more proper to ſucceed him than our Saint, who had given frequent Proofs of his great Prudence and Virtue; Qualifications abſolutely neceſſary for a Superior. He remain'd poſſeſs'd of this Charge a conſiderable Time; and always acquitted himſelf of it's Obligations to the Satisfaction as well as Edification of his Monks.

But his Thoughts were not confin'd to the narrow Limits of his Monaſtery: he ſtill remember'd the Extent of Chriſtian Charity, which can be meaſured only by the Neceſſities of others; and gave a remarkable Proof of this when the Provinces of *Pontus* and *Cappadocia* were viſited by a ſevere Famine. Human Prudence, had it been liſten'd to on that occaſion, would have adviſed him to be frugal in the Relief of his Neighbour's Wants 'till he and his Family were ſecure againſt the ſame Calamity. But *Peter* acted upon the nobler Prin-

Jan. 10. ciples of a generous Charity, confided in the Providence of God, and cheerfully relieved the numerous Crouds that reſorted to the Monaſtery during the Time of the Famine.

A Perſon of ſuch Diſpoſitions ſeem'd form'd for a publick Good; and his Attention to the Neceſſities of others ſufficiently qualified him for preſiding over the Flock of Chriſt. St. *Baſil*, who was now Biſhop of *Ceſarea*, raiſed him to the Prieſtſhood; but he continued to govern his Monaſtery 'till the latter End of the Year 380. He looked on the holy Order he had received as a freſh Engagement to Perfection; and thus by the conſtant Practice of Mortification, and Piety he prepared himſelf for the Fulneſs of the Prieſthood; which he was honour'd with in the aforeſaid Year, and made Biſhop of *Sebaſte*. We have no Account left of his Actions while Biſhop, but that he was preſent in the firſt general Council of *Conſtantinople*, and join'd the Biſhops of that Synod in condemning the Errors of the *Macedonians*, and aſſerting the Divinity of the Holy Ghoſt. His Brother St. *Gregory*, though much his Superior in Learning, aſſures us that God favour'd him with extraordinary Light; and his Intreaty or Advice gave Birth to ſeveral of that Doctor's Writings.

St. *Peter* died about the Year 387, and St. *Gregory*, who ſurvived him, aſſures us that his Memory was honour'd at *Sebaſte*, and his Name join'd to ſeveral Saints whoſe Annaverſary was kept in that City. The Day of his Death is unknown, but he is mention'd on this Day in the Roman Matyrologe.

The X Day.

St. Agatho, Pope.

AGATHO, born in *Sicily*, was from his Infancy educated in Virtue and Learning. The Sweetneſs of his Temper, and an engaging Cheerfulneſs, join'd to a profound Humility recommended him to the Eſteem of all that knew him. He was made Treaſurer of the Church of *Rome*: in which Office he took all Occaſions of ſhewing his Charity and Benevolence; and acquitted himſelf ſo well of the Duties of that Charge, that upon the Death of *Domnus*, or *Donus*, he was raiſed to St. *Peter*'s Chair in the Year 679. He enjoy'd that Dignity two Years and a half; which, though but a ſhort Space, was well fill'd with good Works, and Acts worthy of the Place he held in the Church.

The Hereſy of the *Monothelites*, who aſſerted that, 'though there were indeed two Natures in Jeſus Chriſt, yet there was but one Act and Opperation of the Will, which was that of the Divinity, had diſturb'd the Peace of the Church

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in the *East* about 50 Years. The Emperor *Constantine Pogonatus*, who resided at *Constantinople*, was convinced that no Way would be effectual for restoring that Blessing but a Council, as General as the Times would allow; the Bishops of the upper *Syria*, *Palestine* and *Egypt* being then under the Dominion of the *Turks*. This made the Subject of his Letter to Pope *Donus*, who died before it reach'd *Rome*. The Letter was deliver'd to *Agatho* his Successor in that See; who held a Council at *Rome*, and there deputed three Legates to represent him at *Constantinople*; where the Faith of the Church was declared concerning the Point in Question, and the Authors and Favourers of the Heresy, whether living or dead, anathematized. The Letter that Pope wrote to the Emperor, which explains the Catholick Doctrine so far as it regarded that Dispute, and the Instructions sent by his Legats were received by the Council with all the Deference due to the first See, and allow'd their Authority in regulating the Decisions of that Assembly. Jan. 11.

The *Gothick* Princes, who had made themselves Masters of *Italy*, imposed a heavy Obligation on the Holy See, and exacted a large Sum of Money for the Promotion of every Pope. This Tribute was still continued by the Emperors. Pope *Agatho* look'd on this as a Grievance, and believing the Emperor would be inclined to promote the Liberty of the Church, wrote to him by his Legates on that Subject; and obtain'd a considerable Abatement.

This holy Pope died the first of *December* 681; and was Buried in St. *Peter's* Church on the 10th of *January*, on which Day the Church honours his Memory.

The XI. Day.

St. HYGINUS, *Pope.*

UPON the Death of St. *Telesphorus* at the Beginning of the Reign of *Antoninus Pius*, *Hyginus* a *Grecian* succeeded in the See of *Rome*. All we know at present of his History is, that he sat not quite four Years in St. *Peter's* Chair; that he employ'd the Time of his Pontificate in regulating the Clergy of *Rome*, and stopping the Growth and Progress of Heresies; that he used all the Sweetness and Forbearance imaginable in Order to reclaim their Authors, and died a Martyr in the Year 143.

Jan. 11.

THEODOSIUS, *Abbot.*

THEODOSIUS was born in *Cappadocia* about the Year 423. He had the Advantage of virtuous Parents, who gave him a Religious Education; in which he made a happy Progreſs by the Help of their Example and Inſtructions. He was made Reader while he was very Young; and as his Office in the Church gave him an early Acquaintance with the Word of God, the beſt Rule of Life, he ſoon learnt to diſpiſe the World. This Diſpoſition was improved into a Reſolution of ſeeking God in Retirement, and following Jeſus Chriſt through the ſtrait and dificult Way ſpoke of in the Goſpel. To this End, when he was about 28 Years old, he left his Country and all his Acquaintance, with Deſign firſt to go to *Jeruſalem*, viſit the holy Places, and then retire into ſome Deſart.

His way to the holy City lay through *Syria*, and the Reputation of St. *Simeon Stylites*, who was then alive, prevail'd with him to go out of his Road to ask his Bleſſing, deſire his Advice, and recommend himſelf to his Prayers. The Saint received him with abundance of Tenderneſs, made him come up to him on his Pillar, where he foretold ſeveral Circumſtances of his Life, and at the ſame Time gave him proper Inſtructions for his Behaviour in each of them. When this holy Conference was ended, *Theodoſius* purſued his Journey to *Jeruſalem*, where he paid his Devotion to Jeſus Chriſt at the Places conſecrated by his Preſence. Retirement was now his only Thought. But he took ſome time to conſider whether he ſhould imitate thoſe holy Solitaries that lived ſeperate, and were ſcatter'd up and down the Deſart, or the *Cenobites*, who lived together in Communities. The Senſe of his own Weakneſs and want of Experience determn'd him to the latter for the preſent. He put himſelf under the Direction of *Longinus*, an old Man of great Sanctity and eminent Skill in a ſpiritual Life, who was ſhut up in a Corner of *David's* Tower, and employ'd his Time in Exerciſes of Penance. *Longinus* had the Satisfaction of ſeeing his Scholar make an uncommon Progreſs in Vertue, and go on nobly in the Way to Perfection; and conſider'd him as the Comfort of his old Age. But *Icelia*, a Lady of Fortune and Vertue, had built a Church in honour of the Bleſſed Virgin, on the Road to *Bethlehem*; her next Care was to put the Government of it into proper Hands, and ſuch as might promote the Deſign ſhe had in raiſing it. She pitch'd upon *Theodoſius*, and never gave over her Application to *Longinus*, 'till ſhe had gain'd her Point. *Theodoſius* made a Sacrifice of his own Will, and went. But finding he was to be Superior of thoſe who ſerved that Church, and knowing how much more difficult it is to Govern than Obey, he ſoon quitted that Station, and retired to a Cave, two Leagues from *Jeruſalem*; where he was reſol-

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ved to bury himſelf from the whole World. Here Watching, Prayer, and Jan. 11
Labour were his Employments; Mortification his only Study; and raw Fruit, wild Herbs, and Legumes ſoak'd in Water his Food; ſo that his whole Life was in reality but one continual Faſt. And thus he lived above thirty Years.

His Humility and Love of Penance would have hid him from the Eyes of all Mankind; but God, who deſign'd him for the Good of others, made his Vertue too conſpicuous to be conceal'd. Some devout Perſons, deſirous of retiring from the World, found him out, and begg'd to be admitted his Scholars. Their Petition was urged with ſo much Earneſtneſs, that he complied with it, believing divine Providence had directed them thither. Six or ſeven were the whole Number at firſt, which ſoon encreaſed ſo much, that he was obliged to leave his Cave, and accept of a large and commodious Monaſtery, which was built for the Reception of him and his devout Family.

Being thus favourably ſituated, he now reſolved to refuſe none that were inclined to put themſelves under his Care. So extenſive a Charity join'd to thoſe Vertues which adorned our Saint, drew People from all Parts of the World. It is certainly ſomewhat very extraordinary for ſo many of different Countries, Ages and Profeſſions to be thus form'd into one Community. But the excellent Order and Regularity preſerved among ſuch a prodigious Variety of People by *Theodoſius*, the Soul of this great Body, was ſtill much more ſo. As the Number of his Scholars increas'd, he built new Cells for their Reception. And thus his Monaſtery became the largeſt of all *Paleſtine*, and look'd like a Town in the Midſt of the Deſart. For the Conveniency of ſo many, who ſpoke different Languages, he built three Churches within the Encloſure; one for thoſe who ſpoke *Greek*, a ſecond for the *Armenians*, and a third for thoſe who uſed the *Sclavonian* Language. Thus each Nation had the Advantage of performing the Divine Office in their reſpective Tongue; that is, Pſalms were ſung, and Prayers offered ſeven Times a Day; and what was called the Maſs of the *Catechumens*, that is that Part of the Maſs which goes before the Offertory, was ſaid in each Church apart; and then all were obliged to meet in that built for the *Greeks*, which was the largeſt of the three, and there join in offering the tremendous Sacrifice, and receive the Body and Blood of Jeſus Chriſt. There was too a fourth Church for ſuch as miſtaking their Vocation, depending on their own Strength, or attributing their good Works to themſelves, had raſhly engaged in a ſolitary Life, and had been puniſhed for their Preſumption by loſing their Senſes, or falling into the Power of the Devil. Theſe unhappy Perſons were the conſtant Objects of the holy Abbot's Charity, who aſſiſted them with his Prayers, and inſtructed them in the Principles of true Humility, as they recovered and grew capable of receiving his Directions.

As

Jan. 11 As Recollection, Privacy, Labour and Penance are the chief Ingredients of a Monaſtick Life; and Retirement is far from deſerving that Name, when interrupted by Converſation with the World, or its Deſign defeated by Idleneſs and Sloth, he employed his Monks in ſuch Works as might furniſh the Houſe with Conveniences, and take up all the Time that was not ſet apart for publick Prayer. While they were thus engaged, they were naturally led to remember, that an Obligation to Labour was the Sentence paſſed on Mankind as ſoon as they loſt their firſt Dignity in the Perſon of *Adam*; and that all the Difficulties which occur in providing for the Neceſſities of Life, are but the neceſſary Conſequence of Man's Rebellion and Fall; which muſt therefore be expiated and retrieved by Penance and Mortification.

When decrepid Age, hard Labour, or Sickneſs rendered theſe Penitential Works impracticable, they were then taken Care of in Infirmaries within the Monaſtery. But our Saint's Charity was not confin'd to his own Family; he built two Infirmaries for Pilgrims, indigent Travellers, and ſuch as laboured under any Diſtemper, and could not be at the Charge of a Cure. In ſhort, any kind of Neceſſity was ſufficient to recommend a Perſon to his Hoſpitality and Care. This Diſpoſition, which is always pleaſing to God, was encouraged and rewarded by a conſtant Supply of what enabled him to exert his Charity to all that applied for Relief.

St. *Theodoſius* was united by a ſtrict and holy Friendſhip with St. *Sabas*, who lived about a League and a half from his Monaſtery, and had the Care of a great Number of holy Anchorites. They made frequent Viſits one to another, and we may judge what were their Topicks of Converſation when they met, from their always returning to their reſpective Charges with new Zeal and Lights for the Improvement of thoſe committed to their Care. Their Friendſhip was like that of Saints, who ſerve one Maſter, and have the ſame End in View, though they take different Methods to arrive at it. Free from Jealouſy or Envy, they cheerfully exchanged all the Offices of ſpiritual and corporal Charity, and heartily joined in promoting the Sanctification of their Neighbour. If any young or weak Perſons offer'd themſelves to St. *Sabas*, he ſent them to *Theodoſius*, who form'd them by Degrees, and prepared them for the greater Severities of a ſolitary Life. *Salluſtius* Biſhop of *Jeruſalem*, obſerving the good Underſtanding cultivated between theſe two holy Abbots, made them Superiors of all the Monaſteries in *Paleſtine*. St. *Sabas* had the Inſpection of all the Anchorites, and St. *Theodoſius* of all the Communities.

While theſe two Saints were employed in forming their Diſciples to Piety and Penance, ſomething happened that gave them an Opportunity of exerting their united Forces againſt the Enemies of the Orthodox Faith.

In

In the Beginning of the ſixth Century the Emperor *Anaſtaſius*, who had rais'd *Severus*, an *Eutychian* Monk, to the Patriarchal See of *Antioch*, endeavoured to force *Elias* Biſhop of *Jeruſalem*, and the Faithful under his Juriſdiction, to hold Communion with him, and reject the Council of *Calcedon*, which had condemn'd that Hereſy in the Middle of the preceding Age. *Sabas* and *Theodoſius*, always zealous for the Intereſt of the Church, followed by a prodigious Number of their Religious, oppoſed the Attempt with a becoming Reſolution and Courage. *Elias*, who would by no Means ſubmit to an Impoſition ſo injurious to himſelf and his Flock, was depoſed, and ſucceeded in that See by *John*. He was promoted upon promiſing to eſpouſe the Cauſe of the *Eutychians*, by embracing the Communion of *Severus*. But as ſoon as the two holy Abbots ſaw him raiſed to that Dignity, they conjured him, in the moſt preſſing and ſolemn Manner imaginable, not to receive *Severus*; and engaged all their Power and Intereſt to ſupport him in that Reſuſal. It was impoſſible to reſiſt the Force of ſuch Applications; he broke through his Promiſe, aſſerted the Catholick Faith, and excommunicated *Severus*. The Emperor was now violently bent on deſtroying the Authority of the Council of *Calcedon*, and reſolved to try all Ways to accompliſh his Deſign. To that End he employed Promiſes and Menaces, Preferment and Baniſhment; and imagin'd none would be Proof againſt the Charms of Money. He ſent a conſiderable Sum to St. *Theodoſius*, which he pretended to give for the Uſe of the Poor; but his real Intention was to engage the Saint in his Intereſt. *Theodoſius* ſuſpected the Emperor's Deſign, but took no Notice of it, and converted the Money to the Uſe that was mention'd. Some Time after that, the Emperor imagining himſelf ſecure of his Man, ſent him a Confeſſion of Faith, in which the two Natures of Jeſus Chriſt were confounded; and deſired his Subſcription to it. The Saint, inſtead of complying with ſo unjuſt a Demand, called his Monks together, apprized them of the approaching Storm, and exhorted them to defend the Truth at the Expence of thier Lives, when called to the Tryal. He then wrote to the Emperor in Defence of the Faith, with the Zeal of an Apoſtolick Saint. Though he never made Eloquence his Study, and had no Knowledge of profane Learning, the Cauſe he ſuſtain'd inſpir'd him with an invincible Force on that Occaſion. His Letter contained clear Solutions and Confutations of the Sophiſms employ'd in Defence of the erroneous Doctrines of the Hereticks, and he let the Emperor know, he and his Monks were ready to die glorioufly for the Orthodox Faith. This generous Reſolution of *Theodoſius* diſarm'd *Anaſtaſius* of all his Rage for the preſent. But he ſoon re-aſſumed his former Diſpoſitions, and publiſh'd an Edict againſt the Catholicks. *Theodoſius* alarmed at this, haſtened to *Jeruſalem*, animated the Orthodox againſt the intended Perſecution in the moſt publick Manner, and at

Jan. 11

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Jan. 11 the ſame Time gain'd ſo much Credit with the oppoſite Party by his Zeal and Arguments, that the Emperor's Edict fell to the Ground. And thus he did in ſeveral Cities of *Paleſtine*.

The Emperor enraged at this bold Step, and the Succeſs which attended it, ſent an Order for baniſhing him; which he ſubmitted to with Joy. This was in the Year 518. The Emperor's Death, which happened a few Days after the Execution of his Sentence, reſtored Peace to the Church, and gave *Theodoſius* the Liberty of returning to his Monaſtery. He lived eleven Years after that, and purſued the Practice of Piety, Penance and Charity, with his uſual Ardor, 'till he entered the 105th Year of his Age. Then it was that he fell ill, and his Diſtemper, which laſted almoſt a Year, gave him ſufficient Opportunities of ſhewing an Heroick Patience, and complete Submiſſion to the Hand of God. When the News of his Death reach'd *Peter* Patriarch of *Jeruſalem*, he went with ſeveral Biſhops, attended by a vaſt Concourſe of People, and buried him. The Church has always paid a ſingular Veneration for his Memory, and offers his Example to our Conſideration on the 11th of *January*.

The XII Day.

St. Bennet Biscop, *Abbot:*

Biſcop Baducing, now called St. *Bennet Biſcop*, was born in *Northumberland* toward the Year 628, and deſcended from an honourable Family. *England* was then in the Hands of the *Saxons*, who had divided it into ſeven Kingdoms. *Oſwy* reign'd in *Northumberland* when our Saint was young. He bore Arms under that Prince, and was then preferr'd to a Place of Truſt in his Houſhold. The King rewarded his Services in thoſe Stations in ſuch a Manner, as might have made the Court very agreeable to him, had he been inclined to ſerve any Maſter but God. He was but twenty five Years old (a Time in which moſt Men have the greateſt Reliſh of, and moſt warm Inclinations to Pleaſure) when he left all the Charms of a Court, and his native Country, to make a Journey of Devotion to *Rome*. At his Return he applied himſelf wholy to the Study of the Scriptures, and other pious Exerciſes. And five or ſix Years afterwards made a ſecond Journey to *Rome* with Prince *Alfrid*, King *Oſwyn*'s Son. At his Return he went to the Monaſtery of *Lerins*, where he took the religious Vows, and ſpent two Years in an exact Obſervance of the Diſcipline of the Houſe. After which he went into *Italy* a third Time in the Year

Year 668. *Vitalian* was then Pope, and had conſecrated *Theodore* for the See of *Canterbury*. Being well acquainted with the Merit of our Saint, he put the new Archbiſhop into his Hands, who carried him to *England*, and ſerved him there as an Interpreter. The Advantage this Prelate found in having *Biſcop* near his Perſon, join'd to his extraordinary Vertue, were Motives ſufficient to procure him the Government of St. *Peter*'s Monaſtery in *Canterbury*, of which he was made Abbot. Some Time afterwards he reſign'd that Dignity to *Adrian*, who came with *Theodore* from *Italy*; and made a fourth Journey to *Rome*; from which City he brought ſeveral Books of Chriſtian Morality, and ſeveral for the Regulation of Divine Service, ſome of which he had purchaſed, and others had been given him. Coming back into *England*, he went to *Egfrid*, then King of *Northumberland*, and gave him a particular Account of his Travels, all he had done, while abroad, for the Service of Religion; the Experience he had gain'd at *Rome* and elſewhere in Eccleſiaſtical Diſcipline, and the Rules and Practice of a Monaſtick Life; and at the ſame Time ſhew'd him the Books and Relicks he had brought with him. The King, whowas piouſly inclined, was ſo well pleas'd with his Conduct and Labours, that he gave him 60 Families, or Ploughs of Land, each of which was as much as one Plough could throw up in a Year, or what would maintain one Family, to be employ'd to the Service of God in Honour of St. *Peter*: And he accordingly built St. *Peter*'s Monaſtery at the Mouth of the River *Wire*, in the Dioceſe of *Durham*; which from its Situation was called *Wirmouth*. The Prince ſatisfied with the Manner in which he had employed his firſt Donation, gave him, as a ſecond Mark of his Liberality and Piety, 40 Ploughs at *Girwi* or *Jarrow*, two Leagues from *Wirmouth*, where he founded a Monaſtery in Honour of St. *Paul*. But before he built his ſecond Monaſtery, he went into *France*, and brought over Maſons, and thoſe that made Glaſs; for 'till then neither Stone Buildings nor Glaſs Windows were known here. His frequent Journeys for the Good of the *Engliſh* Church obliged him to commit the Government of his two Houſes to Perſons, who could reſide conſtantly. *Eſterwin*, a near Relation of his, was therefore made Abbot of the firſt; and *Ceolfrid* of the ſecond. But *Biſcop*, who had a particular Zeal for the decent Service of God, and the Inſtruction of the Faithful, perceived much was wanting to complete his Deſign in founding the two Monaſteries; which obliged him to make a fifth Journey to *Rome*, to furniſh himſelf with Devout Pictures, the Writings of the holy Fathers, and Relicks of Saints. All which he brought over in great Quantities, and employ'd to the Honour and Glory of God, aad the Good of his Neighbour. The Pictures were made to adorn his two Monaſteries, and inſtruct the ignorant in a Manner proportioned to their Neceſſities and Capacities. St. *Peter*'s Church was furniſhed with the bleſ-

Jan. 12

Jan. 12 ſed Virgin *Mary*, the twelve Apoſtles, the Hiſtory of the Goſpel, and the Viſions in the Revelation of St. *John*: Objects, which muſt naturally raiſe in the Beholders a Devotion to *Jeſus Chriſt*, a Veneration for his Saints, a grateful Remembrance of the Mercy of the Redemption of the World, and a wholſom Terror of the laſt Judgment. In St. *Paul*'s he placed his Pictures in ſuch a Manner, as ſhewed the Harmony between the Old and New Teſtament, and the Conformity of the Figures in one, to the Reality in the other. Thus *Iſaac* carrying the Wood, which was to be employ'd in the Sacrifice of himſelf, was explained by *Jeſus Chriſt* carrying his Croſs, on which he was to finiſh his Sacrifice: And the brazen Serpent in the Wilderneſs was illuſtrated by our Saviour's Crucifixion. The Books, which he imported, were diſpoſed of in Libraries belonging to his Monaſteries; and the Relicks of Martyrs and Confeſſors excited the Faithful to Courage and Conſtancy in their Religion. But, that nothing might be wanting to the regular and devout Performance of divine Service, be begg'd *Agatho*, who was Pope the laſt Time he was at *Rome*, to ſend with him *John* Abbot of St. *Martin*'s, and Chanter of St. *Peter*'s in that City. His Requeſt was granted: And thus the *Gregorian* Notes, and Manner of Singing, together with the *Roman* Ceremonies, were firſt introduced into our Iſland.

A Life ſpent in Penance and continual Labours, and adorned with all the Vertues that could recommend him to the Favour of God, or the Eſteem of Men, was ended with an excellent Example of Patience under a violent Palſy, with which he was afflicted three Years. He died in his Monaſtery of *Wyrmouth* on the twelfth of *January*. But all are not agreed about the Year of his Death, which ſome Authors have placed in 690; and others in 703. As he found himſelf draw near his End, he often exhorted his Monks to a faithful Obſervance of the Rule he had given them, which he told them was compoſed of what ſeem'd moſt perfect in the Practice of ſeventeen different Monaſteries he had viſited in his Travels; he ſtrictly charged them to let nothing but Piety, real Merit, influence them in the Choice of an Abbot. To convince them ſtill more of his diſintereſted Concern for them, he gave them a particular Caution againſt preferring his Brother to that Charge, becauſe he did not think him worthy of it. A Manuſcript Hiſtory of the Abbey of *Glaſtenbury* in *Somerſetſhire*, wrote after the *Norman* Conqueſt, and produced by our great Antiquary Sir *William Dugdale*, gives us an Account of St. *Bennet Biſcop*'s Relicks being depoſited there; to which Place they were probably removed upon the Incurſion of the *Danes*.

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The XIII Day.

St. Leontius, Biſhop.

ST. *Leontius*, Biſhop of *Ceſarea* in *Cappadocia* in the fourth Century, was raiſed to that See at a Time when the Chriſtian Religion was violently perſecuted by the Heathen Emperors, and the pure Faith attack'd by the *Arians*. Upon both which Occaſions he behaved himſelf in a Manner ſuitable to his Station in the Church. He ſuffered much under *Maximin* and *Licinius*, and laboured hard in animating ſeveral Chriſtians againſt the Fear of Perſecution, and perſuading them to perſevere in their Profeſſion 'till Death. Jan. 13

When the Heat of the Perſecution was over, it was the Buſineſs of the Prelates of the Church to think of proper Means of regaining thoſe unhappy Perſons, who had been weak and timorous enough to renounce their Faith rather than ſuffer for it. *Leontius* was one of the Council of *Ancyra* in *Galatia*, which met to regulate the Penance of thoſe Apoſtates. Here a due Medium was obſerved between a Rigour that might make them deſperate, and a Facility that might make the Crime ſeem inconſiderable; and in all their Orders they had a ſtrict Regard to the different Degrees of the Fault before them.

He was one of the Fathers of the Council of *Nice* in 325. He took *Nazianzum* in his Way to that City, where he found St. *Gregory*, Father to the famous Doctor of the ſame Name. *Gregory* had been unhappily involved in a Mixture of Error and Superſtition: But the pious Labours and good Example of *Nonna* his Wife converted him; and he took that Occaſion to profeſs his Faith, and receive Baptiſm at the Hands of *Leontius*.

St. *Athanaſius* does Juſtice to the Saint's Character, when he ranks him among thoſe Apoſtolical Men, whoſe Faith is propoſed as a certain Rule for the Faithful. A Life ſpent in aſſerting the Truth, and illuſtrated by exact Purity of Morals, ended in a Death as happy as holy. But the Time and other Circumſtances of it are unknown.

The XIV Day.

St. Hilary, Biſhop.

ST. *Hilary*, one of the greateſt Lights of the Chriſtian Church, and indefatigable in Defence of its Faith, was born at *Poitiers* in *France*. His Parents were Heathens, and educated him in all the Superſtitions of that dark Religion;

Jan. 14 ligion; but at the ſame Time applied him carefully to the Study of the Sciences, and whatever could qualify him to appear in the World to Advantage. This Education, with the Aſſiſtance of an excellent Judgment, ſoon let him ſee that the Gratification of the Senſes can never be the true Happineſs of Man, who in that is but on the Level with Beaſts. Reaſon and Philoſophy convinced him, that the Happineſs of a reaſonable Creature muſt depend on ſomewhat certain, unalterable, and proportion'd to the Dignity of the Soul; that this could be found no where but in the Knowledge of Truth, and Practice of Vertue, which is a Conformity of our Actions to Truth. This now is as far as Philoſophy can go. But God, who deſign'd to lead him on to Truth by Degrees, let him ſee, that a Life full of Miſery, as ours is, can never be the End of our Being; becauſe infinite Goodneſs could not produce us into the World, only to make us more miſerable than any other Creatures.

He was now thoroughly convinced of the Abſurdity of the Doctrine of the Pagan Philoſophers concerning the Divinity, and fully perſuaded there was but one God, who muſt be eternal, and the firſt Cauſe and Author of all Things; when a particular Providence threw the Books of *Moſes* in his Way. Thoſe Writings clear'd up all his Difficulties, and gave him an entire Satisfaction about the divine Nature. The Grace of God improved his Enquiries into an ardent Deſire of being united to and poſſeſſing the Author of all Good. The Books of the New Teſtament gave the laſt Stroke to this good Work, inſtructed him how to ſecure that Happineſs, and inſpired him with Courage to make his Way to it. When he had learnt from St. *John*, that *the Word was made Fleſh* for the Love of Man, he look'd on that as an Aſſurance, that Man might poſſeſs that God eternally, who was pleas'd to unite himſelf to him by taking his Nature.

Thus he went on in Queſt of Truth and Happineſs, 'till he found both in the Chriſtian Religion only, and was initiated into the Faith by Baptiſm, which, as he tells us himſelf, he received with inexpreſſible Joy. His Behaviour after his embracing Chriſtianity gain'd him an univerſal Eſteem. The Biſhop of *Poitiers* dying, the Faithful of that Church made Choice of *Hilary* to ſucceed him. The Saint with much Reluctance accepted of the Charge; but as his Humility made him tremble at the Weight of it, his Confidence in God, who had laid that Burthen on him, gave him the agreeable Hopes of receiving what Light and Strength was neceſſary for the faithful Diſcharge of ſo important a Truſt. The whole of his Conduct from that Moment ſhew'd that at his Conſecration he received not a Spirit of Fear, but that Courage and Conſtancy which he employ'd in aſſerting the Catholick Faith, and defending it againſt the Attempts

of

of Hereticks. Always mindful of his Obligation to eſpouſe the Intereſt of Truth at the Expence of all the World calls valuable, and remembering the Bliſs pronounced by our Lord to ſuch as ſuffer for Juſtice, he was indefatigable in his Endeavours and Invincible in his Labours. Jan. 14

The *Arian* Hereſy made great Havock in the Church at that Time, which was about the middle of the 4th Century. *Hilary*, took all Opportunities of preaching up the Conſubſtantiality of the Son, and confuting the Errors of thoſe who held him to be a meer Creature. His Zeal made him dear to all ſuch as were engaged in the ſame Cauſe; but formidable and odious to his Adverſaries.

Saturninus Biſhop of *Arles*, a Man neither ſound in his Faith, nor regular in his Morals, declared himſelf in Favour of *Arianiſm*, and employ'd all the Intereſt he had with the Heretical Emperor *Conſtantius* againſt the Orthodox. He conven'd a Council at *Beziers*, with a deſign of eſtabliſhing *Arianiſm*, which was form'd of ſuch as were declared Profeſſors or open Abetters of that impious Hereſy. *Hilary* came hither, deſired that Queſtions concerning the Faith might be diſcuſſed firſt of all, offer'd to enter the Liſts with *Saturninus* and confute his pernicious Errors before the whole Aſſembly. But that Propoſal, which was too fair to be received by the Enemies of Truth, was rejected, and the Saint depoſed by this infamous pretended Council. But this was not enough; they could not think themſelves ſecure by Silencing the Prelate, the bare Example of his Virtue was dangerous to their Cauſe. This Heretical Aſſembly, therefore, wrote to *Conſtantius*, then at *Milan*, gave him an Account of their Proceedings in Regard to St. *Hilary*; upon which the Emperor ſent an Order for his being baniſh'd into *Phrygia*, which he receiv'd as became one that was prepared to endure every Thing rather then ſee the Truth betray'd.

His Baniſhment alter'd nothing but the Scene of his Labours for the Church; his Employment was till the ſame. Here he wrote to the Emperor, and juſtified himſelf againſt the Calumnies of his Enemies. Here too he maintain'd a ſtrict Union and kept up a conſtant Correſpondence with the orthodox Biſhops of *France*; who expreſs'd their Affection forhim, and Abhorrence of the illegal Act by which he was forced from his Dioceſe, by effectualy oppoſing the putting another Biſhop in his Place. As the Firmneſs and Conſtancy of the *French* Prelates proved a ſubſtantial Pleaſure to him in his Exile; the deplorable Condition of the Churches of *Phrygia*, and thoſe of the neighbouring Provinces was a ſenſible Mortification to him. Scarce any Remains of the Orthodox Religion were to be found amongſt them; and, except three Prelates, whoſe Faith was not very pure, all the Biſhops of the ten Provinces of *Aſia* were fallen into groſs and dangerous Errors. The Biſhops of *France*, who look'd on this holy Confeſſor

Jan. 14 feſſor as a living Oracle, engaged him to write an exact Account of the great Variety of Profeſſions of Faith form'd by the *Arians*. He acquitted himſelf of this Obligation in a manner full of Sweetneſs and capable of gaining the Hearts of any not ſtrongly infatuated by the Father of Lies and Errors. He compoſed ſeveral other Pieces in Defence of the Faith during his Exile; where Providence ſeem'd to have ſent him to rectify Miſtakes, deſtroy Hereſy and eſtabliſh the Kingdom of *Jeſus Chriſt*.

In the Year 359, Two Councils were held in two diſtant Parts of the Roman Empire, both famous for Intrigues and Artifice in Favour of *Arianiſm*; one at *Rimini* in *Italy* for the *Weſtern* Biſhops; in which amongſt others *Phebadius* Biſhop of *Agen*, and *Servatius* Biſhop of *Tongres*, Men of great Sincerity and Goodneſs, were ſurpriz'd into the Subſcription of an *Arian* Profeſſion of Faith: The other at *Seleucia* in the Leſſer *Aſia*, for the *Eaſtern* Prelates. St. *Hilary* had now ſpent above three Years in Exile, and as he was ſuppoſed to be included in the general Order for ſending all the Biſhops to the Council, he was by the Magiſtrates of the Province diſpatch'd to *Seleucia*. He enter'd on his Journey to that City with a ſingular Alacrity; becauſe the Defence of the Faith would be his Buſineſs there. As he was on his Way he was met by a young Woman, a Pagan, who having hear'd much of his Sanctity, preſs'd for his Bleſſing. He laid hold of that Opportunity to inſtruct her in the Faith of Chriſt, and baptized her and her Parents.

Upon his Arrival at *Seleucia* he was received very handſomely by the Biſhops, who gave him an Opportunity of doing Juſtice to the *French* Prelates. The *Arians*, who would fain paſs on the World for Catholicks, thought they might ſecure that Character to themſelves by affecting a Zeal againſt other Hereticks; and thus by forced Conſtructions, involve all but their own Party in the Guilt of ſome condemn'd Error. This Artifice they had often practis'd with Succeſs, and frighted well meaning People into their blaſphemous Hereſy under the ſpecious Pretence of guarding them againſt another. Thus *Sabellianiſm* was their uſual Accuſation; and thoſe who rejected their Tenets was preſently declared to hold but one Perſon in the Divine Nature. This Calumny the *Arian* Biſhops had fix'd on the Biſhops of *France*, and their Defence was reſerved for our holy Prelate. When this was done he took his Place in the Council, and began to expreſs his Concern for the Catholick Faith, and Deteſtation of the impious Errors of *Arius*. This incenſed the Heretical Party, which was much the more numerous, and excluded him. But he ſtay'd in the Town 'till the Council was ended, and follow'd the Deputies to *Conſtantinople*, where they applied to the Emperor for Confirmation of their Proceedings. The Deputies from the Council of *Rimini* were lately arrived there on the ſame Errand, and ſucceeded

in

in their Deſigns. St. *Hilary* had now no means left but to deſire a Publick Con- Jan. 14
ference with the *Arians* in the Preſence of the Emperor. This was the Subject of a Petition he preſented to that Prince. But thoſe Hereticks were too well convinced of the Saint's Zeal and Capacity to accept of ſuch a Propoſal. Inſtead of that, they perſuaded the Emperor to ſend him back into his own Country, that he might no longer be allow'd to diſturb the Peace of the *Eaſt*. While he was on his Way home, or ſoon after his Return, he wrote a Piece directed indeed to his Brethren the Biſhops, but deſign'd as a ſevere Reproof to *Conſtantius*, who with the Specious Pretenſe of being a Chriſtian, deſtroy'd the very Foundation of Chriſtianity, by oppoſing the Divinity of *Jeſus Chriſt*. So bold a Rebuke as this would have procured our Saint the Glory of Martyrdom had not Providence reſerved him for the Good of Chriſtianity.

St. *Hilary* took *Italy* in his Way home, where he arrived in the Year 360. He was receiv'd in ſeveral Towns through which he paſſed as a glorious Confeſſor of *Jeſus Chriſt* returning in Triumph after the Defeat of the Enemies of the Faith. He was attended in his Journey by a great Concourſe of People; but 'tis impoſſible to expreſs the Tranſports of Joy which were felt at *Poitiers* upon the Revovery of their worthy Paſtor. Tho' that Church was his firſt, it was not his only Care. His Epiſcopal Vigilance and Charity were extended beyond the Limits of his own Dioceſe. The Biſhops aſſembled at *Rimini* had given a dreadful Example of human Weakneſs, by ſubſcribing an *Arian* Profeſſion of Faith, in which the word *Subſtance* was omitted. Upon their Return to their Dioceſes ſome of their Collegues refuſed to communicate with them; But St. *Hilary*, naturally of a mild and ſweet Temper, choſe rather to follow the Apoſtle's Advice, and uſe thoſe that had fallen with Tenderneſs; which in Reality commonly goes farther than the moſt regular and canonical Severities toward their Recovery. In this Spirit of Charity he aſſembled ſeveral Councils in *France*; in which thoſe Prelates that had either been deceived, or frighted into that Compliance, humbly acknowledg'd their Fault, became unanimous in condemning the Violence and Fraud practiſed at *Rimini*, and depoſed *Saturninus* Biſhop of *Arles*.

Having thus ſettled and ſecured the Faith and Peace of the Church of *France*, his Zeal for the Catholick Cauſe carried him into *Italy* in the Year 364. *Auxentius* an *Arian* was then Biſhop of *Milan*; and upon St. *Hilary* coming to that City prejudiced the Emperor *Valentinian* againſt him, by repreſenting him as one that delighted in raiſing Diſturbances and calumniating the Othodox Biſhops. The Emperor, who was a Catholick, impoſed on by that Heretical Prelate, publiſh'd an Order for obeying him, and giving no further Diſturbance to the Church of *Milan*. St. *Hilary* perceiving the Emperor ſincerely deſirous of the

Peace

Jan. 14. Peace of the Church, but deceived by the Artifices of *Auxentius*, declared open War againſt that Heretick, and preſented a Complaint againſt him to *Valentinian*, in which he proffer'd to make it appear that he was no better than a Blaſphemer, a Hypocrite, and malicious Enemy of the Divinity of *Jeſus Chriſt*. This alarm'd the Emperor, who, reſolved to be ſatisfied of the Truth of this Accuſation, order'd St. *Hilary* and *Auxentius* to meet in Preſence of ten other Biſhops and two of the chief Officers of his Court, and diſcuſs the Point fairly. *Auxentius* would fain have declined that Propoſal, and employ'd all his Cunning to avoid engaging with an Adverſary of ſuch Reputation and Abilities. One of his Pretences for not coming to a Conference with the Biſhop of *Poitiers* was his having been formerly depoſed by *Saturninus* in the Council of *Beziers*, and conſequently render'd incapable of a Diſpute of this Nature. But St. *Hilary* clear'd up that Point to the Satisfaction of all preſent; and *Auxentius* was preſs'd to proceed according to the Emperor's Order. Seeing himſelf unavoidably engaged in a Conference, he had Recourſe to the uſual Artifice of Hereticks, declared that he believed the Divinity of *Jeſus Chriſt*, and when order'd to give his Belief in writing, to prevent Miſtakes, he drew it up in ſuch ambiguous and equivocal Terms, as once more deceived the good Emperor in his Favour. St. *Hilary*, however, did not ſcruple to affirm all *Auxentius* had done was far from being ſatisfactory, and that his ſeeming Compliance was only a ſpecious and ſucceſsful Fraud. But the Emperor would liſten to him no longer, and obliged him to leave *Milan*. Our Saint's Deſigns and Attempts being thus unhappily defeated, he acquitted himſelf of his Obligation of doing Juſtice to Truth in the only manner then in his Power. He wrote a Piece addreſs'd to the Prelates of the Church, and all the Faithful, which gave an exact Account of all that had paſs'd in his Diſpute with the Biſhop of *Milan*, expoſed the Artifices he had uſed to propagate and diſguiſe his Errors, and concluded with an Exhortation to the Catholicks to avoid the deteſtable Communion of the *Arians*.

He govern'd his Flock in Peace about two Years after his Return; when he finiſh'd his glorious Courſe, and went to receive the Crown of his Labours from *Jeſus Chriſt* whoſe Divinity he defended with ſo much Zeal, and Courage. This happen'd on the thirteenth of *January* in the Year 367; but his Feſtival is transfer'd to this Day to make Room for the Celebration of the *Octave* of the *Epiphany*.

THE

The XV Day. Jan. 15

St. PAUL, the firſt Hermit.

PAUL was born in the lower *Thebaïs* of rich Parents in the Year 228. His Education, which was anſwerable to his Birth, gave him an early Acquaintance with the *Grecian* and *Egyptian* Learning. But nothing in this World was allow'd to engage his Affections, or detain his Thoughts from his Creator. He was left an Orphan, and Maſter of a conſiderable Fortune at fifteen; but ſhewed on all Occaſions a perfect Indifference to all the Enjoyments of Life; of which he gave a glorious Proof about ſeven Years afterwards.

The Emperor *Decius*, under Pretence of remedying ſome Abuſes, that had been committed in the Reign of *Philip* his Predeceſſor, publiſh'd an Order directed to all Governors of Provinces, for perſecuting the Chriſtians. This was obey'd ſo careſully, that the Magiſtrates ſeem'd to have no other Employment than that of ſearching for and deſtroying the Profeſſors of our holy Religion. Their Malice was implacable and ingenious. Not content with killing the Body, they endeavoured by long and tedious Tortures to wear out the Patience of the Martyrs, and thus extorting from them, if poſſible, an Act of Apoſtacy, to deſtroy their Souls too. This Perſecution was ſo terrible, that ſome believed the Prediction of our Saviour then fulfill'd, that ſpeaks of a Time in which the very Elect, if it were poſſible, ſhould be ſeduced into Error. In ſhort, the Enemies of the Faith were but too ſucceſsful; and the Number of Apoſtates ſhew'd they were not altogether miſtaken in the Choice of the Puniſhments. Some endured the Severities for ſome Time, and then loſt all the Advantage of their Sufferings; while others conſulted the Eaſe of their Bodies and Security of their Eſtates more than the Safety of their Souls, and prevented the Perſecutors Deſigns on them by a voluntary Abjuration of the Faith. Theſe terrible Inſtances of human Frailty ſtruck ſeveral holy Men with a juſt Diffidence of their own Strength, and obliged them to retire, rather than raſhly expoſe themſelves to ſuch dangerous Trials. *Paul* was one of thoſe humble and diffident Chriſtians. He withdrew into a Houſe in the Country, where he thought he might be private. But there is no Security againſt the Treachery of thoſe whom we take for our Friends, and whoſe Relation to us ſhould engage them to be ſo. His Siſter's Huſband, who in his Wife's Right was next Heir to his Eſtate, endeavour'd to make his Way to it by the Death of his Brother-in-Law; which now he had a fair Opportunity of doing. He was upon the Point of betraying him into the Hands of the Perſecutors, when *Paul*, being apprized of his Deſign, fled into the Deſart, and choſe rather to

Jan. 15 relinquiſh all his Poſſeſſions, ſtarve, or hazard his Life among wild Beaſts, than raſhly engage in ſo difficult a Conflict.

His firſt View in this Action was only to remain at a Diſtance, 'till the Heat of the Perſecution was abated. But Providence deſign'd to make him an Example of Piety, Humility, and religious Retirement. He by Degrees contracted an Affection for what was at firſt embraced upon the Motive of Neceſſity; and, as his Retreat was the Reſult of the Love of God, and his Apprehenſions of his own Inequality to the Trials and Temptations which threatened him, he was to ſpend the Remainder of his Life in Solitude, and out of the Reach of all ſuch Storms as might endanger his Soul. As he went forward, at laſt he perceived at the Foot of a Mountain, a Cave with a Stone on the Mouth of it. His Curioſity made him remove the Stone; and upon entering the Place, he found a large Chamber open at the Top, and ſhaded by an old Palm-tree; near this roſe a Spring, which afforded a clear Water. At the Sight of this, *Paul* laid aſide all Thoughts of returning to the World, and reſolved to ſpend his Days there in the Practice of that Poverty and Mortification, which our Saviour declares are the Marks of his true Diſciples, and the Conditions of his Service.

His Silence and Prayer were never interrupted by any Concern for Food or Cloaths; the former was ſupplied by the Dates: And the latter by the Leaves of Trees, 'till he was forty three Years old. And from that Time 'till his Death, the Almighty gave a miraculous Proof of his Care of ſuch as leave all for his ſake; for, like *Elias*, he was ſupplied every Day with Bread by a Raven. Thus he paſſed four ſcore and ten Years, and was now drawing to a Concluſion of his Life, when he was viſited by St. *Anthony*. This Saint had ſpent a conſiderable Time in a religious Retirement in the Deſart, and imagin'd himſelf the firſt Example of that kind of Life. But this Privilege was reſerv'd for our Saint, who is therefore uſually call'd the *firſt Hermit*. This was diſcovered to *Anthony* in a Dream, who was at the ſame Time commanded to go immediately, and find this perfect Model of a ſolitary Life. After he had ſpent two Days and a Night in the Search, he was conducted to the Saint's Cave by a Light which was in it. *Paul* alarm'd at the Noiſe of his Feet, ſhut the Door upon him, and would not open it 'till his Viſitant had fully declared the Deſign of his Journey, and his Reſolution of dying at the Door, if not admitted. The Moment they met, they embraced, and called one another by their Names, which they knew by divine Revelation. When the firſt Expreſſions of Joy were over, our holy Solitary, who had ſpoke to no Man ever ſince he came into the Deſart, employ'd his Tongue now in declaring what Wonders God had done in his Favour, and enquiring into the State of the World in Regard to Religion;

the

the Propagation of which is the neceſſary Subject of the Prayers and Wiſhes of thoſe in all Stations, who have any Zeal for the Glory of God, or the Salvation of Mankind. While they were thus engaged, the Raven, which had 'till now brought every Day half a Loaf, came to the Cave with a whole one; which Favour of Providence they both admired, and thankfully acknowledged. When the Neceſſities of Nature were thus ſatisfied, they ſpent the whole Night in Prayer. At the Break of Day St. *Paul*, who foreſaw his Death was near, told his Gueſt he was ſent thither by God to lay his Body in the Ground. Theſe Words ſurprized St. *Anthony*, who with Tears and Sighs entreated him not to leave him, but beg of God that he might have the Happineſs of dying with him. St. *Paul* anſwer'd that the Good of our Neighbour is to be preferr'd to our own Intereſt and Inclination; that thoſe who were under his Direction in the Deſart, ſtill wanted his good Inſtructions and Example; which Favour God deſign'd to continue to them. Obſerving St. *Anthony*'s Concern, he was not willing to ſhock him with the Sight of what gave him ſo much Affliction already; and therefore begg'd he would fetch him St. *Athanaſius*'s Cloak; in which he deſired his Body might be wrapped when dead. He might too by that Requeſt deſign to teſtify his Veneration for that holy Biſhop, who was then perſecuted by the Enemies of the Faith. But whatever was his Motive, St. *Anthony* left him immediately, and was returning with the Cloak, when he was favoured with a Viſion, which repreſented St. *Paul* going to Heaven, accompanied by Angels, Prophets, and Apoſtles. This Sight, though glorious and comfortable in itſelf, encreaſed St. *Anthony*'s Grief, and multiplied his Sighs and Tears; which came from a Heart full of the deepeſt Sorrow for having ſo ſoon loſt a Treaſure ſo lately diſcovered. As ſoon as his Sorrow would permit him, he purſued his Journey, and came to the Cave. Upon his Entrance he found the Body kneeling, with the Head and Arms raiſed toward Heaven. This gave him Room to hope he was ſtill alive, and praying; but upon a nearer Examination it appear'd he was really dead; that he had breath'd out his Soul in the Ardor of his Prayer; and that God had kept his Body in that Poſture, to ſhew his Regard for what was his only Employment. Thus died St. *Paul* in the Year 343, after a Life of 113 Years; and has been always look'd on by the Church as a great Example of Humility and Mortification; and an Encouragement to the Practice of Abſtinence, which he ſupported ſo long. Jan. 15

St. *Anthony* brought the Body out of the Cave, ſung the Hymns and Pſalms appointed by the Church on that Occaſion, buried the Saint as he had deſired, and then returned to his Diſciples. He gave them a particular Account of all that had happened ſince his leaving them firſt; and the Life and Death

Jan. 16 of the holy Hermit, inſpir'd them with freſh Vigour and Fervour. He took with him St. *Paul*'s Coat, made of Palm-Leaves woven together like Baſket-Work; and expreſs'd his Veneration for his Memory, by wearing it on the moſt ſolemn Feſtivals.

He is ſuppoſed to have died on the tenth of this Month; but that Day falling within the Octave of the *Epiphany*, his Feaſt is transferred to the fifteenth.

The XVI Day.

St. Marcellus, *Pope and Martyr.*

THE Holy See had been vacant above three Years and a half, when *Marcellus*, a *Roman*, was made Pope in *May* 308. *Maxentius* was then in Poſſeſſion of *Rome*; but ſo entirely employed by *Severus* and *Alexander* his Competitors in the Empire, that he had not Time to purſue his own corrupt and barbarous Inclinations to perſecute the Chriſtians. The Severities ſet on Foot by the late Emperor *Diocleſian*, 'though not actually ended, admitted of ſome Relaxation upon that Account. *Marcellus* thought this a favourable Conjuncture for reſtoring that Diſcipline, which the Confuſion of the Times had diſturb'd; and making ſuch Regulations in the Church, as might, in ſome Meaſure, repair the Damage it had received, and ſecure it againſt future Storms. This he propoſed to do principally by obliging thoſe, that had fallen in the Time of Perſecution, to undergo a Penance proportioned to their Crime; but was far from ſucceeding in his Attempt. The Apoſtates refuſed to ſubmit to the Diſcipline of the Church; and were encouraged in their Oppoſition by the too indulgent Conduct of ſome Paſtors, who received them upon eaſier Terms, and gave them Abſolution too ſoon. And thus, while ſome were zealous for the holy Rigour of Penance, and others for obtaining or giving the Church's Peace with leſs Difficulty; while one Side urged the Neceſſity of wholſom Severities, that the Offenders might be truly ſenſible of the Enormity of their Crime: And the other of Lenity, to prevent Deſpair in the returning Sinners; their Spirits grew warm, and the Debate riſing to a downright Quarrel, ended in Murder, and other violent Extravagances. *Maxentius*, an Enemy of the Chriſtian Religion, made his Advantage of this unhappy Difference, laid the whole Blame of it's worſt Conſequence on the Pope, and ſent him into Baniſhment as an Incendiary, and Enemy of the publick Peace. He did not live long in his Exile;

Exile; and the Hardſhips he endured there till he died, have obtain'd him the Appellation of a Martyr. The ſixteenth of *January* in the Year 310, was the Day of his Death. Jan. 17

The XVII Day.

St. Anthony, *Abbot.*

ST. *Anthony*, a Native of *Coma* near *Heraclea* in the Upper *Egypt*, was born in the Year 251. His Parents were Chriſtians, rich and conſiderable in the World; and ſo particularly careful of his Education, that they kept him at home and allow'd him no Acquaintance beyond their own Family. Their Son ſeem'd to be as cautious of converſing with Mankind, as their Concern for him would make him; and, even while very young, he gave ſtrong Proofs of his Averſion to the World. As ſoon as he was capable of receiving Inſtructions, he reſolutely declined Learning, which he knew would neceſſarily engage him to converſe with others, and might thus corrupt his Morals. So that he had no Acquaintance with any Branch of human Literature, and underſtood only his native Language. But St. *Auguſtin* aſſures us, he was not ignorant of any Thing neceſſary to his Happineſs and Perfection; for as that holy Father ſays, he was ſo conſtant and diligent in hearing the Scriptures read, that he treaſur'd them up in his Memory; and reflected on them ſo maturely, that he underſtood them ſufficiently for the Regulation of his Life. His Regard for, and Obedience to the Word of God appear'd from what firſt put him on parting with the World. He was left an Orphan before he was twenty Years old, and charged with the Care of his Siſter, then very young. About ſix Months after this Change in his Circumſtances, one Day as he was going to Church he was conſidering the Conduct of the Apoſtles, who left all to follow *Jeſus Chriſt*; and of the firſt Converts to Chriſtianity, who immediately ſold their Eſtates and Poſſeſſions for the Relief of the indigent, with the Hopes of ſecuring an eternal Recompenſe in Heaven. Thus his Mind was employ'd when he enter'd the Church, and heard that Paſſage of St. *Matthew*'s Goſpel read, Chap. 19, ver. 21. where *Jeſus Chriſt* ſays to a rich young Man, *If you will be perfect, go, ſell all you have, give it to the Poor; and come and follow me, and you ſhall have Treaſure in Heaven.* This pious young Man was now perſuaded, that his Thoughts by the Way were raiſed by God, and that Part of the Goſpel providentially read for his Direction. He thank'd God for that favourable Admonition, and expreſs'd his Obedience by diſtributing what Land he had, which was very conſiderable

Jan. 17 ſiderable, among his Neighbours. He then ſold his Goods; and making a ſmall Reſerve for the Uſe of his Siſter, diſpoſed of the reſt of the Money to the Poor.

Going to Church another Time, and attending with his uſual Docility to the reading of the holy Scriptures, he heard that Command of our Saviour, Matt. 6. 34. *Be not ſollicitous for to-morrow.* This he received as a Reproach levell'd at him, and apprehending the Reſerve he had made for his Siſter betray'd a Diſtruſt of Providence, immediately gave that to the Poor, and recommended her to the Care of ſome devout Women of his Acquaintance, to be brought up in the Fear of God, and with an Affection to Virginity and Retirement. Their Endeavours and his Deſires were bleſt with Succeſs; and ſhe was at laſt entruſted with the Care and Government of others in the ſame Way.

Anthony, now arrived at complete Poverty, had nothing that could any longer fix him to this World, or detain him from following *Jeſus Chriſt* in the moſt perfect Manner. As that was always his Deſire, he immediately left his Houſe, with a Reſolution of retiring. There were at that Time no Monaſteries in Being, and but very few Houſes of Solitaries in *Egypt*. The uſual Manner of retiring then was to live alone at a ſmall Diſtance from Towns or Villages. A holy Hermit, who had ſpent the greateſt Part of his Life in that Way near *Coma*, was the firſt Object of our Saint's Imitation. He retired in the ſame Manner, and here form'd his Principles for the whole Courſe of his Life. But his Devotion was not indolent, nor his Piety a Pretext for Idleneſs. He maintain'd himſelf, and a Number of Poor by the Labour of his Hands, endeavour'd to make his Prayer continual by a continual Attention and Elevation of his Heart to God; and fortified his Soul by conſtantly meditating on ſacred Things, and digeſting the great Truths of the holy Scriptures; in which Caſe his Memory ſufficiently ſupplied the Want of Books. The Saint was too humble to truſt to his own Strength or Knowledge; for whenever he heard of any holy Solitary at a Diſtance from his Hermitage, he thought himſelf obliged to apply to him, went in Queſt of him, and made his beſt Advantage of his Example and Inſtructions. Thus from one he learnt Conſtancy in Prayer, from a ſecond Faſting and corporal Auſterities; from a third Sweetneſs of Temper, and from all together that excellent Harmony preſerved amongſt ſo many devout Servants of God. After ſeveral Journeys employ'd thus, he returned to his Cell, and then endeavour'd to unite, in his own Practice, all the ſeveral Vertues he had obſerved and admired in others.

A Zeal ſo extraordinary in ſo young a Perſon, gave much Uneaſineſs to the Enemy of Man's Salvation; who therefore thought now it was high Time to divert him from a Courſe ſo contrary to the Intereſts of his Infernal Kingdom. He raiſed to his View the Fortune he had left, the Obligation which Nature ſeem'd

ſeem'd to lay on him of providing for his Siſter, fill'd his Mind with the agreea- Jan. 17
ble Images of a Life ſpent in the Pleaſures and Diverſions of the World, and preſented him with the moſt frightful and ſhocking Ideas of Penance and Solitude. Finding theſe Attempts unſucceſsful, he employ'd thoſe Arms that ſeldom fail, when directed againſt Perſons warm with Youth and Pride. He ply'd him Night and Day with impure Thoughts, and obſcene Imaginations. But *Anthony* ſtood fix'd, like a Rock laſh'd by the Waves, which fall back without doing it the leaſt Damage. The Strength of his Faith, the Fervour of his Prayers, his conſtant Vigilance and Auſterities ſtill made him an Over-match for his Adverſary. This firſt Victory, gain'd with ſo much Difficulty, made him not only grateful to the Power which gave it him, but likewiſe humble and diffident of his own Strength. He now began to perceive the Power and Malice of the Enemy he had undertook to engage with, and the abſolute Impoſſibility of keeping his Ground without the conſtant Aſſiſtance of God's Grace; and therefore enter'd upon the Practice of new Auſterities and Mortifications. He would now eat but once a Day, ſometimes but once in two Days, often faſted three Days together, and never took his Meal 'till after Sun-ſet; which conſiſted only of Bread and Salt, with which he drank nothing but Water. And in this he exceeded the common Practice of Solitaries, which always extended to Abſtinence from Fleſh and Wine. He frequently ſpent whole Nights without Sleep; and when Nature could no longer be ſatisfied without Repoſe, he lay on a Ruſh Matt, but oftner on the bare Ground. In ſhort, he employ'd all the Means he could invent for reducing the Fleſh by Mortification, which he always found enhanced the Vigour of the Soul.

Thus *Anthony*, always apprehenſive of the Attacks of the formidable Enemy of his Reſt and Happineſs, was for going on, and arming himſelf by continual Improvements in the Penitential Life againſt the Dangers that threatned him. *Egypt* was then full of Sepulchres, Buildings of great State and Magnificence. The Saint repair'd to one at a conſiderable Diſtance from *Coma*, where he ſhut himſelf up, and admitted only a Friend, whom he employ'd to bring him his Food. But no Change of Place, or the cloſeſt Retirement, is a Security againſt the Induſtrious Malice of the invincible Enemy of the Soul; whom the Almighty permitted to find his faithful Servant here too, for a Proof of his Patience and Conſtancy. Here he attack'd him, not as before, by working on his Imagination, or ſullying his Thoughts; but by open Force on his Body, leaving him at laſt ſtretch'd out on the Ground, ſpeechleſs, and wracked with moſt violent Pain. His Friend coming once with Bread at the uſual Time, found him in this Condition, and without Motion or any other

Sign

Jan. 17 Sign of Life. Believing him dead, he carried him into the Church at *Coma*; and his Friends and Relations being of the ſame Opinion, undertook to watch his Body that Night. *Anthony* came to himſelf about Midnight, and obſerving his Friend the only Perſon then awake, beckon'd to him, and deſired to be carried back to his Sepulchre, without diſturbing the reſt of the Company. His Directions were obey'd: But his Pains would not allow him any other Poſture but that of lying along. He was then alarmed with terribles Noiſes in the Air; the Devil aſſumed a monſtrous Variety of frightful Shapes, imitated the Howlings and amazing Noiſes of the moſt ſavage and poiſonous Creatures; and thus the Saint's Senſes were ſtormed by all that was diſagreeable and dreadful. But he, ſtill united to the God of Victory by Humility and Patience, remain'd unmov'd, and defied all the Adverſary's Attempts. At laſt looking up, he perceived a comfortable Ray of Light break in upon him, upon which the Phantoms vaniſh'd, his Pains ceas'd, and his Strength return'd. Thus, like *Job*, he was reſtor'd to his former State; and God, who ſeem'd to withdraw himſelf for a while, convinced him he had never left him; but only choſe to remain concealed, to ſee and try his Fidelity in the Battle.

Thus form'd to the great Deſign God had in his quitting the World, which was to people the Deſart with Saints, he went in Queſt of the old Hermit, from whom he took his firſt Model of a retired Life. He could not prevail on him to quit his Solitude, and bear him Company in the Deſart; and therefore made his Way thither alone, being then thirty five Years old. He croſs'd the *Nile* above the City of *Heraclea*, and found the Ruins of an old Caſtle, that had been long uninhabited; it lay to the *Eaſt* of the River, and was ſituated on a Mountain. Here he ſpent almoſt twenty Years, in ſuch Mortifications and Tryals as were known only to the Power that carried him through them, and ſupported him under them. He made no other Proviſion for his Body than a moderate Quantity of Bread which came from *Thebaïs* twice a Year, and was made to laſt without ſpoiling till the Time of a freſh Supply. Several of his Friends reſorted to the Place; but he neither gave them Entrance, not went out to them. Some of them, fatigued with the Difficulties and Length of the Journey, were obliged to reſt themſelves, as well as they could, in the open Air, and heard loud Diſputes within, which they imagin'd were carried on by ſome, whom he had encloſed with him. They had the Curioſity to look through a Crack, and ſeeing him alone, concluded what they had heard muſt be the Voice of the Evil Spirit, endeavouring to diſturb the Saint, and make his Retirement uneaſy to him. But he continued cheerful, and frequently comforted his Friends, who were ſollicitous for him, by ſinging Pſalms, expreſſive of his Confidence in God.

The

The Happineſs, he was believed to enjoy in Solitude, made great Numbers Jan. 17
deſirous of putting themſelves under his Direction. His Friends were reſolved to force their Way in, and oblige him to accept of the Charge. Perceiving what they deſired was the Will of God, and that his Glory was to be promoted by his quitting that Place, he came out. Such a Sweetneſs appear'd in his Looks, ſuch an exact Equality and lovely Calm diſcovered themſelves in his Behaviour, that they were now confirm'd in their Perſuaſion of being directed thither by a Providence, watchful for their real Good. The Almighty, for their farther Encouragement, made him *powerful in Words and Works*, enriched him with the Gift of curing Diſtempers, driving out Devils, and ſpeaking to the very Heart of Man. He employed that Talent in reconciling Differences, comforting the Afflicted, working his Diſciples into a thorough Contempt of the World, and inflaming them with the Deſire of future and eternal Joys. Theſe Labours and Inſtructions, which tended to reform their Lives, and raiſe their Views, drew him large Crouds, who were reſolved to ſpend the Remainder of their Days under this holy Maſter. The continual Increaſe of their Number made it neceſſary to build ſeveral Houſes for their Reception, and gave the firſt Riſe to religious Communities. So many Monaſteries were ſoon erected, that the Deſart, which 'till then had been the Reſort only of wild Beaſts, was inhabited like a Town, and reverenced as the Seat of the Bleſt on Earth. He divided his Time betwixt his own private Exerciſes of Penance and Piety, and viſiting the Monaſteries, which all made but one Family under this excellent Father. He now fully underſtood the Deſign of God in permitting him ſuch difficult and frequent Struggles with the Devil; they had not only taught him Compaſſion for thoſe who are attack'd by the ſame malicious Fiend; but alſo enabled him to adviſe and comfort them under the moſt ſevere Trials. And, as it was hardly poſſible for any of his Monks to ſuffer more from the Artifices or Force of the Enemy than he had done, the Account he gave of his own Victories could not fail of inſpiring them with freſh Courage under all their Difficulties, and Confidence in the ſame Power that had crown'd his Endeavours with Succeſs.

In the Year 311, the Church was haraſſed by *Maximin*'s Perſecution, which raged violently at *Alexandria*. The Saint, moved at the Account of the Severities employ'd againſt the Chriſtians of that City, was reſolv'd to go thither. One would have imagined, that as his Way of living had ſeparated him from the Converſation of the World, ſo it exempted him too from all the Calamities in it; and that the Miſeries of thoſe at a Diſtance had no Right to diſturb his Repoſe, who had renounced all Claim to their Pleaſures. But *Anthony* was much better acquainted with the Extent of Chriſtian Charity. He conſidered the Communion of Saints included a cloſe Connexion with, and a tender Concern

Jan. 17 for all the Members of the Church; and as it allowed him a Share in the Prayers and good Works of his Brethren, ſo it obliged him to partake of their Sufferings; it being abſolutely impoſſible to be united to *Chriſt*, and remain inſenſible to the Calamities which afflict any Part of his Myſtical Body, the Church. Full of the Spirit of a generous Charity, he left his Deſart, and haſtened to *Alexandria*, either to ſhare in the Sufferings of the Martyrs, or at leaſt enjoy the Satisfaction of ſeeing them conquer the Rage of the Enemies of the Chriſtian Religion by dying under their Hands. His Deſire of glorifying God by Death was very ſtrong; but, to avoid the Imputation of Raſhneſs and Preſumption, he would not offer himſelf to the Trial. He took all Opportunities, however, of expreſſing his Affection to the perſecuted Cauſe, by a conſtant Attendance on the holy Confeſſors in Priſon, aſſiſting thoſe that were condemn'd to work in the Mines; and ſhew'd a ſingular Zeal in encouraging the Martyrs, when led to the Pagan Tribunal, or carried to Execution, never leaving them 'till they had finiſh'd their Sacrifice. The Judge, ſurprized and enraged at the Courage of the holy Abbot, and others animated by his Example, iſſued out his Orders for him and his Monks to quit the Town immediately. The reſt either return'd to the Deſart, or lay conceal'd in *Alexandria*: And only *Anthony* ſtill continued his charitable Offices in ſuch a Manner as ſufficiently convinced the Magiſtrate that he conſider'd not Death as a Misfortune, but rather courted it as his greateſt Happineſs. But his Life was preſerved for the Uſe of thoſe pious Solitaries, whom he was to carry through the ſlow and painful Martyrdom of Penance.

His Deſigns of laying down his Life at once being thus defeated, and the Perſecution concluding with the Death of *Peter* Biſhop of *Alexandria*; he went back to his Monaſtery, with a full Reſolution of living a Martyr, ſince he was not allow'd to die one. He ſhut himſelf up, with a Deſign of making conſiderable Additions to his Auſterities, and never more converſing with any out of the Houſe. Thus he continued, 'till he was obliged to yield to the repeated Importunities of ſick and poſſeſſed Perſons, who were brought to him for Cure and Relief. Theſe Applications gave ſuch Interruptions to his Retirement, that he went in Purſuit of it three Days Journey farther in the Deſart, and ſettled on Mount *Colzim*, ſince called St. *Anthony*'s Mountain. Here he thought himſelf ſecure; but his Diſciples found him out, and after much Intreaty and ſome Time ſpent there with him, prevail'd with him to return to his former Charge for ſome Time. But Mount *Colzim* was the Place of his conſtant Reſidence. And that he might not be burthenſom to others, nor receive unneceſſary Viſits, he ſow'd as much Corn at the Foot of the Mountain as would furniſh him with Bread. If his advanced Age obliged him to accept of ſome Legumes,

Legumes, or a little Oyl, he received them in Exchange for Baskets of his own making; and rais'd ſome Herbs for the Refreſhment of thoſe that came to ſee him. Thus his own Labour procured him all that was neceſſary for his own Support, and enabled him to exerciſe a frugal Hoſpitality to others. Jan. 17

The many Miracles God wrought by his Hands, and the other Supernatural Gifts with which he was favour'd, made him the Admiration of the whole World. But all theſe Qualifications, how beneficial ſoever to others, would have been of no Uſe or Advantage to him without Humility; a Virtue which he poſſeſs'd in a moſt eminent Degree. His Reputation could never ſway him to the leaſt Vanity, or prevail with him to ſet any Value upon himſelf. This Diſpoſition made him ready to hear what others had to ſay, and frequently own he had improved by their Diſcourſe. As he adored God wherever he found any Marks of that excellent Order which adorns all his Works, he took all Opportunities of expreſſing the higheſt Veneration for the beautiful Hierarchy eſtabliſh'd in the Church. He paid the moſt profound Submiſſion and juſt Deference to the ſacred Character in the Perſons of Biſhops and Prieſts; and, if even a Deacon applied to him for his Advice, he gave it him freely and cheerfully; but would have thought it an Invaſion of the Miniſtry to undertake to pray while he was there. In ſhort, Humility and Sweetneſs were ſo interwoven with his very Nature, that the lovely Tranquillity of his Soul appear'd in every Feature of his Face, and diſtinguiſhed him at firſt Sight to Strangers.

The Reputation of his Supernatural Accompliſhments and extraordinary Knowledge drew ſeveral Philoſophers and Men of Learning to him. As Curioſity was the Motive of theſe Viſits, they uſually began with bantering him, for pretending to ſet up for a Maſter to others, without preparing himſelf for that Charge by Study and Learning. But his Anſwers were always ſuch as ſhew'd how much good Senſe and ſound Reaſon alone are preferable to the moſt profound Erudition without thoſe Advantages. They uſually went away full of Confuſion and Surprize at his ſtrong reaſoning, and the wonderful Politeneſs which appear'd in his Converſation and Actions; having expected to find nothing like that in a Perſon who had ſpent his whole Life in Woods and Deſarts.

Theſe were not the only Employments of his Retirement. He ſent the Emperor *Conſtantine*, who had deſired his Advice, a Letter full of Inſtructions for his Conduct, to which that Prince paid a juſt Deference. He wrote ſeveral other Letters, or at leaſt dictated them to others. St. *Jerom*, who had ſeen them, tells us, they were penn'd in the plain and ſtrong Style of the Apoſtles. Seven of them are ſtill in Being, and are addreſs'd to ſeveral Monaſteries, for the Direction of their Lives. The Emperor *Conſtantine* had been impos'd on

Jan. 17 by the Artifices of the *Arians*, and ſurprized into conſenting to the Baniſhment of St. *Athanaſius*, who had been depoſed by the pretended Council of *Tyre*. The Love of Peace, which was the prevailing Paſſion of that Prince, made him give too eaſily into the Calumnies of the Hereticks, who repreſented St. *Athanaſius* as haughty, inſolent, and turbulent. St. *Anthony* undertook his Defence, wrote ſeveral Letters to the Emperor, in which he endeavoured to undeceive him, and give him a juſt Idea of the Merit and Innocence of the injur'd Prelate, whoſe Expulſion and Baniſhment gave the Orthodox Religion a ſevere Blow.

Thoſe charitable Applications met with no Succeſs. The Satisfaction of having done Juſtice to the Faith, and its glorious Defender, was the only Reward of his Labours.

The laſt memorable Action of his long Life ſhew'd him the ſame to the End. The Catholick Biſhops, who were intirely taken up with oppoſing the *Arian* Hereſy, neglected nothing that might either guard the Orthodox againſt thoſe Errors, or reclaim ſuch as were unhappily involved in them. St. *Anthony*'s Miracles, and the Sanctity of his Life, had made him venerable to all; and even the Heathens, ſtruck with the Dignity of his Character, called him *the Man of God*. St. *Athanaſius*, and other Prelates, were perſuaded that his Authority would be of conſiderable Weight in the preſent Conjuncture; and that the known Purity of his Morals, join'd to the extraordinary Lights with which he was favour'd for the Uſe and Direction of others, muſt go very far in ſtopping the Progreſs of the prevailing Hereſy. At their Intreaty he left his Mountain, and went to *Alexandria*, where he maintain'd the Divinity of *Jeſus Chriſt* with a Zeal that confirm'd the Orthodox, and confounded the Hereticks. During the few Days he ſtaid in that City he converted ſeveral of its Idolatrous Inhabitants.

Some ſmall Time after his Return to the Deſart of *Thebaïs*, he foreſaw his Death was near. He then made his laſt Viſit to the ſeveral Monaſteries of *Egypt*, appriſed them of his approaching Change, and endeavoured to conſole them under his Abſence from them, by telling them he was only going to his own Country, from which he had been baniſh'd while on Earth, and that they ſhould ſoon meet again for ever. He then exhorted them to a ſtrict Obſervance of the Rules he had given them, and the Directions they had received from him by Word of Mouth. The Monks of *Piſper*, which ſeems to have been the largeſt and moſt conſiderable Monaſtery he had founded, were deſirous of enjoying his Company to the laſt Moment, and very preſſing with him to allow them that Satisfaction. He gave ſeveral Reaſons for not complying with their Requeſt; and, amongſt the reſt, his Averſion to the Superſtitious Reſpect paid by the *Egyptians* to the dead Bodies of thoſe they eſteem'd. It was their Cuſtom to embalm them

them, wrap them up in Linnen, and thus expoſe them to the Veneration of the Living on little Beds made for that Purpoſe. An Extravagance againſt which he had frequently declared himſelf, and which he had by his Advice and Arguments baniſh'd from ſeveral Places. That his Body therefore might not be abuſed by ſuch ſuperſtitious Honours, he returned to his Mountain, and fell ſick ſoon after. *Macarius* and *Amathas* were the only Companions of his Solitude, and had attended him there fifteen Years. He begg'd they would not ſuffer his Body to be carried into *Egypt*, but bury it privately in ſome Place known only to themſelves. His whole Riches were two Coats made of Sheep's Skin, an old Cloak, and a Hair Shirt. He diſpoſed of theſe, and made his two Diſciples Executors of his Will. One of the Coats he gave to *Serapion* Biſhop of *Thmuïs* in the Lower *Egypt*; the other, with the Cloak, to St. *Athanaſius*; and the Hair Shirt to the two Monks. When he had thus diſpoſed of his Affairs, he embraced his two Diſciples, took his Leave of them, ſtretched himſelf out, and died on the ſeventeenth of *January* 356, being an hundred and five Years old. His Will was perform'd punctually, the Legacies deliver'd, and honoured as valuable Monuments of his holy Poverty. Near two hundred Years afterward, his Body was found, and removed in great Solemnity to the Church of St. *John Baptiſt* in *Alexandria*. Jan. 18

The XVIII Day.

St. Peter's Chair at *Rome*.

THIS Feſtival is celebrated in Honour of St. *Peter*'s fixing his Epiſcopal Chair at *Rome*, after he had govern'd the Church of *Antioch* ſeven Years. This is what St. *Cyprian* calls the Chief or Principal Chair, and Source of Sacerdotal Unity. The Foundation of this Mother-Church, the fixing the Center of Union to the Faithful, and eſtabliſhing the Miſtreſs of Truth where the Miſtreſs of Error and Superſtition once reign'd, are the Subjects of our Joy and Gratitude on this Day.

The XIX Day.

St. Canute, King and Martyr.

KNUTE or *Canute* was natural Son of *Swein* or *Sueno* II. King of *Denmark*. The King his Father, who had no legitimate Iſſue, put him into the

Jan. 19 the Hands of Tutors and Governors, that knew how to apply the excellent Qualities he had received from Nature. *Canute* made a happy Progreſs under their Direction, and acquired great Perfection in all the Exerciſes of Body and Mind in a little Time. He inur'd himſelf to the Fatigues of War from his very Infancy, and perform'd great and bold Enterprizes at an Age when others can ſcarce attend to ſee them executed. He drove away the Pirates that infeſted the *Daniſh* Coaſts, and ſubdued the *Sembians*, whoſe Province was afterwards ſubjected to the Crown of *Denmark*. Upon his Father's Demiſe, the *Danes* began to conſider what Dangers his Courage had expoſed them to, when they had accompanied him while his Power over them was limited, and were apprehenſive of being hurried into ſtill more and greater, when abſolutely commanded by one of ſo warlike a Temper. To avoid that Inconveniency, they preferr'd his Brother *Harold*, who was indeed elder than he, but ſtupid, and lazy, and conſequently unfit to wear a Crown. *Canute* ſeeing himſelf thus poſtpon'd for what alone ought to have recommended him to the Throne, went into *Sweden* to King *Halſtan*, who entertain'd him in a Manner ſuitable to his Merit. *Harold* reign'd but two Years. The *Danes*, who now had felt the Miſtake of their Choice, ſent for *Canute*, and unanimouſly ſeated him in the Throne.

Upon his Promotion, his firſt Care was to direct his Forces againſt the Enemies of the State, and finiſh the War he had began in his Father's Reign, and carried on in his Exile; which he did with the wiſh'd for Succeſs; making conſiderable Conqueſts in Favour of the *Daniſh* Crown, and preparing the Way for the Chriſtian Religion with his victorious Arms. Having thus ſecured the Peace of his Kingdom, and enlarged it's Bounds, he married *Adela*, Daughter of *Robert* Count of *Flanders*.

The Reformation of Abuſes at home was the next Concern of this great Prince. He had obſerved that Juſtice, Law, and Regularity had ſuffer'd much from the Inſolence and unbridled Violence of the Great, who had broke through thoſe ſacred Barriers to gratify their own Ambition, and oppreſs their Fellow-Subjects. This was what called aloud for Redreſs; and the King, like a true Father of his whole People, made ſevere, though neceſſary, Laws upon that Occaſion; which were rigorouſly executed, without the leaſt Regard to Kindred, Friendſhip, or any other Conſideration; making the publick Good, and the Happineſs of his Subjects his only Rule.

The Glory of God, and Honour of his Church, were always his chief Care; which he ſhew'd by doing all that could any Way tend to promote Religion. In that View he gave Biſhops the Precedence of Dukes, exempted all Eccleſiaſticks from the Secular Juriſdiction, and granted them ſeveral other Privileges that

that he believed would recommend them to the Eſteem of the People. He built and founded ſeveral Churches with a Magnificence worthy of a King, and adorned and enriched them with a Liberality expreſſive of the greateſt Zeal for the Beauty of God's Houſe. Jan. 19

His Tenderneſs of his Subjects was ſufficient to eſtabliſh him in their Hearts; for he allow'd no Oppreſſion to lie on them which he could remove. But, as he had their real Good at Heart, he could not bear they ſhould live in Idleneſs, and inglorious Eaſe, the Parents and Nurſes of all Vice and Diſorder. And yet to employ them uſefully was no eaſy Task. For neither was the Trade of the Kingdom conſiderable enough, nor the Soil ſuch as might encourage and reward the Labours of the Huſbandman. While the King was conſidering how to exerciſe their Strength and Courage, he remember'd the Conqueſt of *England* by the *Danes* in the Year 1016 was the moſt glorious Enterprize of that People. And, as that Kingdom had been ſince loſt, he thought an Attempt to regain it would be a worthy and ſufficient Employment for his Subjects. Having firſt conſulted his eldeſt Brother *Olaus*, he communicated this Deſign to his People, who received the Propoſal with Joy. *Olaus* ſaw well enough it would be extremely difficult, if not impoſſible, to wreſt *England* out of *William* the Conqueror's Hands, who was then poſſeſſed of it. But ſtill he gave into the Project with a ſeeming Warmth, and preſs'd the Execution of it. His real Deſign in all this was to make his Brother odious to the *Danes* for undertaking ſo hazardous an Enterprize, and improve their Diſcontents into Rebellion and Deſertion. Several of the great Men, who were already diſcontented at the King's Love of Order and Regularity, were eaſily brought into the ſame Way of thinking; and *Olaus* did not fail on that Occaſion to revive the Memory of the ill Succeſs that attended a former Expedition into *England* under the ſame King. This Diſpoſition in the People he hoped might be made Uſe of to promote his Deſign of uſurping the Crown. The King at firſt harbouring no Suſpicion of his Brother's Treachery, embarked with his Fleet, where he waited for *Olaus*, 'till his long Delays and repeated Excuſes tired out the Soldiers, who almoſt all left the King, as the Traytor expected and deſired. *Canute* now ſaw but too well his perfidious Brother's Aim; he took a Party of truſty Men, and ſurprized him at *Sleſwick*; put him in Chains, and ſent him Priſoner to *Flanders*, where, by his Direction, he was confined by the Earl of *Flanders* his Brother-in-Law. Thus he ſecured his own Crown, but his Attempt on *England* fell to the Ground.

The King having thus defeated the Deſigns of his Brother, the next Thing he had to do, was to puniſh the Deſertion of his Troops, and the Conſpiracy of *Olaus*'s Aſſociates. But having always the Service of God, and the Subſiſtence

Jan. 19 ſtence of the Miniſtry in View, he judged that a proper Conjuncture for gaining Tithes for the Clergy. And accordingly propoſed to his Subjects either a Compliance with this pious Tribute, or the Payment of a very large Sum of Money by Way of Puniſhment for the Crimes juſt mention'd. They preferred the latter. *Canute*, vext at their Choice, appointed Commiſſioners to gather the Fine laid on the People, and order'd them to exact it with the utmoſt Rigour, thus to reduce them to a Neceſſity of agreeing to pay Tithes, as the leſſer Evil. This was ſo far from having it's intended Effect, that the Malecontents uſed it as a Handle for incenſing the People, and ſtirring them up to open Rebellion. The Commiſſioners were murther'd in the Execution of their Office; and the Rage of the Diſaffected ran ſo high, that the King thought himſelf obliged to provide for his and his Family's Safety by retiring to *Sleſwick*; from thence he went to the Iſle of *Fionia*, with a ſmall Retinue. The King's Retreat gave the Rebels ſtill more Courage; they reſolved now to attack him in Perſon, and take away his Life and Crown together. *Canute*, apprized of their Deſign, was for flying to *Zeland*. But *Blaccon*'s Treachery kept him in *Fionia* 'till he fell a Sacrifice to the Rage of his Subjects. That Traytor was employed in *Canute*'s Service at that Time, and attended his Perſon; but maintain'd a ſecret Correſpondence with the Rebels. He diſſuaded him from moving, under Pretence of negotiating an Accommodation between him and his Subjects, and bringing them to a Senſe of their Duty. *Blaccon* made ſeveral Journeys backward and forward, and at laſt made the King believe Things were brought to an amicable Concluſion. That Prince, who had all along deſired nothing but the Good of his People, was pleaſed with ſeeing the Rebellion, as he thought, at an End, without the Expence of their Blood; and went to St. *Alban*'s Church to give God Thanks for that happy Event. The Rebels were inform'd of this by the perfidious *Blaccon*, and ſurrounded the Church. The Guards, led on by *Eric* and *Bennet* the King's Brothers, made Head againſt them, but were loſt in the Attempt. The King, being thoroughly ſenſible of his Danger, gave over all Thoughts of his Life, and provided only for the Security of his Soul. He kneel'd down at the Foot of the Altar, and prayed for his Enemies with Tranquillity and Charity; and in that Poſture was kill'd by a Dart thrown in at a Window. This was about the Year 1087. *Saxo* the Grammarian, an Author of great Credit, that lived in the ſucceeding Age, ſays the *Danes* Inſolence went ſo far after his Death as to fix the Character of Tyranny and Oppreſſion on this good Prince, and aſcribe to themſelves the Merit of procuring their Country's Freedom by his Death; but that God had vindicated and illuſtrated his Innocence by ſeveral Miracles. So that their Poſterity,

Posterity convinc'd of his Sanctity, did what they could toward expiating the Crimes of their Ancestors by erecting Altars, and building Churches to God in Honour of the Royal Martyr. Jan. 20

The XX Day.

St. Fabian, Pope and Martyr.

THE Death of *Anteros* made a Vacancy in the See of *Rome* in the Beginning of the Year 236. Those concern'd in the Election of a Successor to that See, met together in Order to provide that Church with a Pastor proper for the perillous Times of Persecution, which then was on Foot under the Emperor *Maximin*. Several Persons of eminent Characters, and unexceptionable Qualifications were named. *Fabian* a Native of *Italy* was present; but no Eyes were fixt on him 'till he was pointed out to their Choice, by the Descent of a Dove on his Head. The Company remembring this was the Form in which the Holy Ghost chose to appear at the Baptism of *Jesus Christ*, was persuaded that God seem'd now to declare his Will in the same Manner. Upon which he was elected by the united Voices of all present. All we know of this holy Pope is, that he liv'd and acted in a Manner perfectly agreeable to what both God and Man expected from him in that Station, and concluded a holy Life by a most holy Death in the Persecution of *Decius*, on the XX of *Jannary* 250. The Enemies of Christianity imagined the Flock would be easily dispersed when deprived of it's Pastor. But Divine Providence disappointed the Expectation of the Pagans; the Example of his Constancy in Sufferings was fix't deep in the Memory of the Faithful, and proved a strong Persuasive to Martyrdom during the whole Persecution.

St. Sebastian, Martyr.

ST. *Sebastian* was born of Parents originally of *Narbonne* in *France*, but settled at *Milan*, where he was educated in the Christian Religion. He made a considerable Figure at Court in the Reigns of *Carus*, *Diocletian* and *Maximin*; under all which Emperors he was a Captain in the Pretorian Guard. But neither that Employment, nor the Corruption of a Licentious and Idolatrous Court could influence him to the Prejudice of his Duty, as a Christian. His Sincerity, his Pru-

Jan. 20 dence, his obliging and affable Temper gain'd him the Love of the Soldiers, the Friendſhip of thoſe of the firſt Rank, and the general Eſteem of all that knew him. Thus he remain'd undiſcover'd 'till a proper Time of appearing what he was preſented itſelf. He left the *Milaneſe* Country, where the Church enjoy'd Peace, and came to *Rome* where there was always ſome ſort of Perſecution. Here he acted the Apoſtle under the Dignity of the Soldier. Some he converted to the Faith even at a Time when it was moſt odious; others he comforted and ſtrenghthen'd under violent Temptations and Difficulties; and others he encouraged, and taught to deſpiſe Sufferings and Death itſelf. *Marcellinus* and *Marcus*, Brothers, young, and of a great Family, who were converted to the Faith of Chriſt very early, had been put on the Rack, preſerved their Integrity, and were going to Execution, when *Tranquillinus* and *Marcia* their Father and Mother, both Pagans, accompanied by their Sons Wives and Children, threw themſelves at the Feet of *Chromatius* Lieutenant to the Prefect of the City to implore Mercy. The Magiſtrate, moved at the Miſery and united Tears of the Family, granted a Month's Reſpite of the Sentence, that they might in that ſpace of Time prevail with them to renounce their Religion. The Authority of their Parents, the ſtrong Sollicitations of Friends, the Cries and Tears of their Children, and Concern for the Honour of their Family work'd on them very powerfully; and that Courage, which had been Proof againſt the moſt ſevere Torments, and the Fear of Death itſelf, was ſtagger'd by the aforeſaid Conſiderations and began to yield. *Sebaſtian*, who had viſited them every Day, while in Priſon, and aſſiſted them with Advice and Exhortations to Conſtancy, ſeeing them in this unhappy Situation, renew'd his Charitable Endeavours in the ſame way. God gave an extraordinary Succeſs to them. He not only fortified the two Martyrs in their Profeſſion; but alſo converted their Father, Mother, and Children, *Chromatius*, *Claudius* the Jaylor, and *Nicoſtrates*, to whoſe Care the Priſoners had been committed. So many Conqueſts made in ſo ſmall a Time are to be look'd on as the miraculous Work of that Sovereign Power, which diſpoſes of the Heart of Man, as he pleaſes.

This was the Employment of St. *Sebaſtian*, 'till a favourable Opportunity offer'd of laying down his Life for the God for whoſe Kingdom and Service he was ſo zealous. *Marcellinus* and *Marcus*, whoſe Lives were ſaved on the Converſion of *Chromatius*, with the other Fruits of St. *Sebaſtian*'s pious Labours at that Time, retired together under the Roof of *Caſtulus* an Officer of the Emperor's Houſhold, and a zealous Chriſtian, with our Saint at their Head; here they ſcreen'd themſelves from the publick View, and reſerved themſelves for the Uſe of the Faithful. But the Treachery of *Torquatus*, a falſe Brother, diſcover'd and diſturb'd this devout Family. *Fabian*, who ſucceeded *Chromatius* in his Charge, order'd

order'd them all to be diſpatched ; and they accordingly all glorified God by an invincible Courage and unſhaken Reſolution in the midſt of Torments and Death itſelf. *Sebaſtian* only was too conſiderable to be taken off without the Emperor's expreſs Orders. *Fabian* underſtanding he was the very Life and Soul of that pious Aſſembly, that it was he that encouraged the reſt under their Sufferings, and taught them to conquer by dying bravely, acquainted *Diocleſian* with his pretended Crime ; aſſuring him that *Sebaſtian* was the Author and Abettor of all the Diſorders in *Rome*, and that the Character of an Officer of the Guards ſhelter'd a dangerous Enemy of the Empire and the Gods themſelves. The Emperor ſent for St. *Sebaſtian*, reproach'd him with the blackeſt Ingratitude, in repaying his Favours and Confidence in him by declaring himſelf againſt the Gods and the Empire, and drawing the Anger of Heaven on him and his Government, by making his Palace harbour ſo pernicious, and deteſtable a Sect. *Sebaſtian* anſwered that his Profeſſion was ſo far from engaging him in any Deſigns againſt his Majeſty, that he thought it impoſſible to give a more ſincere Proof of his Fidelity, than by praying to the only true God for the Preſervation of his imperial Perſon, and the Proſperity of his Reign ; Favours not to be aſked, or expected from the pretended Deities the Pagans adored. *Diocleſian*, incenſed at an Anſwer ſo injurious to the Gods he worſhip'd, order'd him to be carried into a Field near the City, and there tied to a Poſt, and killed with Arrows. The Sentence was executed with the utmoſt Rigour, and the Saint left for Dead. The Veneration the Primitive Chriſtians always expreſs'd for the Bodies of the Martyrs, carried *Irenea* Wife to *Caſtulus* to the Place of Execution : Her Deſign was to bury him. But, to her great Surprize, finding ſome Remains of Life in him, ſhe convey'd him privately to her own Apartment in the Emperor's Palace, and in a few Days he was ready for a ſecond Martyrdom. The Chriſtians, who ſaw him thus recover'd, begg'd of him to retire, and provide for his own Security ; but the Saint would not hear of the Propoſal. Aſſoon as he was able to move, he poſted himſelf on the Staircaſe in the Emperor's Way, and as he was going to the Temple, addreſs'd himſelf to him boldly, and in very ſtrong Terms repreſented the Unreaſonableneſs of his Prejudices againſt the Chriſtian Religion ; And his Eaſineſs in giving Credit to the Lies and Calumnies of his Prieſts, who made it their whole Buſineſs, to miſrepreſent the Chriſtians, and cry them down for Enemies of the State, though obliged by the very Principles of their Religion to pray for his Proſperity, and maintain an inviolable Loyalty to his Perſon. The Freedom of this Diſcourſe, and that too from one he thought Dead, ſurprized *Diocleſian*, who immediately order'd him to be ſeiz'd, carried into a Place near his Palace, and there be beat to Death. To prevent a ſecond Recovery of the Saint's Life, and hinder the Chriſtians from burying, and ſhewing other Marks Jan. 20

Jan. 21 of Reſpect to his Body, it was thrown into a common Sewer. But *Lucina*, a Lady of eminent Vertue, removed it privately into the Catacombs, and laid it by the Holy Apoſtles St. *Peter* and St. *Paul*, where the Faithful paid their Reſpects to his Memory by addreſſing their Prayers to God, and recommending themſelves to his Interceſſion.

The XXI. Day.

St. Agnes, Virgin and Martyr.

ST. *Agnes* lived in the 4th Century, and was a remarkable Inſtance of the Power of God's Grace, who makes Uſe of all that Men call weak and inconſiderable to confound the Strength and Power of the World. St. *Ambroſe* and St. *Auguſtin* tell us ſhe was between 12 and 13, when ſhe obtain'd the double Crown of Virginity and Martyrdom. Her Beauty drew her a great Croud of Admirers of the beſt Families and Fortunes. But ſhe anſwer'd all their Propoſals with declaring her ſelf already promiſed to an inviſible Spouſe, whom they knew not. This Repulſe exaſperated thoſe who had pretended to her, and converted their Love into a violent Rage againſt her. They took the Advantage of the *Pagan* Emperors perſecuting the Church, and deliver'd her up to the Magiſtrates, as a Chriſtian. The Judge, before whom ſhe was carried, began with kind and tender Expreſſions, imagining them moſt likely to ſucceed with one of her Age and Sex. But finding her Soul full of a Maſculine Courage and proof againſt all the ſoft Arts he could employ; he then had recourſe to every thing that could terrify and amaze her. The Inſtruments and Miniſters of Cruelty were offer'd to her View; but ſhe remain'd unmoved, and betray'd not the leaſt Fear, or Concern. When theſe Means too were found ineffectual, ſhe was carried by Force to the Altars of the Pagan Deities, in order to oblige her to offer Incenſe to the Idols. But here all they could get from her was an open Confeſſion of Faith in *Jeſus Chriſt*; and her Hand, that was by them directed to the abominable Sacrifice, was employ'd only in making the Sign of the Croſs as the Mark of her Profeſſion, and the Triumph of her Heavenly Spouſe over the Power of the Devil.

The Judge, confounded at this Conſtancy in a young Girl, at her Indifference to Life and Contempt of Death, thought ſhe might be more eaſily and ſucceſsfully attack'd by an Attempt on her Chaſtity; and, ſince ſhe ſeem'd to ſet ſo high a Value on her Virginity, might be drawn to any thing rather than hazard the Loſs of that. And accordingly he threaten'd to ſend her to a Place, where what

what ſhe valued moſt would be expoſed to the rude Attempts of Debauchees. Jan. 21
But *Agnes*, full of Confidence in her Divine Spouſe, and depending on the Protection of God's Grace, told him boldly, that "he might, indeed ſtain his "Sword with her Blood; but it would not be in his Power to profane or diſ-"honour what was devoted to *Jeſus Chriſt*." This Anſwer incenſed him ſo, that he immediately put the Propoſal in Execution. No ſooner was ſhe brought to the infamous Place, but God filled all there with ſuch an awful Reſpect for the Saint, that they ſcarce dared look on her; and one that was more deſperately wicked than the reſt, was ſtruck blind. *Agnes* enjoy'd a perfect Tranquillity of Mind, and ſung Praiſe to the Almighty, who had thus gloriouſly eſpouſed her Cauſe, and preſerved her from the Deſigns of her worſt Enemies.

The Judge, tranſported with Rage at what had happened, gave Orders for beheading her; that he might at once be eaſed of the Sight of one, whoſe Innocence and Weakneſs were a ſtanding Reproach to his Injuſtice and Cruelty. She heard her Sentence with uncommon Joy, and went to Execution with more Cheerfulneſs and Pleaſure, than another would have gone to be married. The Executioner had received private Inſtructions to employ all poſſible Means to work a Change in her Mind, before he proceeded to the laſt Extremity. But all his Arts were ineffectual; ſhe preſs'd him to do his Office, and deſtroy a Body that had the Misfortune to pleaſe any Eyes, but thoſe of her heavenly Spouſe, to whom ſhe was united by the ſtrongeſt Ties of Love. The Executioner perform'd this melancholly Task with a trembling Hand, and the Tears of the Spectators beſpoke her the Object of the common Compaſſion.

Soon after the Martyrdom of this holy Virgin, *Conſtantine* gave Peace to the Church. She then had a Tomb raiſed on the Road from *Rome* to *Nomento*, which God made glorious by Miracles, and the Succeſs of the Saint's Interceſſion. The chief Churches of the *Weſt* paid a Veneration to her Memory even in the fouth Age; and we are told by St. *Jerom* that in his Time her Character was drawn, and her Virtues diſplayed in all Languages. She was thought a proper Subject for the Panegyricks of St. *Ambroſe* and St. *Auguſtin*.

The XXII Day.

St. Vincent, Martyr.

ST. *Vincent*, a Native of *Saragoſſa* in *Spain*, deſcended from one of the firſt Families of the Province of *Tarragona*, was in his Infancy put under the Care of *Valerius*, Biſhop of that City. The holy Prelate inſtructed him with all

Jan. 22 all imaginable Exactneſs in the Principles of the Chriſtian Religion, and the Duties of ſubſtantial Piety. The Progreſs he made in Learning and Vertue engaged *Valerius* to ordain him Deacon. That Prelate was well acquainted with every Branch of his Duty, and acquitted himſelf of all the Obligations of his Character with the utmoſt Fidelity; but being naturally baſhful, and having ſome Difficulty in his Speech, committed the Task of preaching to his Deacon; who diſcharged that, and his other Obligations, with Edification and Succeſs.

Toward the Cloſe of the Year 303, when *Dioclesian*'s Perſecution reach'd the Church of *Spain*, *Dacian*, Governor of the Province of *Tarragona*, order'd *Valerius* and *Vincent* to be ſeiz'd, and brought to him at *Valencia* loaded with Chains; where he let him feel all the Miſeries of a Priſon for ſome Time; hoping the Fatigue of their Journey, and the Hardſhips, they ſuffer'd on the Road and in their Confinement, would reduce them to purchaſe their Eaſe and Enlargement at any Rate. Full of this Perſuaſion, he order'd them to be brought before him; but was ſurprized and confounded to find them more ſtrong and courageous than ever. He laid the Blame of their Health and Vigour on his Officers, who brought them from *Saragoſſa*, and, as he imagin'd, had been more indulgent to them, than his Orders allow'd of. *Dacian* ſtruck, however, with their Appearance, uſed the moſt ſoft and engaging Terms to induce them to offer Sacrifice to the Gods of the Empire, preſs'd their Obedience to the Edict of the Emperor, which required all his Subjects ſhould adhere to the Religion of their Anceſtors, and repreſented to them the Dangers they expoſed themſelves to, by acting contrary to the Order of their Sovereign, and endeavouring to introduce Novelties in Divine Worſhip.

Vincent, obſerving *Valerius* made no Anſwer to the Preſident's Propoſal, deſired Leave to ſpeak for him and himſelf at once. He then with the utmoſt Freedom delivered their Opinion of the Idols and Devils, which paſſed for the Deities of the *Roman* Empire, and declared their Reſolution to ſuffer for *Jeſus Chriſt*. This Freedom was very offenſive to *Dacian*, who aſſured him in few Words, that he ſhould either burn Incenſe to the Gods he deſpiſed and treated ſo rudely, or be himſelf made a Sacrifice for his Obſtinacy and Contempt of thoſe venerable Beings. This was ſo far from making any Change in *Vincent*'s Reſolution, that he repeated what he had ſaid before with more Warmth, and declared, that Men ſupported by the God whom he adored, could look on the moſt exquiſite Torments, and moſt ignominious Death with Calmneſs, and even with Pleaſure; adding that the pretended Deities of the Empire were but too ſenſible of the Power of the God of the Chriſtians, which obliged them frequently to quit the Bodies of the poſſeſs'd, and acknowledge

ledge themſelves what they are, by flying at the bare Mention of his tremen- Jan. 25
dous Name.

The Governor could now no longer bear this ſurprizing Boldneſs in a young Man, who, 'though in Chains before his Judge, behaved himſelf with the Superiority of a Maſter. He baniſh'd *Valerius*, and directed his whole Rage againſt *Vincent*; which he exerciſed beyond what the Laws preſcribed or allow'd in Crimes of the blackeſt Dye. The firſt Torture he put him to was that of the Rack; on which he was tied, and his Arms and Legs ſtretch'd and drawn with Cords 'till his Joints were heard to crack, and his Limbs almoſt torn aſunder. Then his Body was laid open, and ſtript with Iron Hooks. But the holy Martyr bore theſe cruel Torments with a perfect Tranquillity of Soul, and with a ſweet Smile ſeem'd to reproach his Enemies with the Weakneſs and Inſufficiency of their Attempts. *Dacian*, who ſaw his Behaviour, in a violent Paſſion accuſed the Executioners of Negligence in the Diſcharge of their Duty, and urged it as their Fault, that the Criminal's Patience triumphed over their Endeavours. He then allow'd them ſome Reſt, that they might return to their Buſineſs with freſh Vigour. But nothing could ſhock the Conſtancy of one ſo firmly united to, and ſupported by God. The Judge's Rage ſeem'd at laſt ſomewhat ſoften'd by the Streams of Blood that flowed from all Parts of his Body, and the frightful Figure he made. Seeing the Saint invincible, he order'd a Ceſſation of his Torments; and told him, that ſince he was ſo obſtinately bent againſt the Sacrifices of the Gods, and could not be prevail'd on to approach their Altars with Reverence, the leaſt Return he could make for being releas'd from Torment was to deliver up the Books which contain'd the Myſteries of his Sect, that thoſe Seeds of Impiety might be burnt. *Vincent*, who reverenced the Spirit of God in his ſacred Word, anſwered with ſome Warmth, that the Fire, with which he threatened the holy Books, would be much more juſtly employ'd in puniſhing his Impiety.

Dacian, finding he could gain no Advantage over the ſteady Courage of the holy Martyr, gave Way to the moſt violent Tranſports of Fury; and order'd him to be laid on the fiery Bed, which was a ſort of Gridiron full of ſharp Spikes, and ſet over a Fire. While one Side was broiling by this Fire, the other was tortur'd in the ſame Manner by the Application of Bars of Iron made red hot, and Salt thrown into his Wounds; that nothing might be wanting that could ſhew on one Hand how far the Cruelty of Pagans, animated by the Devil, could go; and on the other, how much the Courage of a Martyr, ſupported by him that fights in him, could bear; for he remain'd unmoved, with his Eyes fixt on Heaven, where his Heart had always been.

Dacian

Jan. 22 *Dacian*, hearing of this laſt Triumph of the Servant of God, and deſpairing of vindicating the Honour of his Gods, was reſolved at leaſt to remove ſo offenſive an Object from publick View. This he thought he had done effectually by ſhutting him up in a Dungeon where the Light never enter'd, with Orders to put his Legs in the Stocks, ſtrew the Ground with Bits of broken Pots, leave him there without any Proviſions, and let him know when he died. But here too the Governor was diſappointed; for the firſt News he heard from the Dungeon was, that it was filled with a heavenly Light, the Saint's Wounds all perfectly heal'd, and he walking about ſinging Praiſes to his Deliverer. This Miracle proved the happy Occaſion of the Guards embracing the Faith of *Chriſt*. But *Dacian* remain'd a melancholy Inſtance of one, whom the Juſtice of God abandons to the Hardneſs of his own Heart. By his Order *Vincent* was laid on a ſoft Bed; that being thus well repoſed and refreſh'd, his Strength might enable him to feel the Weight of the Torments he ſtill deſign'd him. The Faithful of that City hearing this, crouded to ſee and embrace this illuſtrious Soldier of *Jeſus Chriſt*. They loaded him with Bleſſings and Commendations, congratulated him on his Victory, kiſs'd the Scars of his Wounds, and dipt Cloths in his Blood, to preſerve with Reverence what had been ſo glorioufly conſecrated by the Cauſe for which it was ſhed. But the Martyr's Sufferings were now at an End; the Crown of his Labours was ready, and the Moment he was laid on the Bed he expired, with an Eaſe and Calmneſs that look'd more like Sleep, than Death. This was on the twenty ſecond of *January* 304.

Dacian, to ſhew his Averſion to the holy Martyr did not end with his Life, order'd his Body to be thrown into the Fields, as a Prey to Beaſts and Birds. But Providence, which obliges every Part of Nature to perform the Divine Will, employ'd a Raven to guard the Saint's Body from this Indignity. It was then thrown into the Sea, by the Governor's Orders, that the Chriſtians might not be able to go to the Place where he lay, and pay his Relicks the Reſpect due to ſuch as died for the Faith. For he could not think his own Honour and Repoſe ſecure while any Veneration was publickly ſhewn to the Memory of one ſo odious to him. But God would glorify his Servant, and afford the Faithful the Comfort they deſired. *Vincent* appear'd to a holy Man, told him his Body was come to Shore, and directed him to the Place where it lay. The good Man communicated this Diſcovery to others, who went with him, found it where he had told them, and buried it in a little Chapel or Oratory, where they perform'd their Devotions. But when the Church came to enjoy Peace, it was removed to a larger Building conſecrated to God in his Honour near *Valencia*; where God encouraged the Reſpect ſhew'd him by ſeveral Miracles done at his Tomb. And we may judge of the Senſe of the Primitive

mitive Church in Regard of St. *Vincent*, from what St. *Auguſtin* ſays in one of his Diſcourſes in Honour of St. *Vincent*; where he gives it as a certain Fact that in his Time that holy Martyr's Feaſt was celebrated wherever Chriſtianity was planted. And it appears from a Council held at *Worceſter*, *A. D.* 1240, that ſome Parts of *England* paid ſuch a Veneration to that Saint, that all Work but Huſbandry was forbid on that Day. Jan. 22

St. ANASTASIUS, Martyr.

THE *Perſians*, who had long been very troubleſome to their *Eaſtern* Neighbours, made themſelves Maſters of *Jeruſalem* in the Year 614, under the Conduct of their King *Coſroës*. Several Chriſtians were carried off with a conſiderable Booty, and the Croſs on which our Saviour ſuffer'd. Our Saint, who was a Native of *Perſia*, and called *Magundat*, while a Pagan, bore Arms at that Time under the King of *Perſia*, and lived in the Capital of that Kingdom. He could not conceive why the Chriſtians had ſo much Veneration for what paſſed amongſt Men for a Mark of Infamy; and imagined they ought rather to be aſham'd of one, who ſubmitted to ſuch a Death. Having heard of ſeveral Miracles perform'd in the Preſence of that ſacred Wood, he was deſirous of farther Information; for which he applied to ſome Chriſtians, whoſe Captivity was providentially ſerviceable in the Propagation of the Faith. From them he learnt the whole Myſtery of the Croſs, the Sacrifice offer'd on it, and the eternal Rewards ſecured to Mankind by it. When he had weigh'd the great Truths of Religion in his Mind ſome Time, he quitted the Service, and went into *Syria*. Finding one of his own Country at *Hierapolis*, a Chriſtian, he engaged himſelf in his Service; and beſides learning his Trade, which was that of a Goldſmith, begg'd to be inſtructed in all that was requiſite to prepare him for Baptiſm. The *Perſians* were Maſters of that Country; and the Fear of expoſing himſelf to their Cruelties deterr'd him from carrying him to the holy Font. *Magundat*, however, went to Church with him, where he had an Opportunity of ſeeing the Hiſtories of ſeveral Martyrs in their laſt Combats for the Faith. His Friend explain'd thoſe Pieces, 'till the Patience and Generoſity of theſe holy Victims made him impatient to be entituled to the ſame Rewards, which ſupported them under their Sufferings. Fired with this Thought, he went to *Jeruſalem*, and lived there too with a Goldſmith; who obſerving the Ardor, with which he long'd to bear the Name of *Chriſtian*, carried him to *Elias*, a Prieſt of that City, who had the Care of the holy Sepulchre. He

Jan. 22 preſented him to *Modeſtus*, who then govern'd the Church of *Jeruſalem*, as Vicar General, during the Baniſhment of the Patriarch *Zachary*. Here *Magundat* was baptized and received the Name of *Anaſtaſius*. After that he ſtaid a Week with *Elias*, whom he look'd on as his Spiritual Father. When that Time was over, and he was now to quit the white Cloaths he wore at his Baptiſm, according to the Practice of the Church, he deſired that holy Prieſt would put him in a Way of renouncing the World entirely, and fulfilling the weighty Obligations of his Profeſſion without Interruption. *Elias* recommended him to *Juſtin*, Abbot of a Monaſtery four Miles from *Jeruſalem*; who employed one of his Monks to inſtruct him in the Greek Tongue, and teach him the Pſalms; and then admitted him into his religious Community. *Anaſtaſius* paſſed ſeven Years in that Houſe, where he divided his Time between the humble Employments of the Kitchen and Garden, and the truly Chriſtian Entertainments of the Word of God, the Lives of the Fathers, and the Acts of the Martyrs. He was moſt ſenſibly affected with thoſe Monuments of Pagan Barbarity and Chriſtian Courage; and conceived a ſtrong Deſire to lay down his Life for *Jeſus Chriſt*. He left his Monaſtery, and went in Queſt of that Bleſſing to *Ceſarea* in *Paleſtine*, then in the Hands of the *Perſians*. Here an Officer took him for a Spy, and on that Suſpicion he was ſeiz'd, and brought before *Barzabanes*, or as he is called by others, *Marzabanes*, Governor of that City. Being call'd on to give an Account of himſelf, he declared himſelf a Chriſtian, and reſolved to remain ſo. The Governor tried to gain him by conſiderable Offers of Money, and other Advantages. But, finding him Proof againſt theſe Arguments, he ſent him to Priſon, to ſee what the Hardſhips of that Situation could do towards recovering him to Paganiſm. After he had lain there ſome Time, he ſent for him, and gave him freſh Aſſurances of Favour and Promotion, if he would but renounce his Religion. The Saint deſpiſed and rejected every Mark of Friendſhip and Reſpect, that would endeavour to divorce him from his God; and the Governor order'd him to be beaten 'till he ſhould agree to his Propoſals. He then remanded him to Priſon; where he ſpent his Time in Prayer, and ſuch Labours as were impoſed on him as Part of his Puniſhment. His Abbot being appriſed of his Sufferings, recommended him to the Prayers of the whole Community; and ſent two of his Monks to encourage him to Perſeverance.

The Governor had wrote to the King, to know his Will in Regard of *Anaſtaſius*. Upon receiving an Anſwer, he offer'd him his Liberty, if he would but renounce the Chriſtian Religion privately, before him and two other Witneſſes. The Saint rejected the Propoſal with Horrour; and *Marzabanes* ſeeing him immoveable, told him the King's Orders were for his being carried in Chains

Chains into *Perſia*; that he was to begin his Journey in five Days with two other Chriſtians; and be kept in the common Priſon 'till that Time was expired. Jan. 22

When all Things were ready for their Departure, they left *Ceſarea*, and were conducted out of Town by a great Number of Chriſtians. *Juſtin* had order'd one of the Monks, he ſent to *Anaſtaſius*, to attend him wherever he went, and not leave him 'till that Affair was concluded. The Chriſtians met him on the Road, and paid him all the Reſpects due to an unſhaken Confeſſor. *Coſroës* was then at *Diſcarthes* near the River *Euphrates*. When *Anaſtaſius* was within ſix Miles of that Place, he was put in Priſon, 'till the King's farther Pleaſure could be known. As ſoon as the News of his Arrival in *Perſia* reach'd the Court, his Majeſty ſent an Officer to examine into his Motives for forſaking the Religion of his Country, and aſſure him of Preferment if he would renounce his Faith. *Anaſtaſius* was deaf to all ſuch Propoſals; and made a freſh Declaration of his Religion, and his invincible Reſolution to allow nothing the Preference to *Jeſus Chriſt*. Upon this Refuſal, he was laid on his Back, with a Piece of Wood croſs his Legs, preſs'd down by the whole Weight of two luſty Men; afterwards he was beaten, and then hung up by one Hand, with a heavy Stone faſten'd to his Foot, and continued two Hours in that painful Poſture. When he had undergone theſe and ſeveral other Hardſhips ſome Days, the King's Orders came for his Execution, if he perſiſted in his Reſolution. He was accompanied to the Field by threeſcore and ſix Chriſtian Priſoners, beſide the two that came from *Ceſarea* with him, who were all ſtrangled before his Face. But neither this Scene of Horrors, nor repeated Offers of Preferment, which were preſs'd on him to the laſt Moment, could make him wiſh to ſurvive that Company of Martyrs: And accordingly he was ſtrangled too, and his Head ſent to the King. This was on the twenty ſecond of *January*, 628.

The Monk, who follow'd him from *Ceſarea*, join'd by ſome Chriſtians, who were brought thither from *Paleſtine*, bought the Body, and carried it to St. *Sergius*'s Monaſtery, about a Mile from the Place where he ſuffer'd. Some Years afterwards it was removed to *Conſtantinople*, and from thence to *Ceſarea*. In the ſucceeding Century his Head was at *Rome*, together with an Image of that holy Martyr. For the ſecond Council of *Nice* in the Year 787, takes Notice of them, and from the Miracles perform'd in Favour of ſeveral who paid a particular Veneration to that Image, draws an Argument for Reſpect to ſacred Images in general. Thoſe valuable Relicks are to be ſeen to this Day at *Rome* in the Church that bears the Names of St. *Vincent* and St. *Anaſtaſius*.

Jan. 23

The XXIII Day.

St. RAYMOND of *Pennafort.*

RAYMOND was born in the Year 1175 at *Pennafort* in *Catalonia*. His Parents made a conſiderable Figure in the World, and were allied to the Kings of *Arragon*. His early Application to Study, ſeconded by an uncommon Capacity, enabled him, when but twenty Years old, to teach Philoſophy publickly at *Barcelona*, which he did *gratis*. At *Bolonia* in *Italy* he ſtudied the Canon and Civil Law, and paſſed Doctor of them both. His Merit ſoon raiſed him to the Profeſſor's Chair; where he taught with the ſame Diſintereſtedneſs. He did, indeed, accept of the Salary annext to his Poſt; but diſpoſed of it all in Tithes to his Paſtor, or Alms to the Poor. He had fill'd this Charge about three Years, when *Berengarius*, Biſhop of *Barcelona*, who had been at *Rome*, took *Bolonia* in his Way home. Thinking it not juſt or reaſonable that *Catalonia* ſhould be deprived of a Treaſure, which Nature had made their own, he prevailed with *Raymond* to leave that Univerſity, and return to *Barcelona*; where he firſt made him a Canon, and afterwards Archdeacon.

His ſingular Piety, great Modeſty, and other valuable Qualities recommended him to the Eſteem of all that knew him. Men of the firſt Rank both in Church and State were deſirous of expreſſing their Regard for him by any Preferments in their Power. But *Raymond* had no Inclination to appear in the World, and therefore declined thoſe Marks of their Favour; and on *Good-Friday* in the Year 1222, took the religious Habit of the *Dominicans*, who were but juſt ſettled at *Barcelona*. He was then about forty five Years old, and as he look'd on his preſent Retreat as a State of Penance, he was deſirous to begin with ſuffering or doing ſomething for the Expiation of the Faults committed in the World. The Provincial, acquainted with his Diſpoſition, was willing to encourage it; and at the ſame Time make his private Penance uſeful to the whole Church. *Raymond* underſtood Divinity and the Canon Law; for which Reaſon his Superior enjoin'd him to write a Collection of Caſes of Conſcience upon the Principles of theſe two Sciences; which he performed. This is reckon'd the firſt Work of that kind that ever appeared in the World, and is known by the Title of *Raymond*'s *Sum*.

The Reputation of his Preaching reach'd Pope *Gregory* IX; who ſent for him to *Rome*, made him his own Chaplain and Confeſſor, and Penitentiary of the Church of *Rome*. After ſeveral Proofs of his Vertue and Capacity, he employ'd him in reviſing the Decrees and Epiſtles of his Predeceſſors in that See, eſpecially

eſpecially ſuch as had been wrote ſince the Appearance of *Gratian*'s Decree, about the Year 1150. *Raymond* acquitted himſelf of this laborious Task with Fidelity and Exactneſs. He digeſted the Epiſtles of the Popes under their proper Titles and Heads, to which he added the Decrees of ſome Councils; all which he divided into five Books; which now make the ſecond Volume of the Canon Law. His Love for Religious Poverty made him refuſe the Biſhoprick of *Tarragona*, and other conſiderable Dignities in the Church, with which the Pope would have rewarded his Services. After ſome Years ſtay at *Rome*, he fell ſick; and the Phyſicians were of Opinion, that nothing would go ſo far toward the Recovery of his Health, as breathing his Native Air. Upon which they preſs'd his Holineſs to give him Leave to return to *Catalonia*; it was granted, and he went back to the ſame Convent where he firſt embraced St. *Dominick*'s Rule. Jan. 23

Aſſoon as he was perfectly recovered, he re-aſſumed the Practice of theſe Auſterities, which nothing but Sickneſs could have interrupted. His Faſting, Prayer, and other Religious Exerciſes, were carried beyond what the Rule of his Order required, or preſcribed; and he always ſhew'd a particular Fervor in doing all the Works of both corporeal and ſpiritual Charity, which his State of Life would allow. At the Requeſt of the Biſhops of *Arragon*, he compoſed a Treatiſe of the Duties of Prelates in the Viſitation of their Dioceſes and the Government of their Churches; and another Piece containing Directions for Traders. About that Time he procured the Approbation of the Holy See for the Order of *Mercy* for the Redemption of Captives; of which we ſhall ſpeak more at large, in the Life of St. *Peter Nolaſcus* on the xxxi day of this Month.

Raymond was now in quiet Poſſeſſion of thoſe holy Pleaſures that attend a Life of Retirement and Penance, when *Lewis Jourdan*, St. *Dominick*'s immediate Suceſſor in the Government of the whole Order, died. *Raymond*'s Character in the World made him the next Choice of that Religious Body, and he was accordingly elected General in the Year 1238. He held this Poſt two Years; during which Time he viſited all the Provinces of the Order on foot, and then reſign'd it on the Account of his Age and Infirmities. But *Rome* was too well acquainted with his Merit and Capacity for Buſineſs to allow him to live only for himſelf. He was employ'd by five ſucceſſive Popes in Affairs belonging to the Holy See; ſuch as examining Biſhops and Abbots; Abſolving from Cenſures; Giving Diſpenſations, *&c.* *James* King of *Arragon* employ'd him in ſeveral pious Journeys for the Converſion of the Moors and Jews, who were ſcatter'd up and down the whole Kingdom; and had the Satisfaction of contributing to the Converſion of above ten thouſand of them. That Prince choſe *Raymond* for his Confeſſor. The Saint who in that Capacity thought himſelf obliged to lay by all Complaiſance for his Royal Penitent, was very free in preſ-

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Jan. 24 ſing him to diſmiſs a young Lady, with whom he was ſuſpected to have criminal Converſation. The King made him ſeveral Promiſes to do what he required, but broke them all; ſo that at laſt *Raymond* left the Court, which was then at *Majorca*, and return'd to his Convent. This inflexible Conſtancy, and juſt Severity affected the King very ſtrongly; who afterwards removed the Lady, and with all imaginable Submiſſion put his Soul again under the Direction of the Man, who he was convinced had his Salvation ſeriouſly at Heart.

Raymond died in his Convent at *Barcelona*, Jan. vi. 1275, being 99 Years and ſome Months old. His Funeral was attended by the Kings of *Arragon* and *Caſtille*, the Biſhops, and chief Quality of both thoſe Kingdoms, and the Nobility and Commonalty of *Barcelona*. He was canoniz'd by Pope *Clement* viii in the Year 1601. His Feaſt is transferred to this Day, becauſe the firſt vacant after the *Epiphany*.

The XXIV Day.

St. Timothy, Biſhop and Martyr.

TIMOTHY was born at *Lyſtra* in *Sycaonia*, a Province of the Leſſer *Aſia*. His Father, whoſe Name is unknown, was a Gentile; his Mother *Eunice* a Jeweſs. She, together with *Loïs* his Grandmother, embraced the Chriſtian Religion. But we have no Aſſurance of his Father forſaking his Infidelity. Thoſe two holy Women took a particular Care of the Education of *Timothy*, and taught him the holy Scriptures from his Infancy. St. *Paul*, purſuing his Apoſtolical Miſſion in *Lycaonia*, found him already form'd for the Miniſtry, and univerſally eſteem'd by the Faithful of *Lyſtra* and *Iconium*. The Apoſtle therefore choſe him for the Companion of his Labours. He circumciſed him, in order to make him acceptable to the Jews, who would by no means liſten to one that had not received that Mark of the Covenant; and then deliver'd him the Character of the Evangelical Miniſtry by the laying on of Hands. From that Time St. *Paul* look'd on him at once as his Brother and Companion in the Apoſtleſhip; and his beloved Scholar and Son.

Acts 16, 17, 18, 19, 20. Ep. to *Tim.*

Timothy left all to follow St. *Paul*; and, according to St. *Chryſoſtom*'s Obſervation, his Fidelity and Zeal made ſufficient Amends for what that Apoſtle had loſt in St. *Barnabas*, who had left him. Which appears to be more than bare Conjecture or a Compliment of that Father from what St. *Paul* himſelf ſays of him to the Faithful of *Philippi*. He tells them that he found no one ſo truly united

c. 2. v. 20. 21.

to

to him in Heart and Mind as *Timothy*, in whom he experienced a ſincere and diſintereſted Concern for the Salvation of Mankind, while the Generality ſought their own private Intereſt more than that of Chriſt's Kingdom. But this is not the only Occaſion which the Apoſtle takes of commending *Timothy*, whom he calls *Man of God* in one of his Epiſtles to him. The many tender Expreſſions of Affection uſed by one ſo full of the Love of *Jeſus Chriſt*, as St. *Paul*, when he has Occaſion to ſpeak of or too *Timothy*, are of themſelves ſufficient to give us a juſt Idea of his Merit. Jan. 24 : 1 Ep. 6. 11.

The firſt Journey *Timothy* made with St. *Paul* was from *Aſia* to *Macedonia* in the Year 52 ; Where he had a very conſiderable Share in propagating the Goſpel with that Apoſtle and *Silas*. He accompanied St. *Paul* through that whole Province, and carried the Light of the Faith quite to *Berea*. The Apoſtle was obliged to leave that City to avoid the Fury of the Jews, and go for *Achaïa*. He left *Timothy* behind him, who was leſs odious to them, and conſequently more fit for confirming the new Converts of that Place. When St. *Paul* came to *Athens*, he ſent for him. But how dear or neceſſary ſoever *Timothy* might be to him there, he ſent him to *Theſſalonica* upon hearing the Affliction and Sufferings of the Chriſtians of that Place. He ſtrenghthen'd them in the Faith, kept them ſteady againſt all the Perſecutions raiſed againſt them, and then return'd to the Apoſtle with the Account of his Succeſs. He found him at *Corinth* with *Silas*, and theſe three joined in writing the two Epiſtles to the *Theſſalonians* ; as appears from the firſt Verſe of each of them. After this St. *Paul* made a long Journey from *Corinth* to *Jeruſalem*; and then went to preach at *Epheſus*. While he was there he form'd a Reſolution of going into *Greece* again ; But ſent *Timothy* and *Eraſtus* to apprize the Churches of that Country of his Deſign, and collect the Alms they were to ſend to the Faithful at *Jeruſalem*. *Timothy* had a particular Order to go afterwards to *Corinth*, and there revive in their Minds the Doctrine the Apoſtle had taught them. When he had executed theſe Commiſſions, he went back into *Aſia*; where he join'd St. *Paul*, and follow'd him to *Macedonia*, *Achaïa*, *Aſia*, *Paleſtine*, and at laſt to *Rome* ; and it appears from St. *Paul*'s Epiſtles to *Philemon*, and the Churches of *Philippi* and *Coſus*, all penn'd at *Rome*, what Share our Saint had in thoſe Writings. 1 Theſs 3.

Timothy was about 30 Years old in the Year 64 ; when St. *Paul* after ſome Stay at *Epheſus*, went for *Macedonia*, and left him to govern the Church of that City. St. *Paul*'s Directions to him in that Poſt give us an excellent Idea of the Obligations of a Biſhop. He was to oppoſe all falſe Doctrine : regulate the Publick Prayers of his Flock : watch carefully over the Faith and Conduct of all committed to his Care : and uſe the greateſt Caution in the Choice of Prieſts and Deacons. The Inſtructions he gives him about Biſhops ſeem to confirm what 1 Tim.

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Jan. 25 ſome of the Fathers ſay, that he was intruſted with a general Inſpection of all the Churches in the leſſer *Aſia*.

This excellent Epiſtle, from which the Church has always drawn her Rules for the Conduct of her Paſtors, gives us an uncommon Temperance, as Part of *Timothy*'s Character; and we may ſafely believe he practiſed other Mortifications beſide that of drinking only Water. The Weakneſs of his Stomach, and his frequent Infirmities, obliged St. *Paul* to preſs him to be more tender of his Health, which was of ſuch Importance to the Church, and adviſe him the moderate uſe of Wine.

In the Year 65. St. *Paul* was Priſoner at *Rome*; and, full of the moſt tender Affection for *Timothy*, wrote his ſecond Epiſtle to him. It is penn'd with much Strength and Life, and is full of excellent Inſtructions. It contains the laſt Words of a Father within Sight of Death to his *deareſt Son*. And, as a Mark of his Confidence in him, and Concern for the Church, he deſires him to come to *Rome* before Winter; not only that he might have the Comfort of ſeeing him once more before he left the World; but alſo that he might recommend to his Care, ſeveral Points, which nearly concern'd the Church.

We have no farther Account of this Saint till the Year 97, in which he ſuffer'd Martyrdom for oppoſing the Idolatrous and Superſtitious Practices of the Pagans at *Epheſus*.

The XXV Day.

The Converſion of St. *PAUL*.

SAUL was a Jew of the Tribe of *Benjamin* born at *Tarſus* in *Cilicia*. The Emperor *Auguſtus* granted the Natives of that City, then the Metropolis of the Province, the Privilege of *Roman* Citizens, the greateſt Title he could compliment them with. And thus St. *Paul* came to have a Right to that Denomination. He was ſent young to *Jeruſalem*, there brought up under *Gamatiel* a famous Doctor of the Law, and acquired a moſt thorough Knowledge of the Religion, and Ceremonies of the Jews. We may be aſſured his Knowledge was not barren and unactive; but carried him on to a punctual Obſervance of the Law, when we find him ſome time after his Converſion appealing even to his Enemies for a Character in that particular. The Severity of his natural Temper led him to embrace the Sect of the Phariſees; who were certainly the moſt rigorous and exact; but at the ſame Time the moſt proud and narrow minded amongſt the

Acts 26. 4, 5.

Jews,

Jews, and conſequently moſt oppoſite to *Jeſus Chriſt*, who preach'd Charity and Humility. Jan. 25

Hurried away by his Zeal for the Law, and the Judaical Traditions, which he thought the Cauſe of God, he was a violent Enemy and Perſecutor of the Chriſtians. Content with any Employment, that help'd to carry on a work, which he thought ſo glorious and religious, he kept the Cloaths of thoſe that ſtoned St. *Stephen*, and thus ſhared in the Guilt of that Act. After that holy Martyr's Death the Jews rais'd a great Perſecution againſt the Church of *Jeruſalem*; and no one took more effectual Meaſures for it's Deſtruction than *Saul*. His Zeal on that Occaſion aroſe to Madneſs and Fury, and made him cruel in the Execution of the Power, he receiv'd from the Chief Prieſts. He dragg'd the Chriſtians out of their Houſes, loaded them with Chains, thruſt them into Priſon, and promoted their Condemnation with the utmoſt Pleaſure. He went into the Synagogues, where if he found any that believed in *Chriſt*, he inflicted ſevere Puniſhments on them, and put them to Torments to make them renounce or blaſpheme that ſacred Name. Theſe Proceedings at *Jeruſalem* were ſoon known in the moſt remote Parts of *Judea*, and even in other Provinces, and fill'd the Faithful with Terror. But the Limits of *Paleſtine* were too narrow for the active Zeal of this Perſecutor: Full of Menaces, and breathing Slaughter and Deſtruction, he applied himſelf to the high Prieſt for a Commiſſion to exerciſe his Zeal at *Damaſcus*. His Requeſt was eaſily granted, and he was furniſh'd with Letters directed to the Jews of that City. By theſe he was empower'd to make what Search ſhould be thought neceſſary for Chriſtians, who were to be deliver'd into his Hands, and brought to *Jeruſalem* for Puniſhment. He was almoſt at the End of this Journey, when about Noon he and his Company were on a ſudden ſurrounded by a Light from Heaven, which ſhone brighter than the Sun. The Light was ſeen by all that were with him, who fell to the Ground with the Fright. Then *Saul* heard a Voice ſaying to him in *Hebrew*; *Saul, Saul, why do You perſecute me?* Saul aſked, *who are You, Lord?* to which the Voice replied, *I am* JESUS *of* Nazareth, *whom you perſecute.* *Saul* was now trembling, and almoſt diſſolved with Fear, when he ask'd that important Queſtion: *Lord, what wou'd you have me do?* This ſhew'd a Diſpoſition to follow the Directions of *Jeſus Chriſt*; who therefore order'd him to ariſe, and go into the City, where he ſhou'd know what he expected from him; telling him at the ſame Time he had choſen him for a Miniſter and Witneſs of what had already befell him, and of all that was afterwards to be reveal'd to him; and an Apoſtle to open the Eyes, and give Light to the Gentiles. *Saul* aroſe, and obey'd the Voice of God: But 'though his Eyes were open, he could not ſee, and was led into *Damaſcus*; where he lodged at

Jan. 25 the Houſe of one *Judas*, and remain'd three Days Blind, without eating or drinking.

There was at that Time a Chriſtian named *Ananias* at *Damaſcus*, a Man of great Piety and Vertue. God appear'd to him in a Viſion, and commanded him to go to *Saul*, whom he would find employ'd in Prayer. *Ananias* trembled at the mention of *Saul*'s Name, and ſeem'd deſirous to be excuſed this Errand, by alledging his Proceedings at *Jeruſalem*, and the Nature of the Commiſſion he now bore. But the Lord over-ruled his Fears; charged him again to go, aſſuring him for his Satisfaction, that *Saul* was to be a choſen Inſtrument for enlarging the Kingdom of *Jeſus Chriſt*; and then, as if Hardſhips and Difficulties were inſeperable from the Chriſtian Miniſtry, he adds, *And I will ſhew him what he muſt ſuffer for my Name.* *Ananias* upon this Aſſurance, went in queſt of *Saul*, who was prepared for his Viſit by a Viſion. He accoſted him now without the leaſt Apprehenſion, called him BROTHER, and told him, he was ſent by the ſame JESUS who appeared to him on the Road, to reſtore his Sight, and impart to him the Holy Ghoſt. While he ſaid this, he laid his Hands on him, and a ſort of Scales fell from his Eyes, which then received their Sight. When he had heard the reſt of *Ananias*'s Meſſage, he receiv'd Baptiſm at his Hands, and at the ſame Time was fill'd with the Holy Ghoſt. After this he took ſome Refreſhment, and ſtaid a few Days with the Chriſtians at *Damaſcus*. This Converſion is placed in the Year 34 or 35, and he is ſuppoſed to be about 36, when this Miracle was done in his Favaur.

The Converſion of St. *Paul* has always been look'd on as one of the moſt glorious Works of the Almighty, and one of the moſt pregnant Proofs of the Power of God's Grace. Biggotry to the Jewiſh Law changed into a generous Zeal for the Kingdom of Chriſt: The narrow Mind of a Phariſee enlarged into a Soul full of Benevolence and Tenderneſs for the whole World: and the naughty Pride of a ſtrict Obſerver of Human Traditions converted into the moſt profound Humility, are Victories which ſhould always be the Subject of our Joy and Admiration. But the Chriſtian World is too nearly concern'd in the Favour of this Miracle to ſtop at a bare Conſideration of it, as it regarded St. *Paul*'s Perſon. The Succeſs of his Miniſtry, and the many Churches planted by that great Apoſtle engage us to a particular Veneration for the Bleſſing of this Day.

The

The XXVI Day. Jan. 26

St. Polycarp, Biſhop and Martyr.

ST. *Polycarp* is look'd on as one of the Chief of thoſe, whom the Church calls Apoſtolical Men. This Appellation is given to ſuch as either were Diſciciples of the Apoſtles, or their immediate Succeſſors in the Miniſtry. He was born about the Year 70; and embraced Chriſtianity when he was about 11 Years old. He had the Advantage of ſpending the former Part of his Life with ſeveral who had ſeen our Saviour, and receiving Inſtructions from the Mouths of his Apoſtles. But his chief Maſter was St. *John*, from whom he learn't thoſe ſacred Truths, which that beloved Apoſtle had learn'd on the Boſom of *Jeſus Chriſt*.

Polycarp was made Biſhop of *Smyrna* in the leſſer *Aſia* by the Apoſtles themſelves. It is generally believed, that he received his Conſecration from the Hands of St. *John*, before that Apoſtle was baniſh'd to the Iſle of *Patmos*. The Revelation was wrote by him during that Exile; and we have our Saint's Character drawn by that maſterly Hand in the ſecond Chapter of that Book. *I know*, ſaith the Spirit of God, to the Angel of the Church of *Smyrna*, *thy Tribulation and Poverty*; *but thou art Rich*: *And art blaſphemed by thoſe who call themſelves Jews and are not ſo*; *but rather the Synagogue of* Satan. *Fear not the Sufferings thou art threaten'd with. The Devil will put ſome of you in Priſon, that you may be tried, and you ſhall have Tribulation for* 10 *Days. Be faithful to Death, and I will give thee the Crown of Life.* And in Reality this holy Biſhop wanted a large Stock of Patience, Zeal, and Prudence for governing his Church; while on one hand he was attack'd by Infidels and Pagans, the declared Enemies of Chriſtianity; and on the other by the more dangerous Adverſaries of the Faith, falſe Apoſtles and falſe Brethren. He had been above five Years in that Station, when he loſt his great Support St. *John*. But encouraged by the Promiſes of a perpetual Aſſiſtance made by *Jeſus Chriſt* to his Church, he went on cheerfully, and endeavour'd to keep that Apoſtle alive in his Sermons and Conduct; in which he ſucceeded ſo well, as *Euſebius* obſerves, that the People ſtill thought they heard and ſaw that great Founder of the *Aſiatick* Churches in all the Words and Actions of their Prelate.

Trajan's Perſecution, that made great Havock in other Churches, gave little or no Diſturbance to that of *Smyrna*. In the Year 107 St. *Ignatius* Biſhop of *Antioch* his intimate Friend was condemn'd by that Emperor, and order'd to be devour'd by Beaſts at *Rome*. He came to *Smyrna* in his way to that City, and had the Satisfaction of embracing *Polycarp* there. The faithful of that Church

Jan. 26 received him with all poſſible Marks of Reſpect. Purſuing his Journey to *Rome* he ſtopt at *Troas*, and from thence wrote an Epiſtle to the Chriſtians of *Smyrna*, in which he expreſs'd his Joy at the flouriſhing State of that Church under ſo excellent a Paſtor; and another to St. *Polycarp* in particular, in which he recommends the Church of *Antioch* to his Care; and aſſures him it was a moſt ſenſible Pleaſure to him to ſee a Prelate ſo pure in his Morals, and blameleſs in the Tenor of his Life. From *Philippi* St. *Ignatius* and the Church of that Place wrote to *Polycarp*; who at their Requeſt ſent them all the Epiſtles of St. *Ignatius* that he could find; and with them a Letter to the *Philippians*, in which he inculcates the Truth of the Incarnation, and gives ſeveral Inſtructions of Morality. This is the only Piece of St. *Polycarp* that has reach'd us; and in St. *Jerom*'s Time was read publickly in the Churches of *Aſia*. Nor is it at all to be wonder'd at that this Apoſtolical Man wrote ſo little; for, beſide the Difficulties of thoſe Times, the primitive Chriſtians choſe rather to employ themſelves in practiſing than writing the Rules of the Goſpel.

In the ſecond Century the Diſpute about keeping Eaſter was ſet on foot. The Churches of *Aſia* kept that great Feſtival on the Day the Jews were order'd to kill the Paſchal Lamb, *viz.* the fourteenth of the Moon after the vernal Equinox, on whatever day of the Week it fell; and alledg'd the Practice of the Apoſtles St. *John* and St. *Philip* as their Precedent. The other Churches did not celebrate that Feaſt till the *Sunday* after the fourteenth of the Moon, the day of the Reſurrection, the true Chriſtian Paſſover: For which Practice too Apoſtolical Tradition was alledg'd. This Difference in ſo material a Point of Diſcipline, at firſt cauſed ſome Diſorder; but made no Diviſion in the Church. It was then but a ſmall Spark, that afterwards flamed out; and nothing leſs than the Authority of a general Council could extinguiſh it. St. *Polycarp* had govern'd the Church of *Smyrna* 60 Years, when he undertook a Journey to *Rome*, to confer with St. *Anicetus* then Biſhop of that See, upon this and other Queſtions, in which the Union and Peace of the Church were concern'd. The Pope and St. *Polycarp* were each particularly Zealous for the Practice of their reſpective Churches; and after ſome Diſcourſe on that Subject, remain'd in peaceable Poſſeſſion of what each believ'd founded on the Tradition of the Apoſtles. This Diſagreement was ſo far from making any Breach betwixt thoſe two holy Prelates, that the Pope invited him to celebrate the Bleſſed Euchariſt in his Church, as an Act of Chriſtian Hoſpitality, and a moſt authentick Proof of their cloſe Union.

While he was at *Rome*, he converted ſeveral *Marcioniſts* and *Valentinians*; and gave the Faithful a thorough Averſion for the Spirit of Pride and Lies, that poſſeſſes

poſſeſſes the Authors and Promoters of Hereſies. *Marcion* met him one Day in the Streets of that City, ſpoke to him, and asked if he knew him? *Yes*, ſays the Saint, *I know you to be Satan's Firſt-born or Eldeſt Son.* A Way of ſpeaking he had made Uſe of in his Letter to the *Philippians* fifty Years before upon a like Occaſion. His Words there are theſe: "*Whoever does not con-* "*feſs that* Jeſus Chriſt *is come in the Fleſh, is Antichriſt: Whoever does not own* "*that he died on the Croſs, is from the Devil: And whoever perverts the Word* "*of God to his own private Senſe, and denies the Reſurrection of the Dead, and* "*the future Judgment, is the* Firſt-born of Satan." The Errors here ſpecified take in moſt of the Tenets of the Hereticks that had then infeſted the Church. *Simon Magus* denied the Reſurrection of the Body: *Baſilides* denied that *Jeſus Chriſt* was really incarnate and crucified: And *Marcion*'s Hereſy was made up of all theſe, and ſeveral additional Extravagancies of his own. Jan. 26

St. *Polycarp*, full of the Love of God, and Zeal for the Kingdom of *Jeſus Chriſt*, made it the whole Employment of his Life to aſſert the Orthodox Faith, and propagate the Chriſtian Religion through the whole World. Long before his Journey to *Rome*, he had ſent Apoſtolical Miſſionaries into *France*, the chief of which was *Pothinus* Biſhop of *Lyons*; and afterwards St. *Ireneus*, who ſucceeded him in that See.

The Church of *Smyrna* had enjoy'd Peace during the Saint's Abſence; but upon the Death of *Antoninus Pius*, *M. Aurelius*, ſucceeding in the Empire, and valuing himſelf upon his Devotion to the Gods, perſecuted the Chriſtians, as Enemies to thoſe pretended Deities. In the Year 166, the 7th of his Reign, the Perſecution raged at *Smyrna*. The unſhaken Reſolution, and glorious Martyrdom of *Germanicus*, who ſuffer'd in that City, incenſed the Pagans to that Degree, that they cried out in a Fury, *Take off theſe impious Enemies of the Gods*; *let* Polycarp *be found for Puniſhment.* The holy Biſhop was deſirous of ſtaying with his Flock, and continuing his Paſtoral Viſits in the City. But, at the Intreaty of a great Number of Chriſtians, he at laſt retired to a ſmall Country-Houſe, a little way out of Town; where he employ'd both Night and Day in praying for himſelf, and the whole Catholick Church. While he was in this Retreat, he dreamt his Bed was on Fire; and, when he waked, declared to thoſe that were with him, that he ſhould be burnt alive. His Friends, apprehending he was diſcover'd, prevail'd with him to quit that Houſe for another, where they hoped he might be more ſecure. He was ſcarce gone, when the Heathens came to ſearch for him; not finding him, they ſeiz'd two Servants; one of which being uſed very ill by them undertook to conduct them where the Saint was. They took ſome Soldiers with them, and found him. It was dark when they came thither, and it would have been no hard Matter for the Saint, who was then

Jan. 26 then in an upper Room, to have made his Eſcape to the next Houſe. But he knew his Time was come, ſaid only, *God's Will be done*, and went down to the Soldiers. He ſpoke to them with ſuch Calmneſs and Gravity, as, together with his venerable Age, fill'd them both with Reſpect and Shame. *Polycarp* entertain'd them in a very handſom Manner, and deſired only to be allow'd ſome Time for Prayer before he went with them. Having obtain'd his Requeſt, he ſtood and pray'd two Hours together with ſo much Fervour and Charity, that his very Enemies were ſurprized at his Strength and Vigour on that Occaſion, and were really ſorry they were engaged in ſo odious a Commiſſion.

The next Morning they mounted him on an Aſs, and were carrying him toward the Town, when *Herod* the Provoſt-Marſhal, whoſe Buſineſs it was to ſecure and ſeize ſuch as made a Diſturbance, and thus keep the Peace, and his Father *Nicetas* met him on the Road, and took him into their Chariot. As they went along, they plied him with the moſt obliging Terms, and asked him what Harm there could be in calling *Cæſar* Lord, and offering Sacrifice, when ſo ſmall a Compliance would ſave his Life. *Polycarp* at firſt thought it moſt reſpectful to make no Reply to this Queſtion; but upon their preſſing for an Anſwer, told them with ſome Warmth, that no Suffering, nor even Death itſelf, ſhould ever prevail with him to commit ſo enormous a Crime. Enraged at ſo reſolute an Anſwer they loaded him with abuſive Language, and then threw him out of the Chariot with ſuch Precipitation, that he received ſome Hurt on his Leg. But nothing could check his ardent Deſire of Martyrdom; he walk'd to the Town cheerfully, where he found the Amphitheatre crouded with People, who expected his Arrival. Upon his entering the Place of his Sufferings and Triumph, he heard a Voice from Heaven, which called him by his Name, and exhorted him to Courage and Conſtancy. *Quadratus*, Proconſul of that Province, asked him whether he was *Polycarp?* He anſwered, he was. Then *Quadratus* begg'd he would conſider his great Age, which could never ſupport what he was to ſuffer by the Laws of the Empire for being a Chriſtian. Swear therefore, ſays he, by *Cæſar*, and the Fortune of *Cæſar*; and join with the People in ſaying, *Take away the impious*. *Polycarp* turned toward the People, lifting up his Eyes to Heaven, expreſs'd his Concern for them with a deep Sigh, pointed at the Pagans, and pronounced the ſaid Words. The Proconſul, who had not obſerved the Saint's Motions at that Time, imagin'd him now in a fair Way; and preſs'd him to go on with what he had begun, ſwear by *Cæſar*'s Fortune, and curſe *Jeſus Chriſt*, and thus procure his Liberty. To which Demand, *Polycarp* immediately anſwered, *I have lived eighty ſix Years in his Service; in which Time he has been ſo far from doing me th:*

the leaſt Harm, that I have always received new Favours and Mercies from his Jan. 26
Hands. How can I ever be induced to ſpeak diſreſpectly of him, who has ſa-
ved me?

The Proconſul, however, ſtill went on to preſs his Compliance. Upon which the Saint told him he was very much miſtaken in him, ſeem'd not to remember he was a *Chriſtian*; and proferr'd to explain what was meant by that Name, if he would allow him Time. The Proconſul cut him ſhort, and bid him only ſatisfy the People. But *Polycarp* declared he had rather addreſs himſelf to him on that Subject; becauſe his Religion taught him to give due Honour and Reſpect to the Powers ordained and eſtabliſhed by Divine Appointment; and as the People were not his Judges, he could not think them worthy of hearing his Defence.

The Proconſul, finding all he had hitherto done came to nothing, ſtrove to ſhake his Conſtancy by aſſuring him he ſhould be thrown to, and devoured by Beaſts, if he did not change his Mind. "*Fetch your Beaſts*, ſays the Saint, *as* "*ſoon as you pleaſe; for I am not inclined to change from Good to Bad; and then* "*I ſhall paſs from Sufferings to Glory: A Change, indeed, worth deſiring.*" After this, *Quadratus* threatened him with the Fire. *Polycarp*, without the leaſt Concern, told him the Fire he ſpoke of was but for a Moment; but that there was another infinitely more terrible, which is to be the eternal Lot of the wicked. "*But*, ſays he, *why this Delay? bring what you pleaſe; I am prepa-*"*red and reſolved.*" The Proconſul was ſurpriz'd at the Courage and Cheerfulneſs with which he deliver'd himſelf on this Occaſion; but ſtill went on with the Proſecution; and order'd Proclamation to be made three Times in the Amphitheatre, according to Cuſtom, that *Polycarp* had own'd himſelf a Chriſtian. The Heathens and Jews that heard this, gave a Looſe to their Rage, and cried, "*This is the Teacher of Impiety, the Father of the Chriſtians, the Deſtroyer* "*of our Gods. Yes, this is he that diſſuades Men from ſacrificing, or paying any* "*religious Worſhip to the Gods.*" Then they applied to *Philip*, who had the Care of religious Affairs, of which the Publick Shews were a Part; and deſired he would let out a Lion upon the holy Biſhop; he told them that Motion was irregular, and the Thing not in his Power, now the Shews were over for that Time. They were reſolved on his Death, 'though they could not be gratified in the Manner of it; and unanimouſly demanded he ſhould be burnt alive. This was granted, and thus his Prophecy was fulfilled. No ſooner they received this Commiſſion, but they ran every one for Wood, to raiſe a Pile for the Execution of it; and the Jews, that made Part of this impious Company, ſignaliz'd their Zeal, and even exceeded the Pagans in Diligence. *Polycarp* ſeeing every Thing was ready for the Conſummation of his Sacrifice, undreſs'd himſelf; and when they were for nailing him to the Stake, according to Cuſtom,

Jan. 26 ſtom, aſſured them that would not be neceſſary; for he that furniſhed him with Courage to ſuffer the Flames, would certainly give him Reſolution enough to ſtand ſtill without that Precaution. Upon which they only tied his Hands behind him with a Cord. In this Poſture he lift up his Eyes to Heaven, and prayed in the following Manner: " *Almighty God, the Father of thy beloved* " *and bleſſed Son Jeſus Chriſt, by whom we are taught to know thee, O God of* " *Angels, Powers, and all Creatures, and of the Juſt, who live in thy Preſence.* " *I give thee Thanks for favouring me with this happy Hour, in which thou art* " *pleaſed to accept of me; receive me into the Number of thy Martyrs, and give* " *me a Share in the Chalice of thy Chriſt; that I may riſe again to eternal Life,* " *both of my Body and Soul, by the Power of the Holy Ghoſt. May I this Day* " *be admitted in thy Sight as an acceptable Sacrifice, prepared by thee, the true* " *God. For this I praiſe, I bleſs and glorify thee, with Jeſus Chriſt, thy beloved,* " *heavenly, and eternal Son: To whom, with thee, and the Holy Ghoſt, be all* " *Glory now and for ever.* Amen.

As ſoon as he had finiſhed this Prayer, the Fire was kindled; which inſtead of conſuming the holy Martyr, kept an awful Diſtance from his Body, and ſwell'd like the Sail of a Ship. Surprized at this Miracle, thoſe that attended the Execution order'd an Officer of the Amphitheatre to ſtab him with his Sword, which was done accordingly; and the Blood that iſſued from his Body quenched the Fire. Thus died this glorious Martyr, and left the Spectators full of Admiration at the Difference between a Chriſtian and an Infidel.

He finiſh'd his Courſe on the twenty ſixth of *March*, or according to other Accounts, the twenty fifth of *April*, upon what was then called the *Great Saturday*, which probably was *Eaſter-Eve*; and according to the moſt feaſible Account in the Year 166. The Jews, perverſely miſtaking the Nature of the Reſpect ſhewn by the Primitive Church to Martyrs, deſired the Proconſul would not allow *Polycarp*'s Body to be buried; inſinuating, that the Chriſtians might, perhaps, quit the Worſhip of their crucified God, and pay Divine Honours to the Martyr's Relick's. Their Importunity gain'd an Order for burning the Body. But the Faithful ſnatch'd his Bones out of the Fire. The Church of *Smyrna*, who were Eye-Witneſſes of every Circumſtance of his Sufferings, drew up this Account of the Matter in an excellent Letter addreſs'd to the Church of *Philadelphia*, and the whole Catholick Church. In which they give a ſolid Anſwer to the Calumny of the Jews; and aſſert the Honour due to the Relicks of Saints in a Manner, which at all Times muſt paſs for an authentick Proof of the Antiquity of that Practice; and is ſufficient to ſatisfy all Objections that can now be form'd againſt it. Their own Words on this Occaſion are as follow: " *They* (the Jews) *know not that we can never leave Jeſus Chriſt,*

" *or*

" *or ever worſhip any other. We adore him as the Son of God; but reſpect and* Jan. 26
" *love the Martyrs as Diſciples and Imitators of the Lord, upon the Account of*
" *their invincible Affection for their King and Maſter.*" They had before ſaid, that the Devil, envious of the Glory of St. *Polycarp*, furniſhed the Jews with the Objection againſt allowing his Body to fall into the Hands of the Chriſtians; and then tells us, that " *They took up his Bones, more valuable in their* " *Eyes than Gold and precious Stones, and depoſited them in a convenient Place.* " *Where God grant*, ſay they, *we may meet, and joyfully celebrate the Birth-day* " *of the Martyr; to keep us mindful of thoſe that have conquered, and encourage* " *and prepare others to the Battle.*" And 'tis on the ſame Principles that Catholicks at this Day ground all the Veneration paid to Relicks; which, by what Name ſoever it may be called, amounts to no more than the Sentiments of the Church of *Smyrna* in what the Proteſtants muſt own to have been the pure Times of Chriſtianity.

St. *PAULA.*

ST. *Paula* deſcended from one of the moſt illuſtrious Families in the *Roman* Empire. Her Father and Mother traced their Original to the greateſt Commanders, and moſt able Stateſmen *Rome* could ever boaſt of. But the Dignity of her noble Anceſtors was nothing in Compariſon of the more ſubſtantial Honour her Vertues claim at this Day. While the Names of *Agamemnon*, *Scipio*, *Æmilius*, &c. her Anceſtors, challenge our Commendation; that of *Paula* outſhines them all, and commands our Reſpect and Veneration. While we admire their Conqueſts, ſpurr'd on but too often by Ambition, and an unbounded Deſire of governing; or that refin'd Policy with which they ruled and directed States; we, with more Juſtice, are charm'd with her Humility and Love of Poverty, that taught her to conquer herſelf, renounce all the Advantages of her Birth and Fortune, and be content to be known and ſeen only by God; and that holy Evangelical Simplicity, which is the very Spirit of our Religion.

She was born in the Year 347; and, by the Help of a vertuous and religious Education, laid the Foundations of thoſe Virtues in her Youth, which adorn'd her in every State of Life. She was married to *Toxotius*, and paſſed ſome Years with him in a Manner that edified all *Rome*, and gave excellent Inſtructions for that difficult State of Life. She was thirty two Years old, when ſhe was left a Widow, and the ſorrowful Mother of five Children. Her Grief for the Loſs of one ſo cloſely united, and ſo dear to her as *Toxotius*, was ſuch, as nothing but his extraordinary Merit could excuſe: And her Affliction on that Account muſt

Jan. 26 have concluded her Days, had not Divine Providence reſerved her for a Pattern of Penance and religious Retirement. Finding herſelf now entirely diſengaged from the World, ſhe was reſolved to conſecrate her Widowhood to God. She had been convinced by melancholy Experience, of the Anxiety that attends the Poſſeſſion of what we love, and how ſoon the darling Object is torn from us; and therefore for the future would fix her Heart upon God, the only, complete, and laſting Satisfaction of the Soul. She believed the Almighty had taken away her Huſband, that her whole Heart might be devoted to him; and therefore made him from that Moment the only Object of her Thoughts and Affections. The firſt Proofs ſhe gave of her Love of God, were an unbounded Compaſſion and Charity for the Poor and Sick. She was ſo liberal when the Wants of her Neighbour call'd for her Aſſiſtance, that her Relations would often complain ſhe was extravagant in that Point, to the manifeſt Prejudice of her Children. To which ſhe uſually replied, ſhe hoped by this Means to ſecure them a more valuable Inheritance in the Mercy of God; and ſtill went on in the ſame pious and charitable Practice. She carried this Vertue ſo far, that St. *Jerom*, a Man remarkable for Rigour in Points of Morality and Religion, obſerving what Debts ſhe contracted, and the Inconveniences ſhe expoſed herſelf to, rather than refuſe or neglect any that wanted, told her he could not think her obliged, by the Rules of the Goſpel, to relieve others upon ſuch Terms; and deſired her to remember our Saviour himſelf was far from preſſing that Duty to this Extreme; and only recommended the giving of what we can ſpare, without a manifeſt Detriment to ourſelves, when he directs us, if we have two Coats, to give one of them to the Poor. But *Paula*, full of Confidence in *Jeſus Chriſt*, whom ſhe comforted, cloathed, and fed in the Perſon of the Poor, anſwered, It would be much eaſier for her and her Children to find a Supply, when reduced to ask it, than it was for one of thoſe poor Creatures, who muſt be quite loſt, and perhaps ſtarved, if ſhe did not find ſome Way for preventing it; which ſhe thought herſelf obliged to do by any lawful Means in her Power.

While ſhe was thus tender of others, ſhe was herſelf a Stranger to all that could flatter or delight the Senſes, and ſeem'd to have renounced every Pleaſure and Satisfaction of Life, when ſhe loſt her Huſband. From that Time ſhe never allow'd herſelf the Liberty of eating with any Man, how holy ſoever he might be. She abſtain'd from Meat, Wine, Fiſh, Milk, Eggs, and Honey; and on Feſtivals only ſhe indulged herſelf with a little Oil. The Ground, cover'd with a Hair Cloth, was her Bed; and ſhe often ſpent whole Nights in Prayer.

The

The Schiſm at *Antioch*, which will be ſpoke of in the Life of St. *Meletius*, Jan. 26 *Feb.* 12, and ſome other Affairs, brought ſeveral of the *Eaſtern* and *Weſtern* Biſhops to *Rome* in the Year 382. This gave St. *Paula* the Acquaintance of two great Prelates, *Paulinus* of *Antioch*, and *Epiphanius*, Biſhop of *Salamis* in *Cyprus*, who brought St. *Jerom* along with them. She had long deſign'd to leave her own Country, and retire into ſome Deſart far from all Commerce with the World. This Diſpoſition was improved, and the Execution of it reſolved on, after ſhe had enjoyed the Converſation of thoſe holy Perſons. In Spring the next Year the two Prelates went for the *Eaſt*; and nothing but St. *Jerom*'s remaining at *Rome* could prevail with her to ſtay behind them. Upon the Death of Pope *Damaſus*, that Father left that City in 385. Our Saint, now deprived of all that could make the Place agreeable to her, broke through all Difficulties that could retard her Voyage, and embarked the ſame Year with her Daughter *Euſtochium*, and a ſmall Number of Servants. She landed at *Cyprus*, where *Epiphanius*, one of her former Directors at *Rome*, detain'd her ten Days, which he deſign'd for her Repoſe; but ſhe knew none, ſo long as the Wants of the Poor were unſupplied; and therefore ſpent her Time in devout Viſits to the Monaſteries of that Iſland, and furniſh'd the holy Solitaries with what they wanted. The next Place ſhe landed at was a Port in *Syria*, and was received by *Paulinus* at *Antioch*, with all the Reſpect due to her Virtue. She left that City in the Winter, and continued her Journey in the meaneſt Manner, and with the feweſt Conveniences poſſible, that ſhe might be the better able to relieve the indigent, whom Providence ſhould direct to her on the Way. When ſhe came into *Paleſtine*, the Governor of that Country, who was well acquainted with our Saint's Family, ſent ſome of his principal Officers, and offer'd her a handſom Houſe. But ſhe declined that, and all other Marks of Diſtinction; viſited the holy Places, and other venerable Remains of ſacred Antiquity; and the Solitaries in *Paleſtine* and *Egypt*. When ſhe had perform'd thoſe devout Pilgrimages, ſhe retired to *Bethlehem*, the Place of our Saviour's Nativity; and ſettled there in the Year 386. After three Years ſpent in a ſmall Houſe there, ſhe built ſeveral Cells for the Reception of Pilgrims; and two Monaſteries, one for each Sex. That for Men was the Place of St. *Jerom*'s Retreat: In that for Women ſhe and *Euſtochium* gave an excellent Example of Humility and Piety. Here ſeveral devout Virgins conſecrated themſelves to God by Silence, Penance, and ſuch Works as they were capable of. Here it was that St *Jerom* finiſh'd what he had began at *Rome*, inſtructed her thoroughly in the holy Scriptures, which was the conſtant Employment of her devout Mind. She and *Euſtochium* had read both the Old and New Teſtament out under that holy Father's Tuition, in order to have the difficult Parts of

Jan. 26 it explain'd for their Edification and Inſtruction. Her Affection to the ſacred Pages applied her ſo warmly to that Study, that ſhe had the whole Bible by Heart. Under the ſame Direction too ſhe acquired a perfect Knowledge of the Hebrew Tongue, which ſhe ſpoke with great Purity.

Meditation on the great Truths of the Word of God, the Practice of a moſt profound Humility, the Exerciſes of a rigorous Penance, and liberal Hoſpitality, were her whole Employment 'till the 26th of *January* 404. She was above fifty ſix Years old, almoſt twenty of which ſhe ſpent at *Bethlehem*, when ſhe went to enjoy what had ſo long been the conſtant Subject of her Thoughts, and the only Object of her Deſires. Two Days after her Death, ſhe was interr'd with ſuch Solemnity and Magnificence as becomes a Chriſtian Funeral, and was expreſſive of the Opinion thoſe that knew her had of her eminent Sanctity. Her Body, and the Lights that attended it, were carried by the neighbouring Biſhops, and Pſalms ſung in ſeveral Languages during the Ceremony. She was buried near the Place where *Jeſus Chriſt* was born. And great Crouds came from all Parts, to pay their Tribute of Devotion at her Tomb for eight Days together.

The XXVII Day.

St. John Chrysostom.

ST. *John*, call'd *Chryſoſtom*, i. e. *Golden Mouth* from his Eloquence, was born at *Antioch* in the Year 347. His Father *Secundus*, and his Mother *Anthuſa*, were both deſcended from honourable Families. His Father died ſoon after he was born; and his Mother remain'd a Widow the reſt of her Life. *John* was happy in an excellent Genius, which his good Mother took Care ſhould be cultivated by the beſt Maſters. He learnt Rhetorick of *Libanius*, and Philoſophy of *Andragathius*, both famous in their Profeſſion. Being naturally form'd for Eloquence, he made his firſt Appearance at the Bar; where he might have made a very conſiderable Figure, if Divine Providence had not deſign'd him for a more perfect State of Life. Before he was tired of an Employment that expoſes thoſe engaged in it to ſo much Vanity, and encourages ſo many Tricks and Frauds, he turn'd his Thoughts to more ſolid Studies, and read the holy Scriptures. St. *Meletius* Biſhop of *Antioch* was well acquainted with his Merit, and deſirous of directing his excellent Talents to the Uſe of the Church, inſtructed him in all the Truths of Religion, engaged him in the Practice of Chriſtian Vertues for three Years; then baptiz'd him, and made him

him a Reader. But *Meletius* did not long enjoy the Satisfaction of ſeeing him in that Station; for ſoon after he was baniſh'd by the Emperor *Valens* at the Inſtigation of the *Arians*. Jan. 27

Upon loſing his Biſhoprick, St. *John* was for retiring from the World. He came to this Reſolution with *Baſil* an intimate Friend, that had been his Companion in all his Studies. *Anthuſa* was appriz'd of her Son's Deſign, and begg'd he would not deprive her of all ſhe valued or loved in the World, but ſtay with her as long as ſhe lived, in Gratitude for her Care of his Education. *Baſil* adviſed his Friend to 'riſe above theſe Conſiderations, and purſue his Inclinations to Retirement. While he was thus divided between the Intreaties of a tender Mother, and the preſſing Exhortations of a pious Friend, the Biſhops of *Syria* were aſſembled at *Antioch* for filling two vacant Sees in that Province, and pitch'd upon *John* and *Baſil* for that Purpoſe, 'though not ſo old as the Canons of the Church required. *Baſil* conſulted his Friend about the Matter, profeſſing himſelf ready to take his Advice and follow his Example in either refuſing or accepting of that Charge. *John*, not willing to deprive the Church of one ſo capable of ſerving and adorning it, ſeem'd to encourage his Compliance with the Will of the Biſhops; but diffident of his own Strength, hid himſelf till his Friend was conſecrated, and eſcaped what ſeem'd to him a Danger. *Baſil* finding himſelf thus betray'd by his Friend, reproach'd him with his Conduct in very ſtrong Terms. St. *John* in his Retreat ſome few Years afterwards, digeſted their Diſcourſe on this Point into a regular Dialogue, which makes his 6 Books, *of the Prieſthood*. That Piece gives us the Prieſthood as a tremendous and moſt honourable Character, and lays down excellent Rules for diſcharging it's Functions worthily.

Some time after this Eſcape, *John*, who had then either gain'd his Mother's Conſent, or had conquer'd himſelf ſo far as to follow what he thought beſt without any regard to her Tears, retired to the Mountains near *Antioch*; where he found an old *Syrian* who lived in the Practice of rigorous Mortification. He put himſelf under his Direction, remain'd four Years in that Situation; and then ſpent two more alone in a Cave; where his exceſſive Auſterities, and Want of Sleep impair'd his Health and obliged him to return to *Antioch*. He employ'd thoſe ſix Years of Retirement in meditating on and ſtudying the holy Scriptures; writing his Books *of the Prieſthood*, his Diſcourſes on *Compunction*, and *the Defence of a Monaſtick Life*; in which he recommends that State, as a School of Vertue, and refutes the Calumnies of thoſe that rail'd at and deſpiſed it. Upon his appearing again in the World, he had the Pleaſure of ſeeing his good Friend and Father *Meletius* return'd from Exile; who ſoon after ordain'd him Deacon. Our Saint ſerv'd the Church in that Capacity with moſt exemplary Fidelity five Years.

Jan. 27 Years. During that Time he wrote his three Books *of Providence* for the Uſe and Comfort of *Stagerius* a Monk, who had quitted the World; but in his Retirement was poſſeſs'd, and ſo violently tormented by the Devil, that he was fallen into a deep Deſpair. St. *Chryſoſtom* in this Treatiſe enlarges on the Neceſſity and Advantage of Afflictions; and ſhews that the Difficulties uſually rais'd from the ſeeming Inequality of Providence, vaniſh as ſoon as we profeſs to believe future Rewards and Puniſhments. *For*, ſays he, *if only the Wicked were to ſuffer here, we ſhould be apt to believe there was no Life after this; and then again, were none but good Men afflicted, Vertue might be look'd on as the Cauſe of Adverſity; ſo that upon the whole this ſeeming Inequality is neceſſary: And the next World will rectify all we now think amiſs.*

Meletius died in the Year 381, and was ſucceeded by *Flavian*; who expreſſed the ſame Value and Regard for St. *Chryſoſtom*, as his Predeceſſor had done. The new Prelate, ſenſible how uſeful our Saint's Talents would be to the Church, ordain'd him Prieſt in the Year 385; *Chryſoſtom* was then thirty eight Years old; his Virtue and Capacity were ſufficiently known to the World. His Retreat had perfected the former; and the latter appear'd to Advantage in the ſeveral excellent Pieces he had already wrote for the Service of the whole Church. A Man thus qualified ſeem'd manifeſtly deſign'd to bear that ſacred Character; and *Flavian* zealous for the Good of his Church, would hear of no Excuſes, which his Modeſty and Humility made on this Occaſion. Upon his Promotion to the Prieſthood, his Biſhop employ'd him in Preaching in the Church of *Antioch*, a Function 'till then perform'd only by Biſhops. *Flavian* had the Satisfaction of ſeeing the wonderful Succeſs of his Diſcourſes; and *Chryſoſtom* acquitted himſelf of his Miniſtry with an Humility, that ſeldom accompanies Talents ſo extraordinary as his. His firſt Sermon begins with Expreſſions of Surprize at his Promotion, who was ſo young and unexperienced; and then turns on the Character of his Biſhop, which he draws in the Language of a Panegyrick. Amidſt all the Applauſe that attended his Eloquence, nothing could give him any Satisfaction in that Office, but the Charity of his own Intentions, and the Reformation of his Auditors. Like a good Phyſician, he viſited his Patients often, to know how their Cure advanced; and never left off preaching againſt any Vice till he found his People cured of it. Hence thoſe repeated Invectives againſt Swearing, frequenting publick Shews, and other popular Sins.

In the Year 387, the Emperor *Theodoſius* levied a new Tax, for defraying the Expence of ſeveral Wars, in which he was engaged. The People of *Antioch* refuſed to pay it; and aſſerted their pretended Liberty, by riſing in a tumultuous and ſeditious Manner againſt the Collectors. But this would not ſatisfy them, they went farther, inſulted the Emperor himſelf, in the moſt effectual Manner,

then

then in their Power, expreſſing their Reſentment againſt him, by defacing his Pictures, demoliſhing his Statue, with thoſe of his Wife and Children, and dragging them about the Streets. The News of theſe Outrages ſoon reach'd the Emperor, who was then at *Conſtantinople*. In the firſt Tranſports of his Paſſion, he reſolved to raze *Antioch*, and transfer all the Privileges, that City enjoy'd, to *Laodicea*. But on a ſecond Thought, he ſent *Hellebicus* General of his Forces, and *Ceſarius* Maſter of the Offices, or *Præfectus Prætorio*, to examine carefully into the Matter, and puniſh thoſe who either raiſed or fomented the Mutiny, and Diſorders which attended it. While they were thus employ'd, *Flavian* was gone to *Conſtantinople*, to interceed with the Emperor for Mercy. He ſucceeded; and the Sedition was quell'd without ſhedding of Blood. Jan. 27

During the Conſternation the People of *Antioch* were in, and their Apprehenſions of falling into the Hands of Juſtice, St. *Chryſoſtom* comforted and inſtructed them in a manner ſuitable to their Circumſtances. We have twenty Homilies of his on this Occaſion; in which he tells them this Calamity fell the heavier on them for their Neglect of ſuppreſſing Blaſphemy; exhorts them to Patience under their preſent Sufferings, and a ſincere Repentance and Change of Life, as the only Means to avert more dreadful Judgments: and obſerves the happy Effects of their Affliction; every place being deſerted for the Church. This was the Employment of St. *John*, in the Abſence of his Biſhop.

It was in theſe twelve Years of his Prieſthood that he compoſed ſo many excellent Homelies, and Treatiſes of Piety; explain'd ſeveral Parts of the holy Scripture; made ſeveral Panegyricks on the Martyrs; and wrote ſeveral Pieces for eſtabliſhing Chriſtian Morality, and defending the important Truths of Religion. In the Year 397 the See of *Conſtantinople* became vacant by the Death of *Nectarius*; amongſt the many that were named, and ſeveral that preſented themſelves, none was thought ſo worthy of that Dignity, as our Saint. The Emperor *Arcadius* had his Character from *Eutropius*, his firſt Miniſter, who had been perſonally acquainted with him; he was choſe by the Conſent of the Clergy, and People, and with the Emperor's Approbation. But the People of *Antioch* loved him ſo well, that it appear'd impoſſible, to prevail with them to part with him. For which Reaſon *Aſterius*, Prefect of the *Eaſt*, received an Order for conveying him to *Conſtantinople* with all poſſible Secreſy; which was done even againſt St. *Chryſoſtom*'s Will and Inclinations. He was receiv'd, and his Election confirm'd by a Council of Biſhops, who were conven'd there on this Occaſion. *Theophilus* Biſhop of *Alexandria* was the only Perſon that oppoſed his Conſecration. He had another Perſon in View, to whom he had ſome Obligations, which he wou'd have acknowledged by promoting his Election. But *Eutropius* ſhew'd that Prelate ſeveral Articles of Complaint againſt him, which he aſſured him ſhould prove

very

Jan. 27 very troubleſome to him, if he perſiſted in his preſent Oppoſition. Upon which he thought fit to comply; and thus *John* was conſecrated on the xxvi of *February* 398.

No ſooner was he inveſted with that ſacred Character, but he let the World ſee he was a Stranger to Flattery, and mean Complaiſance; and that the Will of God was the ſole Rule of his Conduct in that ſublime Station. At his very firſt Interview with the Emperor *Arcadius*, and the Empreſs *Eudoxia*; he convinced thoſe two illuſtrious Perſons that neither Fear nor a pretended Reſpect could ſhut his Mouth, when his Duty called on him to ſpeak; and diſcourſed to them about Repentance, and the Neceſſity of reforming the Abuſes that reign'd in a Court, where Eunuchs had the moſt conſiderable Share in the Direction of Affairs. But, as the Clergy were to be an Example to the Laity, he knew it wou'd be in vain to hope for a thorough Reformation in his Flock, as long as the Diſorders of the Paſtors were but too conſpicuous, which would be alledged by the vicious and irregular to excuſe or extenuate their own Faults. He found the Eccleſiaſticks of *Conſtantinople* in Poſſeſſion of a ſcandalous Cuſtom of living with a ſort of adopted Siſters, under Pretence of the mutual Aſſiſtance they gave one another in the Duties of common Life. But, even ſuppoſing nothing really criminal paſs'd between them, the holy Biſhop maintain'd that the Eccleſiaſticks by ſuch Converſation contracted a Softneſs, an Effeminacy, and Fondneſs for thoſe Devotes, which weaken'd, or deſtroy'd the Spirit of their Profeſſion; that the Virgins expoſed themſelves to the Danger of offending, and ſinning, at leaſt, againſt Purity of Heart, which is the Subſtance and Soul of that State of Life, and all that can make it acceptable to God. This makes the Subject of two of his Diſcourſes, which are therefore full of Zeal for the Dignity of the Prieſthood, and the Honour of Chriſtian Virginity. He had the Mortification to ſee his Clergy fond of Money, and ſplendid Entertainments, which drew them to great Men's Houſes, introduced a general Neglect of the Duties of their Character, and obliged them to mean and ſervile Compliances for their ſuppoſed Benefactors. He preach'd ſtrongly on this Article; and while on one Hand he inſiſted on a ſufficient Allowance to keep them from becoming uſeleſs or contemptible; on the other he preſs'd their being content with what was neceſſary, without entertaining any Deſires of, or Affection to the Goods of this World. And, to give his Diſcourſes on this Subject their due Force, he lived an exact Example of what he inculcated to others. But the Regularity of his Conduct, was ſo far from, working any Change in their Morals, that it only made him more odious to them, who look'd on his Behaviour as a more ſevere Reflection on their Actions, than any thing he deliver'd from his Pulpit againſt the Diſorders he deſired to remove. His retired way of Living, and Diſtance from all publick Entertainments were miſinterpreted

miſinterpreted, and the holy Biſhop repreſented as a humourſome, proud, ſour, and unſociable Perſon. So that, before he had ſate a Year in the See of *Conſtantinople*, he procured the Hatred of the Court and Clergy by what ought to have recommended him to both. Jan. 27

But nothing could divert him from the faithful Diſcharge of all the Duties of his Station. He look'd on the Revenues of the Church as the Patrimony of the Poor; and in that View retrenched all the ſuperfluous Expences of his Predeceſſors, and converted them to that pious Uſe. Upon his coming to *Conſtantinople*, he found but one Hoſpital in the City for the Reception of ſick People and Strangers; and perceiving that not ſufficient for the great Numbers that ſtood in need of ſuch Conveniencies, he built ſeveral more; put each of them under the Care of two Prieſts, and, provided them with proper Officers. He exhorted the Inhabitants of *Conſtantinople* to ſet apart a Room in every Houſe for the Entertainment of the Poor. He went ſtill farther in propoſing the firſt Chriſtians of *Jeruſalem* to their Imitation, who threw all they had into one common Fund for the Support and Relief of all that wanted their Aſſiſtance; and preſſed this Action as what muſt neceſſarily give the Heathens a lovely Idea of the Chriſtian Religion, and gain them to the Profeſſion of a Faith, which could inſpire ſuch excellent and diſintereſted Charity. He reform'd ſeveral Abuſes which had got footing amongſt the Widows; whom he adviſed either to live in a manner ſuitable to their State, or marry; that Chriſtianity might not be diſgraced and diſhonour'd by the Levity of their Conduct. He look'd on publick Shews as the Remains of Paganiſm and the Source of Vice; and accordingly exerted his Eloquence and Authority in diſſuading his People from frequenting thoſe Entertainments, urging Prayer, ſinging Pſalms, and pious Meditations as Employments worthy of Chriſtians. In ſhort, wherever he obſerved any Practice contrary to the Rules of the Goſpel, 'though it had the Sanction of long Cuſtom, or was countenanced by People in exalted Stations, he attacked it in a manner which became one obliged by his Character to poſtpone all Conſiderations when the Glory of God, and Salvation of Man is concern'd. The Bleſſing of God attended his Endeavours; he had the Satisfaction of ſeeing a conſiderable Reformation in almoſt every Particular; and *Conſtantinople*, which was before over-run with the noxious Weeds of corrupt Morality, thus cultivated by our Saint, produced ſuch Fruits as rewarded and encouraged his Labours.

His Paſtoral Care was not confin'd to his own Church; but extended to thoſe of *Thrace*, *Aſia*, and *Pontus*, which contain'd together twenty eight Provinces, even before the Extent of the Patriarch of *Conſtantinople*'s Juriſdiction was fix't. He ſent Miſſionaries to the *Scythians*, that lay on the Banks of the *Danube*; who made a happy Progreſs in the Converſion of that Barbarous People. By his

Jan. 27 Care too the *Arian Goths* at *Conſtantinople* were furniſh'd with Means for their Converſion, which met with no ſmall Succeſs; and the Imperial Laws employ'd in demoliſhing the Heathen Temples of *Phenicia*, and extirpating the Hereſy of *Marcion* in that Country, and Part of *Syria*. But nothing gives a greater Luſtre to our holy Prelate's Character, than his effecting an Union between *Flavian* Biſhop of *Antioch*, and the *Egyptian* and *Weſtern* Biſhops, and thus putting an End to the Schiſm, which had divided that Church for ſo many Years. This was one of his firſt Works after his Promotion to the See of *Conſtantinople*.

A Council of Biſhops held at *Conſtantinople*, in the Year 400 gave him an Opportunity of ſhewing his Prudence and Charity in Favour of a Biſhop accuſed before that Aſſembly, while his Cauſe was in Debate; and his Impartiality in puniſhing the Guilty, when they appear'd ſo after a Canonical Trial. *Euſebius* Biſhop of *Valentinople* preſented a Complaint againſt *Antoninus* Biſhop of *Epheſus*, his Metropolitan, made up of ſeven Articles. But the Prelates of the Council inſiſted principally on the laſt; in which he was accuſed of eſtabliſhing Simony into a ſort of a Law, and making an open Practice of taking Money for ordaining Biſhops in Proportion to the Revenue of their Biſhopricks; for, as they obſerved, a Man that would ſell the Gift of the holy Ghoſt, would make no Scruple to melt down the ſacred Veſſels, alienate the Church Lands, or any thiug elſe of that Nature, which were the other Parts of his Accuſation. St. *Chryſoſtom* was very cautious of admittig a Complaint, which ſeem'd to be urged with too much Warmth, and Paſſion. *Euſebius*, however, preſs'd it; it was read; *Antoninus*, who was preſent, denied every Particular; and could not be then convicted for want of proper Evidence. Three Biſhops were deputed by the Council to go into *Aſia*, and examine Witneſſes on the Spot. But nothing could be done there; for *Antoninus* found Means of prevailing with *Euſebius* to drop the Proſecution, who, inſtead of producing the Witneſſes, went to *Conſtantinople*, and remain'd there in Private, 'till the Deputies wearied out by his Delays and Tricks return'd to that City. About this Time *Antoninus* died; and St. *Chryſoſtom* was invited in the moſt preſſing Manner by the Clergy of *Epheſus*, and the Neighbouring Biſhops to make a Journey into that Country, to undertake the Reformation of that Church which had been long infeſted with *Arians*, and Catholicks of bad Morals; and to oppoſe the Intrigues of ſuch as were then endeavouring to make their Way to the vacant See by Money. Such Grievances and Abuſes were allow'd their due Weight with our Saint; and neither the Severity of the Winter, nor the Badneſs of his Health could diſſuade him from complying with their Requeſt. He left the Care of his Church to *Severianus* Biſhop of *Gabala*, during his Abſence.

Upon

Upon, his Arrival at *Epheſus*, he was met there by ſeventy Biſhops, who form'd themſelves into a Synod. They promoted *Heraclides* to the See of *Epheſus:* depoſed ſix Biſhops, who were convicted of having given *Antoninus* Money for their Ordination; and obliged the late Biſhop's Heirs to return what he had received from them on that Account. Jan. 27

St. *Chryſoſtom* came back to *Conſtantinople* a little after *Eaſter*; where he found *Severianus* had made an ill Uſe of the great Confidence he repoſed in him. He was a good Preacher, a Man of an affable and obliging Temper; and had employ'd all his Talents, and Art to eſtabliſh himſelf in the good Opinion of the Court, and People to the Prejudice of their Biſhop. St. *Chryſoſtom*, diſpleas'd at his Conduct, obliged him to leave *Conſtantinople.* But the Empereſs *Eudoxia*, who had a particular Regard for him, order'd him back again, and effected a Reconciliation; in which *Severianus* was far from equalling St. *Chryſoſtom* in Sincerity, as will appear from the Part he afterwards acted in Regard to that holy Prelate.

Theophilus Patriarch of *Alexandria*, of whom we have already ſpoke, was of a reſtleſs, ambitious, and violent Temper, and from the Beginning no Friend to our Saint; he had oppoſed his Conſecration, with a View of placing *Iſidore* in the See of *Conſtautinople.* This great Favourite *Iſidore* had the Misfortune to diſoblige his powerful Friend, and Patron. Upon which he retired into the Deſart of *Nitria*, and was received by ſome holy Solitaries called the *Great Brethren.* The Patriarch purſued his Reſentment, puniſh'd this Hoſpitality by driving them from their Retreat; but pretended at the ſame Time, that they were treated with that Severity only for maintaining the Errors of *Origen.* After endeavouring to ſettle in ſeveral Places, and being always diſturb'd by the Patriarch's Orders, they came at laſt to *Conſtantinople*, and implored St. *Chryſoſtom*'s Protection. He gave them a very kind Reception, and wrote to their Biſhop in their Favour, but without Succeſs; for he was reſolved on their Ruin, and ſent five other Monks to *Conſtainople* to blaſt their Characters by repeated Accuſations. 'Though St. *Chryſoſtom* was perſuaded of their Innocence, and touched with their Sufferings, he forbore receiving them to his Communion, that *Theophilus* might have no Reaſon to complain of his Conduct. But ſome Men are never to be gain'd by Generoſity and good Uſage; and this was the Caſe of *Theophilus*, who labour'd Night and Day to deſtroy St. *Chryſoſtom*; for which End he eſpouſed other Men's Quarrels againſt him; enhanced the Reſentments of his Clergy, who were uneaſy under ſo ſtrict and regular a Prelate, and improved every Opportunity that preſented itſelf of making our holy Biſhop obnoxious and odious. It happened favourably for his Deſign that St. *Chryſoſtom*

Jan. 27 *ſoſtom* had preach'd againſt the Extravagance and Luxury of Women. The Empereſs *Eudoxia* applied this Diſcourſe to herſelf, and ſeem'd perſuaded it was levell'd at her. Knowing *Theophilus* was no Friend of our Saint, ſhe preſſed his coming to *Conſtantinople*, to help her in purſuing her Revenge. *Theophilus*, who long'd for this Moment, went thither with all poſſible Expedition, being join'd by ſome Biſhops of *Aſia*, who had been depoſed by St. *Chryſoſtom*, and ſeveral from other Parts; and encouraged by ſuch as were St. *Chryſoſtom*'s Enemies, only becauſe he declared againſt, and endeavour'd to reform their Vices, he aſſembled a Council of 36 Biſhops in the Suburbs of *Chalcedon*, where twenty nine Articles were exhibited againſt him, ſome of them trifling and the reſt falſe. St. *Chryſoſtom* was cited to the Council to anſwer to what was alledged againſt him. He objected againſt their Authority, and ſaid he could inſiſt on being heard by the Biſhops of the adjacent Provinces; but was ſo well perſuaded of his Innocence that he even condeſcended to appear in their Council; if they would but convince him of their Impartiality by diſmiſſing only 4 of the Biſhops, who were his ſworn Enemies. They would not give him that Satisfaction; but cited him three Times more; he not appearing, they proceeded to depoſe him; and notified their Sentence againſt him in a Letter to the Clergy, and another to the Emperor.

The News of St. *Chryſoſtom*'s Depoſition occaſion'd a violent Commotion amongſt thoſe who loved their Biſhop, and were convinced of his Goodneſs. For when the Emperor, influenced by the Council, iſſued out an Order for his Baniſhment, they oppoſed the Execution of it. He was carried off by Night to prevent Diſturbances, and put on Board a Veſſel bound for *Bithynia*. The next Night an Earthquake alarm'd the Empereſs, and made her reflect with great Concern and Remorſe on the Share ſhe had in procuring the holy Biſhop's Diſgrace. She applied immediately to the Emperor her Huſband, begg'd he might be recall'd; and diſpatch'd a Letter by the Meſſengers, who were ſent on that Errand, in which ſhe entreats his Return, expreſſes her Sorrow for what ſhe had done, and declares ſhe was put upon it by the Malice of others. A ſecond and third Diſpatch were ſent; and St. *Chryſoſtom* found at laſt at *Prenete* a ſmall Town in *Bithynia*, from whence he was brought back to *Conſtantinople*, attended by loud Acclamations of the People; and receiv'd with all the Marks of Joy and Reſpect.

St. *Chryſoſtom*, thus conducted home, did not think proper to enter upon the Government of his Church 'till his Innocence ſhould be declared in a more numerous Council than that which had depoſed him. He was very preſſing with the Emperor to call one; and retired to the Suburbs of *Conſtantinople* in the mean while. But the People who could not bear to ſee their Biſhop ſo near them,

them, without hearing the Word of God from his Mouth, grew noiſy, and even threaten'd the Emperor, and Empereſs, if their Paſtor was not fully reſtor'd. To ſhew they were in earneſt in this Demand, they carried him in Ceremony to the Church, and, ſupported by the Voices of thirty Biſhops, obliged him to re-aſſume his Functions. *Theophilus* and the reſt of his Council, ſeeing the Diſpoſitions of the People, could not believe themſelves ſafe there; and with ſome Difficulty got off. Jan. 27

The Church of *Conſtantinople* had not enjoy'd Peace above two Months, when a freſh Storm broke out againſt it's Paſtor. The Empereſs's Statue was then erected between the Palace and St. *Sophia*'s Church. The Dedication of this Statue was celebrated with publick Shews, that drew a great Concourſe of People, engaged them in Extravagances and Superſtition, and diſturbed the Divine Service. St. *Chryſoſtom* could not bear ſuch an Outrage to Religion; but with his uſual Freedom and Courage ſpoke loudly both againſt thoſe that practiſed, and thoſe that allow'd or order'd theſe Indecencies. The Empereſs reſented this Liberty, thought herſelf nearly concern'd in the Affair; and, ſpurr'd on by St. *Chryſoſtom*'s Enemies, reſolved to drive him once more from *Conſtantinople*; for that End ſhe deſired the Biſhops, who compoſed the late Council, to return and finiſh what they had begun. *Theophilus*, who had not forgot how narrowly he had eſcaped with his Life when he left *Conſtantinople*, would not venture back, 'till the Empereſs had engaged for his Safety. In the mean Time he ſent three Biſhops of *Egypt* in his Room, who conven'd the Biſhops of *Syria*, *Cappadocia*, *Pontus* and *Phrygia* againſt our Saint. He deſired only to know his Crime, or his Accuſers, that he might make his Defence; but was told that was not now their Buſineſs. All they were concern'd for was to execute the fourth Canon of the Council held at *Antioch* in 341; which forbids any Biſhop, however depoſed by a Council, to enter again upon his See, 'till he is reſtored by another. St. *Chryſoſtom*'s Friends oppoſed the Authority of that Canon, which they affirm'd had been made againſt St. *Athanaſius* by the *Arians*, and was ſolemnly rejected at *Sardis* by the *Italians*, the *Macedonians*, and *Grecians*, as unjuſt and unreaſonable. But they were overpower'd by Numbers. After nine or ten Months ſpent in Debates of this ſort, his Sentence of Depoſition was confirm'd; and the Emperor, impoſed on and importuned by this ſecond Council, gave Orders for his being firſt excluded his Church, and then baniſh'd the City. The laſt was not done without a long Oppoſition of the People in Favour of their Paſtor. He was carried to *Nice* in *Bithynia*; and from thence to *Cucuſus* in *Armenia*, the Place appointed for his Baniſhment. He ſuffer'd much on the Road from an Ague, and the Inhumanity of the Soldiers, who obliged him to travel Day and Night. He was ſo tired when he

Jan. 27 he came to *Ceſarea* in *Cappadocia*, that he was under an abſolute Neceſſity of ſtopping there. But *Pharetrius*, Biſhop of that City, who had ſubſcribed to St. *John*'s Depoſition, made him purſue his Journey before he had recover'd the Fatigue; and 'though the Road was infeſted by the *Iſaurians*, who plunder'd and laid waſte all that came in their Way, he would not allow him to ſtay at *Ceſarea*. After ſeventy Days from his leaving *Conſtantinople*, he arrived about the Middle of *September* at *Cucuſus*. *Dioſcorus*, a Man of Quality, retir'd into the Country, and left him his Houſe, and all the Conveniences that might make the Winter comfortable to him. *Adelphius*, Biſhop of that Place, ſhew'd a particular Veneration for our Saint; and did all in his Power to make his Baniſhment eaſy to him. The Catholicks refuſing to communicate with *Arſacius*, who was put into that See ſeven Days after our Saint's Depoſition, or acknowledge him the true Patriarch, were ſeverely perſecuted, and forbid to meet together for the Service of God. As St. *Chryſoſtom*'s Heart was always full of Concern and Affection for his Flock, he wrote ſeveral Letters to comfort them under his Abſence, fortify them againſt the Severity of the Laws, and inſtruct them how to behave themſelves in ſuch difficult Times.

St. *Chryſoſtom* was, by the foul Means already mentioned, ſeparated from the Communion of the principal Churches of the *Eaſt*; and *Theophilus*, his implacable Adverſary, endeavour'd to deprive him of that of the *Weſt*, and particularly of the See of *Rome*. To this End he diſpatched a Reader of his Church to Pope *Innocent*, acquainting him with our Saint's Depoſition; and, expecting it would paſs for a Canonical Judgment, gave no farther Account of the Matter. While *Innocent* was conſidering on a proper Anſwer, *Euſebius*, a Deacon of *Conſtantinople*, who was then at *Rome*, went to him, and begg'd he would have a little Patience, and ſhould ſoon ſee the Bottom of the Deſign. In three Days after this, four Biſhops came to *Rome* with three Letters to the Pope; one from St. *Chryſoſtom*, another from forty Biſhops of his Communion, and a third from the Clergy of *Conſtantinople*. That from St. *Chryſoſtom*, 'though directed to the Pope, appears by the Style to be addreſs'd to the *Weſtern* Biſhops. It contains an Account of his Sufferings and Conduct, and deſires they would continue to hold Communion with him. The other two complain of the Injuſtice of the Proceedings againſt the Saint. The Pope, being inform'd of the Particulars of his Depoſition, ſent a favourable Reply to the aforeſaid Letters; promiſed him all the Protection in his Power; and declared it neceſſary on this Occaſion to call a Council compoſed of ſuch Biſhops of the *Eaſt* and *Weſt*, who were not ſuſpected to favour either Party. In the mean Time he order'd publick Prayers and a ſolemn Faſt, to procure the

the Union of the Church by the Extinction of this unhappy Schiſm; and ex- Jan. 27
horted the exil'd Saint to Patience in his Sufferings, lamenting the Oppoſition his good Deſigns in his Favour met with. He eſpouſed his Cauſe ſo heartily, that he wrote to *Honorius*, Emperor in the *Weſt*, and engaged him to uſe his Intereſt with his Brother *Arcadius* for reſtoring St. *Chryſoſtom*. He was ſeconded by the Biſhops of *Milan* and *Aquileia*. The Perſons ſent with the Letters from *Honorius*, and ſeveral Biſhops in the *Weſt*, were ſtopt at *Athens*, convey'd under a Guard 'till they were within Sight of *Conſtantinople*, and then clapt up in an old Fortreſs; the Letters taken from them by Force; they not allow'd a Sight of *Arcadius*, but ſent back to *Italy* with very indifferent Accommodations. Thus every Thing ſeem'd to conſpire to make our Saint perfect by Sufferings.

St. *Chryſoſtom* hearing of the Endeavours of the *Weſtern* Biſhops in his Favour, wrote to thank them for what they had done, as often as he found an Opportunity of ſending. He wrote a ſecond Time to Pope *Innocent*; and, after expreſſing his Gratitude for what he had already attempted, deſired him to continue his Aſſiſtance. But the Faction was too powerful againſt the holy Biſhop; and every Motion, that was made to ſerve him, did but exaſperate his Enemies the more. Jealous of his Reputation, having obſerved what Progreſs he had made in converting the Infidels near *Cucuſus*, and the Character he bore at *Antioch*, they were reſolved to remove him. To effect this, they obtain'd an Order from *Arcadius* for carrying him to *Pityus*, a Town ſituated on the *Euxine* Sea at the Extremity of the Empire. He was three Months on the Road. The Hardſhips he endured by the Way threw him into a violent Fever, which obliged him to ſtop two Leagues beyond *Comana*; where he finiſh'd his Troubles by a happy Death. This happen'd on the 14th of *September*, in the Year 407, after he had lived ſixty Years; nine and a half of which he had been Biſhop, and ſpent above three in Baniſhment. He was buried near St. *Baſilicus*; and his Funeral was attended by a great Number of devout Virgins, holy Solitaries, and other Perſons; who thus expreſs'd their Affection to his Cauſe, and Opinion of his Sanctity.

His Enemies carried their Malice beyond the Grave; and perſecuted his Memory with the utmoſt Violence, not allowing his Name a Place in the *Dypticks*, *i. e.* the Regiſter of ſuch as died in the Communion of the Church, and were remember'd in the Sacrifice of the Altar. But the *Weſtern* Biſhops inſiſted on his Depoſition being unjuſt, and were reſolved to reverence his Memory. This Diſpute between the *Eaſtern* and *Weſtern* Prelates was not entirely at an End 'till the Year 419. It was then St. *Cyril*, Nephew to *Theophilus*, and his Succeſſor in the See of *Alexandria*, follow'd the Example of *Alexander* Biſhop of *Antioch*,

Jan. 27 *Antioch*, and *Atticus* Biſhop of *Conſtantinople*, and inſerted St. *Chryſoſtom*'s Name in the *Dypticks:* And thus the Saint's Memory was vindicated, and treated with due Veneration. The Emperor *Theodoſius* the younger order'd his Body to be removed to *Conſtantinople* with great Solemnity; where it was received as a valuable Treaſure, and attended by the Emperor into the Church of the Apoſtles, and there depoſited. That Prince expreſs'd his Regard to this holy Confeſſor by fixing his Eyes on the Grave, and devoutly begging the Saint's Pardon for what he had ſuffer'd from his Father and Mother. The ſacred Relicks were tranſlated on the twenty ſeventh of *January* 488; which is the Day the *Weſtern* Church celebrates his Memory.

The XXVIII Day.

St. Cyril, Patriarch of *Alexandria.*

ST. *Cyril* was educated in a Monaſtery of *Alexandria*, and afterwards received among the Clergy by his Uncle *Theophilus*, St. *Chryſoſtom*'s Capital Enemy. Upon the Demiſe of that Patriarch, there was a violent Conteſt about the Election of his Succeſſor. *Timothy* and our Saint were the Candidates; and after ſome Struggle, the latter carried it, and was raiſed to that Dignity three Days after his Uncle's Death. The Patriarchal See of *Alexandria* was then very conſiderable and powerful; and loſt nothing of it's Grandeur and Juriſdiction, while poſſeſs'd by St. *Cyril.* Soon after his Conſecration he drove the *Novatians* out of the City, ſhut up their Churches, and ſtript *Theopemptus*, their Biſhop of all he had. About three Years afterwards the Jews had committed ſome Outrages on the Chriſtians; upon which he put himſelf at the Head of his People, ſet upon them in their Synagogues, and drove them out of Town. *Oreſtes*, the Governor, thought this Action an Uſurpation of an Authority, which could not belong to any there but himſelf; and accordingly complain'd of it to the Emperor *Theodoſius*; to whom he repreſented the Patriarch as a Man of a turbulent and haughty Temper, who had unpeopled the Town by his violent Proceedings. St. *Cyril* at the ſame Time ſent the Emperor an Account of the Provocation given by the Jews, in order to juſtify his own Conduct; and uſed his beſt Endeavours to make up the Matter with *Oreſtes*, who was inexorable on this Occaſion. While the Breach was open, the Monks of *Nitria*, who had ſignalized themſelves by their Zeal for the late Patriarch, left the Deſart, and ran to the Aſſiſtance of *Cyril.* The People of *Alexandria*, naturally

turally prone to Sedition, were immediately divided into two Factions, and committed ſeveral Extravagances and Diſorders. The Governor was inſulted, attack'd, and almoſt kill'd. *Ammonius*, one of the Monks, was taken and executed for wounding *Oreſtes* with a Stone. But the Rage of an incenſed Mob is ungovernable, and will diſgrace the beſt Cauſe, when ſupported by ſuch irregular Violence. It would be very unjuſt, however, to charge any Man with all that is done in this tumultuous Manner, under the Pretence of doing him Juſtice on his Enemies. It would be unreaſonable therefore to accuſe our Saint of all the Miſchief done by thoſe who pretended to eſpouſe his Quarrel. For this Reaſon, the Murther of *Hypatia* cannot be charged on St. *Cyril*. Thoſe of his Party obſerving an Intimacy between that learned and valuable Woman and *Oreſtes*, took it into their Heads that ſhe had incenſed the Governor againſt the Patriarch; and accordingly aſſaſſinated her in a moſt barbarous Manner. But St. *Cyril*'s Prudence and good Management re-eſtabliſhed Peace in his Church. Jan. 28

It was not 'till the Year 419 that St. *Cyril* quitted the Prejudices he had imbib'd from his Uncle againſt St. *Chryſoſtom*; for he was the laſt Biſhop that agreed to his Name being mention'd in the *Dypticks*, as has been obſerved in that Saint's Life. And here we are to conſider, that God, who requires the Heart, has more Regard to it's Simplicity and Purity, than to the Merits of the Cauſe itſelf; he lets us ſee ſome Errors in the Judgment of thoſe, whom the Church owns as Saints, and ſome Slips in their Conduct, that the View of our own Failings may not diſcourage us, and that we may learn to judge more favourably of others, remembring that *Charity covers a Multitude of Sins*; and that nothing can ſeparate Man from God but the Corruption of the Heart. But whatever his Fault might be, his Defence of the Catholick Faith againſt *Neſtorius*, Patriarch of *Conſtantinople*, made ſufficient amends for it. That unhappy Biſhop was raiſed to that See in *April* the Year 428; and toward the Cloſe of the ſame Year was heard to ſay in his Sermons, that the bleſſed Virgin ought not to be called *Mother of God*. This Aſſertion appear'd very ſhocking and ſcandalous, as evidently tending to deſtroy the *Hypoſtatical* Union of the Divine and Human Natures in *Chriſt*. *Neſtorius*'s Sermons were collected into a Volume, and ſent to ſeveral Places; and amongſt the reſt, to the Monks of *Egypt*, who were put into a Ferment by the abſtruſe Queſtions which relate to this Diſpute. Upon which St. *Cyril* wrote to them, and adviſed them in general to avoid all ſuch curious Enquiries; aſſuring them that what he wrote was not to encourage theſe Speculations, but to enable them to maintain the Truth. Then he declared what had been always the Belief of the

Jan. 28 Church in that Point; who did not, as *Neſtorius* would inſinuate, make the bleſſed Virgin Mother of the Divinity of *Jeſus Chriſt*; but only aſſerted, that the Humanity of *Jeſus Chriſt* being *hypoſtatically* united to the Divinity, the bleſſed Virgin might, with the ſame Propriety of Speech, be called the *Mother of God*, as any other Woman is called the Mother of one, whoſe Soul ſhe does not produce, without making any Diſtinction. This Letter appeared at *Conſtantinople*; and the Saint received Thanks for the Service he did the Church. *Neſtorius* was not at all pleaſed with it; but from that Moment look'd on St. *Cyril* as his Enemy, and did all in his Power to ruin his Credit. About this Time our Saint received a Letter from Pope *Celeſtine*, and ſeveral *Weſtern* Biſhops, complaining of *Neſtorius*'s Doctrine; and the Churches of the *Eaſt* were not wanting to expreſs their Diſſatisfaction on this Occaſion. Encouraged by theſe Declarations, he wrote to *Neſtorius*, put him in Mind of the Scandal his Sermons had given, and profeſs'd himſelf ready to ſubmit to the greateſt Extremities, rather than betray or deny the Faith. *Neſtorius* affected a particular Softneſs in his Reply to this Letter; but did not ſeem inclin'd to change his Opinion. Some other Letters of the ſame kind paſſed between the two Patriarchs; but *Neſtorius* ſtill remain'd obſtinate. In the Year 430, St. *Cyril* thought it neceſſary to write to the Pope, and give him the Particulars of his Behaviour in his Affair; he ſent him *Neſtorius*'s Sermons, and his own Letters on that Subject, aſſured him of the Concurrence of all the Eaſtern Biſhops, and deſired his Advice concerning the Safety of holding Communion with *Neſtorius*. *Neſtorius* too wrote to the Pope, and endeavour'd to gain him to his Party. The Pope conven'd a Council at *Rome*; which, after mature Examination of the Queſtion, declared in Favour of St. *Cyril*; and order'd that *Neſtorius* ſhould be excommunicated, if he did not come into the Sentiments of *Rome* and *Alexandria*, which appear'd to be thoſe of the whole Church. The Pope wrote ſeven Letters of the ſame Date; one to St. *Cyril*, a ſecond to *Neſtorius*, a third to the Clergy of *Conſtantinople*, and the other four to as many of the chief Biſhops of the *Eaſt*, notifying the Deciſions of the Council, requiring *Neſtorius* to abjure his Doctrine in ten Days after he ſhould receive the ſaid Pope's Letter, under Pain of being cut off from the Communion of the Church; and ordering St. *Cyril* to act in his Name, and by his Authority, in the Execution of this Sentence. St. *Cyril* would not proceed againſt *Neſtorius* in a Juridicial Manner, 'till he had conſulted the Biſhops of *Antioch* and *Jeruſalem*, to whom he knew the Pope had wrote upon the ſame Subject. After that, he called a Council at *Alexandria*; in which he drew up a Profeſſion of Faith, and added to it twelve *Anathemas* againſt the Doctrine of *Neſtorius*.

Neſtorius. The Diſpute ran ſo high at laſt, that there was no Hopes left of putting an End to it, but by a general Council; which was accordingly called at *Epheſus*, and met there in the Year 431. St. *Cyril* preſided in it; not only in Right of his own See, which was the firſt in the *Eaſt*; but alſo as repreſenting the Biſhop of *Rome*, whoſe Commiſſion he bore. *Neſtorius* was then at *Epheſus*; but, depending on the Favour of the Court to ſupport his Conduct, did not think fit to appear in the Council, 'though cited three Times in Form. The Council then proceeded to examine what had been wrote by both Sides during the Conteſt; and, after mature Deliberation, unanimouſly condemn'd *Neſtorius*'s Doctrine, and approved of all that bore the Name of St. *Cyril*. Upon which the former was depoſed and excommunicated. This Deciſion was notified to the Emperor, and the Clergy of *Conſtantinople*. Five Days after this Sentence was pronounced, *John* Biſhop of *Antioch* arrived at *Epheſus*, accompanied with ſome *Syrian* Biſhops. Inſtead of joining with the Council, and condemning *Neſtorius*, they form'd one of their own, together with ſuch as openly favour'd *Neſtorius*. In this Aſſembly *John* pretended to depoſe St. *Cyril*; and declared the other Biſhops excommunicated, 'till they ſhould recal what they had done in this Affair. Count *Candidian* who was ſent thither by the Emperor to keep Peace in the Council of *Epheſus*, ſided with this falſe Council; and impoſed on the Court in his Account of this Affair ſo far, that the Emperor declared the Actions of St. *Cyril*'s Council null and void, and was upon the Point of baniſhing that Saint, as canonically depoſed, when *Philip* and *Arcadius*, Legates from Pope *Celeſtin*, arrived at *Epheſus*, and gave a new Turn to Affairs. They read over and conſider'd all that had been done under St. *Cyril*; approved his Conduct, ſubſcribed the Condemnation of *Neſtorius*; declared the Sentence pronounced againſt St. *Cyril* invalid; and join'd with the Council in writing to the Emperor to undeceive him. The Emperor, who had more good Nature than Judgment, thought he ſhould pleaſe every Body by giving an equal Approbation of what had been done on both Sides; and ſent a Meſſenger to *Epheſus* to ſignify his Will. Both St. *Cyril* and *Neſtorius* were ſeiz'd; but it was eaſy to diſcern which Side was moſt favour'd by the Court. For the Hereſiarch was only committed to the Cuſtody of his Friend *Candidian*; while the Defender of the Church's Faith was cloſely confin'd, and but indifferently treated. The Council applied for Redreſs to the Emperor; who upon a more thorough Information of the Buſineſs, and being ſtrongly ſollicited by the Clergy and Monks at *Conſtantinople*, and the Fathers at *Epheſus*, order'd eight Deputies from each to appear before him. After ſome warm Debates, the Emperor would not enter into the Queſtion; but was inclined to believe both Jan. 28

Jan. 28 Parties Orthodox, and all concern'd but *Neſtorius*, whom he order'd to retire to his Monaſtery, and acquieſce in the Deciſions of the Council. Upon the Biſhops leaving *Epheſus*, St. *Cyril* return'd to *Alexandria*; where he was receiv'd as a glorious Confeſſor of *Jeſus Chriſt*, and a ſecond *Athanaſius*. His firſt Concern was to unite the Biſhops, whoſe Zeal or Prejudices had made them diſagree one with another; which he was perſuaded he was the more ſtrictly obliged to endeavour, becauſe he had been the Subject of their Diſputes. He begun with an Apology to *Theodoſius*, whom he knew eaſily carried away by the malicious Inſinuations of his Enemies. *Sixtus* III. who ſuc- *Celeſtine* in the See of *Rome*, approved of his whole Proceedings and Doctrine. The Emperor was very active in endeavouring to reconcile the Biſhops; and wrote to *John* Biſhop of *Antioch*, and St. *Cyril*, as the chief of them. This Affair coſt our Saint much Trouble. But he uſed all the Condeſcendence compatible with a firm Reſolution to adhere to the Catholick Faith; and after ſeveral Letters, and much Diſpute, *John* and the Biſhops of his Party conſented to the Condemnation of *Neſtorius*, and gave a clear and orthodox Expoſition of their Faith.

But our Saint's Patience and Humility were to be expoſed to farther Trials. Upon this Reconciliation he was loaded with Calumnies both by *Neſtorius*'s Friends, and ſome Catholicks. The former gave out that he had changed his Opinion, and renounced his former Sentiments as Errors. He did his beſt to ſatisfy both; and his Charity went ſo far, as to undertake the Defenſe of thoſe very Biſhops thus united, who had been his moſt bitter Enemies. He ſpent the Remainder of his Days in maintaining the Faith of the Church in it's Purity, and procuring or keeping Peace among the Faithful. In the Year 444 his Labours were rewarded with a happy Death, after he had been 32 Years Biſhop.

The XXIX Day.

St. Francis of Sales, Biſhop.

THE Saint, whoſe Life we are now going to write, was deſcended from one of the firſt Families in *Savoy*, and born at *Sales* the xxi of *Auguſt* 1567. He was born in the ſeventh Month; and was therefore kept alive and rear'd with much Difficulty; and after all was of a very tender Conſtitution.

But

But God ſufficiently made amends for his want of Bodily Strength, by furniſhing him with an excellent Heart, and docile Mind ſuſceptible of early Impreſſions of Vertue. While a Child, he had all the Innocence of that Age, without the Levity and Weakneſs natural to that Stage of Life; and his Face always wore a Gravity mix't with a peculiar Sweetneſs, which was never diſcompoſed, or ruffled. Aſſoon as he could diſtinguiſh the Poor, he became their Friend and Advocate on all Occaſions; and often retrench'd his own Meals to feed them. In fine, his Heart was ſo tender and compaſſionate, that he could not but take a ſhare in all the Sufferings and Afflictions of others. Jan. 29

When he was ſeven Years old, he was ſent to the College of *Anneſſy*; where he made a conſiderable Progreſs, both in Learning, and Piety, never waſting his Time on idle or unprofitable Amuſements, or even ſuch as his Years might have privileged. At the Age of xii, he of his own accord deſired to be received into the Number of the Clergy, and thus put himſelf under the more immediate Protection of God; and accordingly receiv'd the Tonſure. When he grew up, he went to *Paris* to purſue his Studies. He learnt the Languages there of the famous *Genebrard*, of whom he ſpeaks very handſomely in his Treatiſe of *the Love of God*. He learnt Philoſophy, and begun his Divinity at the Jeſuits College; and made no Acquaintance with any, but Places of Devotion or Study, while in that City. St. *Stephen D'Egrès*'s Church was what he frequented moſt, as being neareſt, and conſequently ſaving him the Diſtractions of the Town. Here he ſpent thoſe Hours, which his School-Fellows and Companions employ'd in Diverſions. After ſome Stay at *Paris*, his Father ſent him to *Padua* to ſtudy Law. That Univerſity was deſervedly famous for it's Profeſſors, and Number of Students, that flock'd thither from all Parts of *Europe*. But then it is eaſily imagined that ſuch a Mixture of young Men of all Nations, and Tempers muſt expoſe the Innocent to manifeſt Danger of Corruption; and every one, who is acquainted with ſuch Places, knows how eaſily Youth are ruin'd, where their Parents expect they ſhould be form'd to Piety, as well as Learning. The ſweet and affable Temper of St. *Francis* made every one fond of his Converſation; but his Fellow Students did not think themſelves ſecure of him, 'till they had drawn him into the ſame Vices in which they were engaged. With this View ſome of them went one day to ſee a Woman of an ill Life; and carried him along with them, without telling him her Character. When they had ſpent ſome little Time there, they ſlipt out of the Room one after another, and left him alone with the infamous Proſtitute. She employ'd all her Art, and Careſſes, with the utmoſt Impudence to ruin his Vertue; but the God, to whom his chaſte Heart was devoted, preſerv'd him, and carried him off victorious over all her Attempts. This was not the only Time his Companions endeavour'd to ſeduce the

Jan. 29 the Saint. The Danger, he was continually expoſed to, made him ſtand on his Guard, and multiply his Auſterities and Mortifications. He carried them ſo far, that his Life was deſpair'd of; and he wou'd have thought himſelf happy in ſo early a Deliverance from a World ſo full of Snares.

His unexpected Recovery ſhew'd that the Almighty reſerv'd him for freſh Triumphs over the Adverſary of his Salvation, and the Good of his Church. He took his Doctor's Degree with univerſal Applauſe; and then went to *Rome* to viſit the Tombs of the Apoſtles, and other Places conſecrated by the Blood of the Martyrs. In his Way from that City he went to *Loretto*, to contemplate the Myſtery of the Incarnation of the Son of God in the Chapel of our Lady.

At his Return into his own Country, he was admitted an Advocate to the Senate of *Chambery*; but ſtill entertained ſerious Thoughts of ſerving God in the Church. His Father and Mother, according to the uſual Conduct of Parents, whoſe chief Care is ſettling their Children handſomly in the World, propos'd a Match to him; which he declined, and declared his Reſolution of taking Holy Orders. Soon after this Diſcovery of his Inclinations, a Benefice was procured for him, and he took Orders. *Claudius* de *Granier*, Biſhop of *Geneva*, had a particular Affection for him, and uſed to tell him he muſt ſucceed him in his See. Our Saint was but a Deacon, when that Prelate order'd him to preach in his Church. His firſt Sermon was rewarded by a Succeſs that encouraged the Preacher, and aſſured him he had not miſtook his Vocation. Three Perſons of the firſt Rank, famous for their Irregularities, were converted on the Spot, and edify'd the City by their good Example and Penitential Behaviour, as much as they had ſcandaliz'd it by their former Conduct. Aſſoon as he received the ſacred Order of Prieſthood, he was full of an Apoſtolical Zeal for the Salvation of Mankind; and gave himſelf up wholly to the laborious Duties of his Miniſtry, which he conſecrated every Morning by the Sacrifice of *Jeſus Chriſt* on the Altar; offering up his own Heart at the ſame Time with a Fervour that inſpir'd Devotion into all that were preſent. His Recollection and Attention in the Choir, and his conſtant Attendance in the Confeſſional were what charm'd and inſtructed all about him. The Reſt of his Time was ſpent in preaching in the Towns and Villages. But the Poor were his peculiar Care, eſpecially the more ignorant in the Country, to whoſe Inſtruction he always devoted a Share of his Time, and Labours. About the Year 1591 ſome Parts of the Dioceſe of *Geneva* were infected with the peſtilent Hereſies of *Zuinglius* and *Calvin*; and the Duke of *Savoy*, in whoſe Dominions it then was, ſent an Order to the Biſhop to go and preach in thoſe Parts, and thus endeavour to ſtop the Progreſs

greſs of thoſe Errors. The Biſhop was not able to undertake that Miſſion; Jan. 29
But entruſted St. *Francis* with it, whoſe Zeal for Souls made him accept of it with ſingular Pleaſure. He preach'd to the Hereticks with all the Vigour and Charity their Condition requir'd, or his Heart was capable of. They were inſenſible to theſe firſt Attacks; and repay'd his Labours with all the ill uſage they could ſhew him. But his Patience, his Sweetneſs, and exemplary Life wrought upon the moſt obdurate, and fill'd them with Admiration and Love for the Man, whom they at firſt treated as a Magician and Sorcerer. Thus this worthy Miniſter of *Jeſus Chriſt*, who was ſent *like a Lamb amongſt Wolves*, changed thoſe very *Wolves* into *Lambs*. The Truth is, he ſucceeded ſo well that *Thonon* the Capital City of *Chablais*, which, when the Saint firſt went thither, could produce but five Catholicks, was in a ſhort Time full of Converts. The Duke of *Savoy*, being inform'd of this happy and wonderful Change, ſent expreſs Orders for the publick Exerciſe of the Catholick Religion in that Place. And the Biſhop of *Geneva* diſpatch'd a Number of Miſſionaries, moſtly Jeſuits and Capucins, to carry on the good Work with St. *Francis*, and under his Direction. Thus that worthy Prelate, now very old and full of Infirmities, had the Comfort of ſeeing the moſt wild and unpromiſing Parts of his Dioceſe well cultivated and yielding a glorious Harveſt. He recalled *Francis*; and, perſuaded he could not give his Flock a more ſubſtantial Proof of his Concern for their eternal Welfare, than by putting them under his Care, named him for his Coadjutor, and got the Duke of *Savoy*'s Order to ſtrengthen his Commands. But our Saint could not be brought to think of accepting that Charge 'till *Clement* viii commanded him to obey his Biſhop and his Sovereign, and come to *Rome* to receive his Dignity, and inform His Holineſs of ſome things relating to the Miſſion of *Savoy*. The Cardinals ſhew'd him all the Reſpect due to his extraordinary Merit; and the Pope in a full Conſiſtory called him the Apoſtle of *Chablais*. After ſome Stay at *Rome* he was diſmiſs'd with the Pope's Bleſſing, and the Bulls for conſecrating him Biſhop of *Nicopolis*, and making him Coadjutor of *Geneva*. But he was taken ill at *Anneſſy*, in his way home; which obliged him to remain there ſome Time, and deferr'd his Conſecration.

As ſoon as he was recover'd he was obliged to go to *Paris* upon the Buſineſs of the Dioceſe. The Wonders God wrought by his Miniſtry, and the Converſion of ſo many Souls, had already eſtabliſhed his Reputation in that City; which was conſiderably increas'd by the Innocence and Purity of his Life, that they now had the Advantage of ſeeing for nine Months together. His private Converſations, as well as his Sermons, converted ſeveral hardened Sinners, and gain'd ſome Hereticks to the Church. Cardinal *du Perron*, then Biſhop of *Evreux*,

Jan. 29 *reux*, a Man famous for Controverſy, and well acquainted with the Pleas of the Hereticks of his Time, having been brought up in their Way, uſed to ſay, "*If you would ſee the Hereticks convinced and confounded, you may* "*bring them to me; but if you would have them perſuaded and converted, you* "*muſt carry them to the Coadjutor of* Geneva." *Mother Mary of the Incarnation*, and Father *Berulle*, afterwards Cardinal, adviſed with him; the former about reforming the *Carmelite* Nuns in *France*; the latter about introducing the Congregation of the Oratory into that Kingdom. *Henry* IV was then King of *France*, and being concern'd for the Converſion of the Court of *England*, which, with the whole Nation, was infected with the prevailing Errors of thoſe Times, would have engaged the Saint to make a Journey thither, and employ his Talent in Favour of that unhappy People. But neither this Motion, nor any Offers of Preferment could prevail with him to quit thoſe, to whom all his Thoughts were due.

The Biſhop of *Geneva* died a few Days before our Saint's Return to *Savoy*. He retired ſome Time to renew all his good Reſolutions, and prepare himſelf for his Conſecration, which he received on the eighth of *December* 1602. As ſoon as he was inveſted with this ſublime and venerable Character, he conſider'd that nothing would conduce ſo much toward compleating the good Work, he had formerly begun, and carried on ſo happily, as reſtoring Eccleſiaſtical Diſcipline in his Dioceſe, and reforming every Thing that might countenance the leaſt Irregularity in thoſe, who were ſtill out of the Pale of the Church. To remove all Objections that might hinder the Execution of this holy Deſign, he began with his own Family. He admitted of but a ſmall Number of Servants, and thoſe Men of known Piety, who lived in his Houſe like Monks under their Superior. Their Cloaths and Appearance were plain; he pray'd with them every Morning and Evening, inſtructed them, and told them of their Faults in a Manner that ſeldom fail'd of gaining their Hearts, and effecting a Change in their Lives. The Furniture of his Houſe was plain, and evidently deſign'd only for Uſe; and his Table afforded a handſom Frugality, having nothing particularly nice, nor wanting any Thing that was neceſſary. The holy Scripture, or ſome ſpiritual Book, was always read at his Meals; which he commonly took occaſion to explain by ſome Reflections of his own, which would recommend the Duty in Queſtion in the moſt effectual Manner. He never wore Silk, nor even fine Stuff; but contented himſelf with what was barely clean, decent and convenient.

Having thus raiſed a Model for his whole Dioceſe, he ſet out to viſit it; reſolving to let the moſt diſtant and inacceſſible Parts of his Flock hear the Voice of their

their Paſtor. In this View he travelled through Deſarts, over Precipices and the moſt difficult Parts of the *Alps*, to which his Dioceſe was extended, expoſed to a great many Inconveniences, and in manifeſt Danger of periſhing in his Undertaking. But God bleſs'd his Care and Labours, and ſupported him under all thoſe Hardſhips by the Succeſs of his Sermons and good Example in the Canton of *Bern*, and the Skirts of *Savoy*. His charitable Endeavours in Favour of the poor deluded People of *Geneva* return'd to himſelf. He omitted nothing that could be done for gaining them to the Truth; but he was the only Gainer by what he did. Jan. 29

The ſame Apoſtolical Spirit, that prompted him to employ all Means for bringing back the loſt Sheep, made him as conſtantly ſollicitous for the Safety and Cure of ſuch as were within the Fold. To this End he provided his Pariſhes with able and charitable Paſtors, ſuch as had Knowledge enough to conduct others, and a true Concern for their Souls; and employed all the Time that could be ſpared from his other Duties in hearing the Confeſſions of all that offer'd themſelves.

He found ſeveral Diſorders reigning in the Convents of his Dioceſe; all which he reform'd, 'though not without much Difficulty. He received the *Feuillans* and *Barnabites*; and founded a new Order of Hermits of the *Viſitation of the Bleſſed Virgin*. He too was the Founder of an Order of Nuns, which bear the ſame Title. This was not done out of any Diſreſpect to the Orders already eſtabliſhed in the Church; all which he reverenced and reſpected. But, conſidering that ſeveral Women would be glad to live retired from the World, if their Conſtitutions, Circumſtances, natural Defects, or any other Difficulties would allow it; which, by the Rules of the Orders then in being, would exclude them from that Benefit; he was perſuaded it would be uſeful to the Church, and pleaſing to the Almighty, to form a Congregation which ſhould be made to admit of ſuch as labour'd under any of thoſe Inconveniences. This was firſt erected at *Anneſſy* in the Year 1610, and was ſo viſibly favour'd by Heaven, that it ſoon ſpread itſelf all over *France*, and other Countries. He reform'd the *Bernardin* Nuns in his Dioceſe; he ſettled ſuch of them, as were inclin'd to embrace the Regulations he ſhould preſcribe, at *Seyſſel*, a ſmall Town on the Banks of the *Rhone*. He then drew them up a new Rule, which ſoften'd that of St. *Bernard*; was approved of by the holy See, and received in ſeveral religious Houſes in *France*.

He could not have ſatisfied the Charity of his own Intentions, if he had not extended his Care of Mankind beyond the Time in which he lived. The ſeveral excellent Pieces, he compoſed, are the laſting and authentick Monuments

Jan. 29 of his Sweetneſs and Sanctity. His *Introduction to a devout Life* is in every one's Hands; and, having appear'd ſo often in our own Language, is too well known and valued by all to want a Character in this Place. This is the firſt of his Works, was publiſh'd firſt in 1608, and ſoon follow'd by a Treatiſe *of the Love of God*; which is a glorious Proof of it's holy Author's Heart being full of the Divine Flame he deſign'd to kindle in others. We have ſeveral Letters of his, all on pious Subjects, and wrote occaſionally to ſuch as were under his Direction, or conſulted him on the State of their Souls.

The Cardinal of *Savoy* being ſent to the Court of *France* in the Year 1618, to treat with *Henry* IV about marrying his Brother, the Prince of *Piemont*, to *Chriſtina*, that Monarch's ſecond Daughter, obliged the Biſhop of *Geneva* to accompany him thither; where he found Employment enough. Some came to ask him that important Queſtion, *What ſhall we do to be ſaved?* Others flock'd to ſee one, whom all the World already look'd on as a Saint. He was obliged to preach ſo frequently, that there was ſcarce a Church in *Paris*, in which he had not been heard. In ſhort, the whole Town was under a deep Concern at his leaving them ſo ſoon. Returning to his Flock, he ſtill continued to employ all his Thoughts and Talents for their Good. And, in Reality, his whole Life was one continued Sacrifice, in which he offered to God his Poſſeſſions, his Body and his Heart. The firſt were conſecrated to the Uſe of the Poor; the ſecond conſumed by corporal Auſterities and Apoſtolical Labours; and the third was always mounting to Heaven by fervent Prayer.

In the Year 1622 *Charles Emmanuel* Duke of *Savoy* ſent him an Order for going to *Avignon*, where that Prince was to meet *Lewis* XIII after his Victory over his rebellious Subjects the *Huguenots*. In Obedience to his Sovereign's Command, he made that Journey, 'though much indiſpoſed when he ſet out from *Anneſſy*. Upon his quitting that Place, he took his Leave of his People, as if he had no Hopes of ſeeing them any more. From *Avignon* he was obliged to go to *Lions*; where he continued to preach, and practice his uſual Exerciſes of Piety 'till the Feaſt of St. *John the Evangeliſt*, when he ſaid Maſs for the laſt Time. After Dinner that Day he wrote ſome Letters, and was putting Things in Order for his Return to *Savoy*, when he fell into a Swoon, which was followed by an Apoplexy, that carried him off the next Day. His Body was carried to *Anneſſy*, and there interr'd in the Church of the Nuns of *the Viſitation*, as was directed in his Will. His Heart was left with the Nuns of the ſame Order at *Lions*, and by them incloſed in a ſilver Caſe. *Lewis* XIII changed that for a Reliquary of Gold ſtrew'd with *Flower de luces*, and mark'd with the Letters of his and his Queen's Name. The King and Queen of *France*, the

the Clergy of that Nation, the Duke of *Savoy*, and ſeveral religious Houſes, all well acquainted with the Merits of this holy Biſhop, made warm Application to Pope *Urban* VIII and *Innocent* X for his Canonization; which was not completed 'till the Year 1665, by *Alexander* VII. The Day of his Death concurring with the Feaſt of the Holy Innocents, the Pope fixt the 29th of *January* for paying our Reſpect to his Memory. Jan. 29

St. Gildas, Abbot.

GILDAS, a Native of *Scotland*, was born in 490, above forty Years after the Deſcent of the *Saxons* and *Angles* into this Iſland. His Parents were ſome of the moſt conſiderable People in that Country; but much more valuable for their great Piety. As they were bleſs'd with a numerous Offspring, their chief Care was to educate all their Children in the Fear of God, and a holy Contempt of the World, with all it's Enjoyments. Our Saint left his Father's Houſe, and went into *Wales*; where he put himſelf under the Direction of *Eltuth*, Superior of a Monaſtery in that Country, well vers'd in polite Literature, as well as the ſacred Oracles of God's Word. *Gildas* made great Improvements in both Human and Divine Learning. His holy Maſter was a great Proficient in the ſpiritual Life, and had taught him not only to meditate and barely reflect on the Truths of the Goſpel, as ſo many ſpeculative Points; but to make the Practice of it's Maxims his principal Aim. By this Means he put thoſe ſacred Leſſons in Execution ſo ſucceſsfully, and traced every Particular of our Saviour's Doctrine in his own Conduct ſo exactly, that he became in a ſhort Time the moſt humble, patient, and mortified Perſon in the Community. His Watching and Faſting exceeded what the Rules of the Houſe preſcribed; and Providence ſeem'd to have directed our young Recluſe to this Place for an Example of Penance and Mortification. He ſpent whole Nights in Prayer, and ſtood all the while without the leaſt Support. From the Age of fifteen to the laſt Moment of his Life, he took but three Meals in a Week, and thoſe very moderate ones. Here he lived 'till he was ordained Prieſt; and then, full of an Apoſtolical Zeal, and enflamed with a Deſire of laying down his Life for *Jeſus Chriſt*, he left his Retreat, and preach'd the Goſpel in the *Northern* Parts of *Great Britain*; which ſtill lay buried in Pagan Infidelity. God had prepared the Hearts of that People for the Reception of the Divine Seed from our Saint's Hand. Upon his making them an Offer of the Salvation pro-

Jan. 29 miſed in the Name of *Jeſus Chriſt*, they received it joyfully, embraced the Religion he taught them; and thus *Gildas* was preſerved for farther Service to the Church.

Pelagius broached his Hereſy at the Beginning of the fifth Century; which was the more ſucceſsfully propagated in the World, becauſe it flatter'd the natural Pride of Mankind, by making Grace unneceſſary, and affirming human Nature had ſuffer'd nothing from the Tranſgreſſion of our firſt Parents. But an Affection for their Countryman was what made his Errors ſpread ſtill more eaſily in *Britain*. Our Saint, who had learnt from that great Miracle of Divine Grace St. *Paul*, that all our Sufficiency is from God, and every good Thought and Deſire, that moves in us, form'd by him, oppoſed that arrogant Hereſy with the utmoſt Vigour, and gain'd great Numbers to the true Faith, that had been infected with it.

Gildas's Reputation ſoon filled all the *Britiſh* Iſlands. The holy Virgin St. *Bridget*, of whom we ſhall ſpeak on the 1ſt. of *February*, ſent one to him to aſſure him of the Veneration ſhe had for his Virtue. *Ammerick*, who at that Time govern'd ſome Part of *Ireland*, hearing of the many Miracles perform'd by his Hands, and the Converſion of great Numbers of People from Idolatry and Hereſy, begg'd he would come over, and endeavour the Reformation of his Subjects, whoſe Faith and Morals were very corrupt. *Gildas* was pleas'd with that Prince's pious Intentions, thought this favourable Opportunity of gaining Souls ought not to be neglected, and ſet out immediately for *Ireland*. At his Arrival *Ammerick* receiv'd him like one ſent from Heaven for the Good of his People, and aſſured him of all the Protection, he could give him. The Succeſs of our Saint's Labours here ſhew'd evidently that this Miſſion was undertook by the Direction of the Divine Will. He reſtor'd the Faith to it's original Purity amongſt thoſe People; reduced them to a regular Diſcipline; and aſſiſted the King in founding ſeveral Monaſteries and Seminaries in his Dominions.

When he had acquitted himſelf of all the Obligations of this Miſſion, he made a Journey to *Rome*, and paid his Devotions to God at the Shrines of the Apoſtles and other Martyrs, whoſe Sufferings have made that City venerable. At his Return he ſtopp'd in *Britany* in *France*; where he was reſolved to retire from the World, and paſs the Remainder of his Days in an abſolute Solitude. But this Deſign was interrupted and made impracticable by great Numbers that reſorted to him, and deſired to put themſelves under his Direction. This obliged him to build a Monaſtery for their Reception at *Ruys* in the Dioceſe of *Vennes*; where he govern'd his new raiſed Family by the ſtrict Rules of the Goſpel;

for

for the Rule of St. *Benedict*, which is now follow'd by the Monks of the *West*, was not then in Being, nor generally receiv'd 'till after our Saint's Death. His Life was a ſtrong Perſuaſive to Humility, Penance, and all Chriſtian Vertues; which he taught and practiſed at the Head of his Religious Diſciples 'till the Year 565, when he died. He was ſeventy five Years old, and had ſpent forty five of them in *France*. Jan 30.

The XXX Day.

St. Martina, *Virgin and Martyr.*

THE Time of St. *Martina*'s Death is uncertain. But her Memory has been venerable at *Rome* for many Ages, and a Chapel raiſed over her Tomb. In the Year 1634 her Relicks were found there, and diſcover'd by an Inſcription that was with them. Pope *Urban* viii fix't her Feaſt to this Day, and compoſed the Hymns, which are now in her Office. Cardinal *Francis Barberini*, that Pope's Nephew, rebuilt the Church dedicated in her Honour, which was then fallen to Decay; and, as the Saint is commonly believed to be a Native of *Rome*, ſhe has ſince that Time been look'd on as the Patroneſs of that City.

The XXXI Day.

St. Peter Nolascus, Confeſſor.

PETER, ſurnamed *Nolaſcus* from his Father, was born in *Languedoc* toward the End of the twelfth Century. He receiv'd his Education at home according to the Cuſtom of Men of Faſhion in thoſe Days. His Father dying, when he was but fifteen, he remain'd under the Tuition of his Mother. All her Hopes and Comfort were in *Peter*; and to make them more laſting and ſolid, ſhe propoſed a ſuitable Match to him. But his Views were already turn'd another Way. He declined the Propoſal; being reſolved to employ all his Talents and Fortune in the Service of God; but had not yet pitch'd on the Manner in which this Deſign was to be executed. In the mean Time he attended *Simon* Count of *Montfort* in his Expedition againſt the *Albigenſes* in *Languedoc*. After the famous Battle of *Muret*, in which *Peter* King of *Arragon*, the Counts of

Tholouſe,

Jan. 31 *Toulouſe*, *Foix*, and *Cominge*, were worſted by that Count, and the King ſlain; the Conqueror, who had a real Friendſhip for that unfortunate Prince, and a tender Concern for his Son, a Child of ſix or ſeven Years of Age, whom he held as his Priſoner at *Carcaſſone*; thought he could not give a more ſubſtantial Proof of either than by ſending *Peter Nolaſcus*, then about twenty four Years old, to be Governor and Counſellor to that young Prince.

Peter endeavour'd to inſpire into his Royal Pupil ſolid Sentiments of Devotion, a Love of Truth and Juſtice; and form him to the Practice of all thoſe Virtues, which ſhould compoſe the Character of a Prince or a Chriſtian. But the fineſt Precepts of Life will make but a very ſlight Impreſſion on the Minds of thoſe to whom they are offer'd, if they are not recommended by a ſuitable Example. *Peter* therefore maintain'd the Gravity and Regularity of a Recluſe in the midſt of the Court of *Arragon*. What Time was not ſpent about the King's Perſon, was employ'd in Prayer, ſtudying the holy Scriptures, and penitential Exerciſes. But Liberality to the Poor, and Compaſſion to the miſerable were the brighteſt Parts of his Character, and what appear'd to the greateſt Advantage in the Sequel of his Life. His Situation at Court made him Maſter of all he could wiſh, if his Charity had not extended beyond his own Perſon. But he began to reflect on the calamitous Condition of the Chriſtians in Slavery, who ſometimes even abjured their Faith to avoid the Barbarities of the Moors and other Infidels; and remembring at the ſame Time that he had left a conſiderable Eſtate in *France*, he came to a Reſolution of employing it for their Deliverance from thoſe Hardſhips. In Order to make this Charity more extenſively uſeful, he engaged ſeveral Gentlemen in it, who form'd themſelves into a Body to carry on this good Work. The King and Nobility approved of the Deſign, which was heartily promoted by St. *Raymond* of *Pennafort*, then at *Barcelona*. Things ſucceeded ſo well that on the x. of *Auguſt* 1218, or according to ſome 1223, the King, attended by his Court, and the Magiſtrates of *Barcelona*, went in their Formalities to the Cathedral of that City, to give a ſolemn Beginning to this pious Congregation. *Berenger* the Biſhop, officiated on this Occaſion. After the Goſpel St. *Raymond* made a Sermon, in which he gave an edifying Account of this New Order; and after the Offertory *Peter Nolaſcus* receiv'd the Habit from the Hands of the Biſhop, as did alſo two other Gentlemen at the ſame Time. St. *Raymond* drew up their Rules, which were approved of, and the Order confirm'd by Pope *Gregory* ix, in 1235. This charitable Congregation, beſide the Vows common to all religious Orders, takes a fourth, by which its Members are obliged to devote all they have, and even their own Liberty too, if neceſſary, to the Deliverance of Slaves; and is therefore called, *The Order of our Lady of Mercy*

Mercy for the Redemption of Captives. The King granted him Part of his Palace at *Barcelona* for the Reception of his new Family. But it ſoon increas'd ſo much, that he petition'd his Majeſty for another Houſe; which accordingly was built on the Sea ſide, and fill'd with Men of the beſt Families and Fortunes. He was ſo taken up with ſettling and inſtructing his Community, that the King could never after prevail with him to appear at Court but once, which was upon the Occaſion of a Faction, that, ſupported by two powerful Grandees, divided the Kingdom. Charity ſeem'd to call him on this Occaſion; for which Reaſon he went, and compoſed the Difference. Jan. 31

As our Saint deſign'd thoſe who embrac'd this Order ſhould be ſenſibly affected with the Miſery of the Captives, and ſometimes engage their own Perſons for their Redemption, if it could not otherways be effected; he appointed that two of the Order ſhould be entruſted in this pious Commiſſion; and, to leave them no Excuſe, he and another were the firſt that ſet out with this View. His firſt Journey was to *Valencia*, then in the Hands of the *Saracens*; his ſecond to *Granada*; which ſucceeded ſo well that 400 Slaves were ranſom'd in thoſe two Expeditions. He made ſeveral more to the Coaſts of *Spain*, and into *Barbary*. *Catalonia* and *Arragon* were ſoon full of theſe beneficial Communities; and the Numbers of Slaves redeem'd every Year by this Order, are a glorious Monument to the Memory of St. *Peter Nolaſcus*.

It was impoſſible that one, whoſe Endeavours were crown'd with a Succeſs that ſufficiently ſhew'd God was with him, ſhould remain conceal'd or unknown, as his Humility deſired. *Lewis* ix, King of *France*, whom the Church honours as a Saint, let him know he was very deſirous of ſeeing him. St. *Peter* was not indifferent to an Interview with a Prince of ſo much Vertue; and therefore took the Opportunity of the King's going into *Languedoc*; where that Prince detain'd him ſome Time, and engaged him to attend him in the holy War againſt the Infidels in the Eaſt. But he was prevented going on that Expedition by a violent Fit of Sickneſs. His perſonal Auſterities, and the Fatigue of his Journey had reduced him to a very bad State of Health for ſome Years, which he bore with an incomparable Patience and Humility, and was relieved by Death in the Year 1256.

He was buried with the uſual Simplicity and Plainneſs of a Religious Man, according to his own Deſire. But his Body was taken up eighty Years afterwards, by Order of *Benedict* xii, and removed to the Chapel of the Bleſſed Sacrament. Pope *Urban* viii. canoniz'd him in 1628.

The End of *January*.

THE

LIVES

OF

SAINTS

COLLECTED FROM

AUTHENTICK RECORDS

OF

CHURCH HISTORY.

With a full Account of

THE OTHER

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

Number II. *for* FEBRUARY.

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THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

N. B. Whereas it has been propoſed that eighteen Sheets ſhould be publiſhed every Month; the Publick is hereby deſired to take Notice that, 'though each particular Month may not ariſe to the ſaid Number, ſome of them will exceed it; and thus the Number of Sheets will be kept up in the whole.

MVSEVM BRITAN NICVM

AN

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FEBRUARY First.

St. IGNATIUS,

BISHOP and MARTYR.

IGNATIUS, ſurnamed *Theophorus*, which in the Greek ſignifies one that carries God, ſucceeded *Evodius* in the See of *Antioch* in the Year 68. He was a Diſciple of St. *John*, under whoſe Care he made a happy Progreſs in thoſe Vertues which recommended him to that illuſtrious See founded by St. *Peter*. His Character for Sanctity and other Paſtoral Qualifications is compleat, when we remember he was placed there by the Apoſtles themſelves, as we learn from St. *Chryſoſtom*; who ſpeaks of him as a perfect Model of thoſe Virtues which St. *Paul* requires in a Biſhop. And indeed, it is ſcarce poſſible to exceed in his Commendation, when we conſider his Behaviour in the moſt perillous Times, his generous Concern, and conſtant Labours for his numerous Flock, whenever any Dangers threaten'd, or any Calamities preſs'd them.

Domitian's Perſecution found Employment for all his Zeal, and Vigilance; gave him an Opportunity of ſhewing the Force of Prayer and Faſting againſt the common Enemy; and the Weight of a good Paſtor's Exhortations; For theſe were the only Arms he uſed in Defence of his Church. The Calm, which ſucceeded this Storm, gave him a ſubſtantial Pleaſure ſo far as it regarded the Security of thoſe committed to his Care. But he was really concern'd at loſing

Feb. 1 an Opportunity of ſealing the Truth with his own Blood; he apprehended his Love of *Jeſus Chriſt* was not perfect, becauſe he was not called to, or allow'd that laſt and moſt glorious Trial.

It appears from the whole Tenor of his Epiſtles, and particularly from that to the Church of *Philadelphia*, that he always employ'd his utmoſt Vigor in oppoſing Hereſy and Schiſm. When he preſſes Union with the Paſtors of the Church, his Expreſſions are very ſtrong. In one Place he ſays *nothing can be done in the Church without the Biſhop.* In another he adviſes following the Biſhop, as *Jeſus Chriſt* follow'd his Father; and adds, *Where the Biſhop appears there let the People reſort; as the Catholick Church always attends* Jeſus Chriſt; he ſpeaks of knowing God and the Biſhop, as things in their own Nature inſeperable; and then goes on, *He that honours the Biſhop, is honour'd by God: but he that does any thing without the Biſhop, worſhips the Devil.* And elſewhere, *liſten to the Biſhop; if you expect a Bleſſing from God.* He calls the Prieſthood *the Council of God*; and would have thoſe inveſted with that Character, honour'd as the Apoſtles. Full of theſe Sentiments he oppoſed every Appearance of Schiſm, and maintain'd on all Occaſions that Unity was an eſſential Mark of the Church of Chriſt.

Nerva, *Domitian*'s Succeſſor in the Empire, recalled all that had been baniſh'd for Religion, and ſtrictly forbid any Perſecutions againſt the Chriſtians. But his Reign was ſhort, and conſequently ſo was the Peace which the Church enjoy'd. For the remarkable Humanity of *Trajan*'s Temper did not extend to the Chriſtians. As he valued himſelf upon exceeding his Predeceſſors in a Regard for the Laws of the Empire, he thought himſelf obliged to ſee that faithfully executed which forbids all new Religions. His Arms had been victorious againſt the *Dacians*, *Scythians*, and ſome other barbarous Nations; and out of Gratitude to his Gods, to whom he falſly aſcribed his Succeſs, he reſolved to oblige the Chriſtians to own their Divinity and Sacrifice to them; imagining too that this Zeal for their Service might engage them to favour his Deſigns on the *Parthians.* He ſet out on that Expedition in the Year 106, the ninth of his Reign, and took *Antioch* in his Way; which he reach'd in the beginning of the Year following. Aſſoon as the holy Biſhop of that City underſtood the Emperor's Deſign, he obey'd his Order of appearing before him with Pleaſure, hoping he now had an Opportunity of imitating his Saviour, by laying down his Life for his Flock, and thus might bear the whole Storm himſelf. As ſoon as he came into *Trajan*'s Preſence, the Emperor ask'd him, who he was, what account he could give of himſelf, that like an evil Spirit diſturb'd the publick Peace by violating his Orders, and encouraging others in the ſame rebellious

bellious Practices? *Ignatius*, remembring his Redeemer had been accoſted in the ſame Style by the Enemies of his Doctrine, and Miſſion, took Courage, and told the Emperor his Name was *Theophorus*, and conſequently he could not deſerve the Appellation beſtow'd on him. Nay ſo far was he from any Commerce with evil Spirits, that he made it his whole Buſineſs to deſtroy their Policy and defeat their Deſigns. *Trajan* obſerving he laid a particular Streſs on his Surname, aſk'd him who had a Right to it, and who could be ſaid to *carry God*? *Ignatius* took this Oppottunity of declaring the Divinity of the Son of God, and told him it belong'd to him that wore *Jeſus Chriſt* in his Heart. The Emperor grew warm at this Reply, and imagining the Gods of the Empire affronted by it, ask'd him, if he did not believe the Heathens too had Gods in their Heart, by whoſe Aſſiſtance their Arms were ſucceſsful. " No, ſays the holy Biſhop, " what you call Gods are no better than Devils. There is but one God, Crea- " tor of the Univerſe, and one *Jeſus Chriſt*, his only begotten Son, whoſe " Kingdom is my ſole Deſire and Wiſh. What, ſaid *Trajan*, he that was cru- " cified under *Pontius Pilate*? The ſame, replied the Saint; who by ſubmit- " ting to that Death has crucified both my Sins and it's Author, and enabled " thoſe that bear him in their Heart to trample on the Malice of the Devil. " And, you, ſaid *Trajan*, carry him in your Heart. Yes, anſwer'd *Ignatius*, " for thus he ſays, *I will dwell and walk in you.* Upon which Declaration the Emperor cloſed the Conference with pronouncing Sentence againſt him, that he ſhould be carried to *Rome* in Chains, and there devour'd by Beaſts for the Entertainment of the People. For it was uſual at that time to ſend the moſt notorious Criminals to *Rome* for Puniſhment from the moſt diſtant Provinces of the Empire; and the Head and Director of the Capital of the *Eaſt* was look'd on as an Offender of the firſt Rank. The Saint receiv'd the Sentence with Joy, and broke out into this devout Tranſport of Gratitude, " *I thank thee, O Lord, for* " *this Opportunity of expreſſing a perfect Love for thee, and for theſe Chains which* " *make me like thy Apoſtle* Paul. When he had ſaid this, he receiv'd the Chains cheerfully, pray'd for his Church, recommended it to the Protection of the Almighty, and enter'd on his Sufferings by being put into the Hands of ten Soldiers, whom the Acts of his Martyrdom reſemble to Beaſts, of whoſe Uſage he complains in his Epiſtle to the *Romans*, calls them Leopards, and ſays there was no gaining them to the leaſt Humanity.

Feb. 1

2 Cor. 6, 16

He took ſhipping at *Seleucia*, attended by *Reus*, *Agathopus*, and *Philo*, three of his Diſciples, the two laſt Deacons of the Church of *Antioch*, who with ſome others that were preſent when he ſuffer'd, are with great Reaſon ſuppoſed to be the Authors of the Account from which this Hiſtory is taken. After a bad

Feb. 1 Voyage they reach'd *Smyrna*. Here he was allow'd to go aſhore and made uſe of this Liberty to viſit *Polycarp* Biſhop of that City, his old Friend. Their Converſation turn'd upon Topicks worthy of their Characters, and *Ignatius* glorying in his Chains, begg'd that holy Biſhop and all his Church would join their Prayers and Wiſhes with his for the Accompliſhment of his Martyrdom. His Arrival at *Smyrna* was ſoon known to the neighbouring Churches, who expreſs'd their Veneration for him by ſending every one their Deputies. That of *Epheſus* ſent *Oneſimus* their Biſhop, and the chief of the Clergy; *Polybius* Biſhop of *Tralles* was deputed from the Church of that City; and *Damaſus* Biſhop of *Magneſia* repreſented his Church on this Occaſion, attended by two Prieſts and a Deacon. *Ignatius* took this Opportunity of writing an Epiſtle to each of thoſe Churches, which are full of an Apoſtolical Spirit. Obſerving the Diſpoſition of the Chriſtians of *Aſia*, whoſe Wiſhes were all offer'd for his Life, and fearing thoſe at *Rome* would ſhew their Love for him, by ſolliciting his Deliverance, he wrote from *Smyrna* to the Faithful in that City, and ſent his Letter by ſome *Epheſians*, who took a nearer way thither than he did. In it he expreſſes his Joy upon this Proſpect of laying down his Life for Chriſt, begs they would not offer to interpoſe, and out of a miſtaken Tenderneſs for him deprive him of the greateſt Happineſs he could attain to.

From *Smyrna* he was conducted to *Troas*, where he had the Satisfaction to hear the Church of *Antioch* enjoy'd Peace. He was met here by the Biſhop of *Philadelphia*. From this Place he wrote three Epiſtles, one to the Church of *Philadelphia*; a ſecond to that of *Smyrna*; and a third to St. *Polycarp* alone, in which he tells him his ſpeedy Departure from *Troas* wou'd not allow him to write to the other Churches, and therefore recommends that Task to him. Thus our Saint employ'd all the Time allow'd him for Repoſe on the Way, cautioning the ſeveral Churches to which he wrote againſt the Hereſies that began to appear, and inculcating the indiſpenſable Neceſſity of Union. The next Place he was carried to was *Neapolis* a Sea-port of *Macedonia*. From thence he went by Land to *Philippi*; where the Chriſtians receiv'd him with all publick Veneration. 'Tis to them and St. *Polycarp* that we owe the Preſervation of St. *Ignatius*'s ſeven Epiſtles. St. *Polycarp* collected them and ſent them to the *Philippians*, who kept them with the Care due to thoſe valuable Pieces made up of the moſt ardent Charity and profound Humility.

From *Philippi* he croſs'd *Macedonia* and *Epirus* and embark'd at *Epidamnus*, now *Durazzo*, a Port on the Adriatick, they ſail'd by ſeveral Iſlands and Towns, and at laſt came within Sight of *Puteoli*, now *Puzzoli*. His Devotion for treading in the Footſteps of St. *Paul* made him deſirous of landing there; But the Wind

Wind would not allow him that Satisfaction. In a Night and a Day more they reach'd *Porto*, a ſmall Town at the Mouth of the *Tiber*. From thence they went on to *Rome*. He was met on the Road by great Numbers of Chriſtians, divided betwixt Joy and Fear. He knew ſome of them were reſolved upon doing all they could for ſaving his Life; and therefore with his natural Sweetneſs begg'd they would not envy him the Happineſs of enjoying his Saviour, but convince him of their real Love for him by letting him go on. When he came into the Town, he kneel'd down ſurrounded by the other Chriſtians, pray'd for the Church, that it might be releas'd from Perſecution, and united by Charity. He was then led to the Amphitheatre, where the idolatrous *Romans* were celebrating a great Feſtival of theirs by publick Shews; and one Part of their Diverſion was to ſee the Saint devoured by Beaſts. Thus *Ignatius* was Maſter of what had been the ſole Wiſh of his whole Life, and glorified God by Martyrdom on the twentieth of *December*, 107. The Beaſts ſoon diſpatch'd him, leaving only ſome of his hardeſt Bones; which were taken up, carried to *Antioch*, and there kept as a valuable Memorial of Chriſtian Courage. Feb. 1

This Account was drawn up by thoſe who had attended him from *Antioch*, and ſeen him ſuffer. They are particular in ſetting down the Day of his Martyrdom; which, as they themſelves ſay, was done that the Churches to which it was ſent might know when to commemorate his Death, and glorify *Jeſus Chriſt*, who had crown'd him. St. *Ignatius*'s Relicks were at firſt depoſited out of the Gates of *Antioch*. But *Theodoſius* the Younger, about the Middle of the fifth Age, order'd a Church to be dedicated in Honour of this Saint within the Town, and removed them thither with great Solemnity.

St. Bridget, Virgin.

IN the Early Times of Chriſtianity *Ireland* was ſo famous for the Fervour and Sanctity of it's Inhabitants, that it was called the *Iſland of Saints*. St. *Bridget* was one of that happy Number. She was born about the Middle of the 5th Age at *Fochart* in the Dioceſe of *Armagh*, a Village conſiderable only on that Account. Her Chriſtian Education gave her an early Senſe of Piety, and inſpir'd her with a Reſolution of conſecrating her Virginity to God. She was warmly purſued by one, whom her Relations thought a proper Match for her; but perſever'd in her firſt Deſign, and was join'd on this Occaſion by three of her

Feb. 2 her own Sex, who left their Friends, and went in Queſt of St. *Mel*, Diſciple to St. *Patrick* in the County of *Meath*, from whom they receiv'd the Veil. St. *Bridget* and her Companions form'd themſelves into a Community, which ſoon grew ſo numerous, that ſhe was obliged to found ſeveral Monaſteries in the different Counties of *Ireland*. The moſt conſiderable of thoſe Houſes, and the Place of her ordinary Reſidence was at *Kildare*, twenty ſeven Miles from *Dublin*, now a Biſhop's See, that owes it's Reputation and Increaſe to this holy Virgin. She retain'd the Right of inſpecting all thoſe Nunneries, which acknowledged her their Mother and Foundreſs. Her two moſt remarkable Vertues were an abſolute Indifference to the Things of this World, and Charity to the Poor, which ſhe practiſed in an uncommon Degree.

She died about the Year 523, and was interr'd at *Kildare*. In the ninth Age the Incurſions of the *Danes* and *Normans* obliged them to remove the Saint's Body to *Down* in the County of *Ulſter*. In 1185, when the *Engliſh* became Maſters of *Ireland*, her Body was diſcovered with that of St. *Patrick*, and tranſlated to a Church that bore his Name. Theſe venerable Relicks remain'd there, 'till Lord *Grey*, Lord-Deputy of that Kingdom under *Henry* VIII, plunder'd and demoliſh'd the Church. The firſt of *February*, dedicated by the Church to her Memory, is generally believed to be the Day of her Death. Before the unhappy Schiſm that divided *Ireland* from the Catholick Communion, ſhe was join'd with St. *Patrick*, as the Patroneſs of that Kingdom; a Reſpect ſtill ſhewn her by the Catholicks there.

The II Day.

The *Purification* of the Bleſſed Virgin MARY, commonly called *Candlemas-Day.*

WE this Day commemorate our bleſſed Saviour's and his holy Mother's Obedience to two Precepts of the *Moſaick* Law. The Almighty, by the great Legiſlator of his choſen People, had order'd, that for forty Days after the Birth of a Male Child, the Mother ſhould be debarred from converſing with the World, touching any Thing conſecrated to the Service of God, and entering the Sanctuary. When that Time was expired, ſhe was to come to the Door of the Tabernacle or Temple, and there offer a Lamb of a Year old for a Burnt-Offering, and a young Pigeon or Turtle-Dove as a Sin-Offering.

Lev 12.

But

But if the Perſon's Circumſtances would not allow that, a Turtle-Dove, or young Pigeon was to be offer'd inſtead of the Lamb. Our bleſſed Lord, who afterwards gave it as one of the Proofs of his being the expected *Meſſias*, that *the Goſpel was preach'd to the Poor*, was pleaſed to ſhew his Love for Poverty in the Choice of his Mother; who, as we find in the Goſpel, offered the Sacrifices required of the Poor. The former of theſe was a Sacrifice of Gratitude for the Perſon's ſafe Recovery; the latter an expiatory Sacrifice, to acknowledge the unhappy Impurity of our Birth ſince the Fall, and take off that legal Impediment of appearing in Publick, and going to the Place of Worſhip. So that, in reality, this Law regarded both the Mother and Child. The other related to the Child only; and ordered that the Firſt-born of every Family ſhould be offer'd to God in Remembranee of the Jews being deliver'd from *Egypt*, while the Firſt-born of every Family in that Land was cut off. The Firſt-born amongſt the Jews were to be ranſom'd by their Parents; and the whole Tribe of *Levi* employ'd in the Miniſtry in Exchange for them. In Obedience to this Law the Child *Jeſus* was by his bleſſed Mother preſented to his eternal Father, as the only Victim proportioned to the Neceſſities of Mankind. Upon his Appearance in the Temple, the Spirit of God directed old *Simeon* and the devout *Anna* thither. The former had been aſſured he ſhould not die 'till he had ſeen the *Meſſias*; the latter ſpent moſt of her Time in the Temple, and made Faſting and Prayer her whole Employment. The venerable *Simeon*, inſtructed by the ſame Spirit that had given him the comfortable Aſſurance of ſeeing the Redemption of *Iſrael*, knew the promiſed Bleſſing was come in the Perſon of that holy Infant; took him into his Arms, and expreſs'd his Joy in that admirable Canticle uſed in the Service of the Church, and called by his Name. The holy Propheteſs join'd her Tranſports of Gratitude on this Occaſion.

Feb. 2

Matt. 11. v. 5. Luke 2. 24

Ex. 13. 2.

Num. 18. 15. c. 8. 16.

Every Circumſtance of this Feſtival is inſtructive. The bleſſed Virgin ſubmits to a Law, from which ſhe was exempted by being entirely free from the leaſt Impurity; and not included in it, becauſe out of the Caſe which that Law ſuppoſes. But her Humility makes her content to be rank'd with other Women, to teach us not to ſeek to diſtinguiſh ourſelves from our Neighbours by any Privilege to which we have the faireſt Pretenſions, when ſeeming to remain on the Level with them may edify and gain them more effectually. The bleſſed Virgin makes her firſt Viſit to the Temple with her divine Son in her Arms, to teach us what is our Buſineſs at Church. *Jeſus Chriſt* is there offered every Day on our Altars, as the Source of all Bleſſings, as the only Sacrifice that can reconcile us to the Almighty, and make us acceptable to him. What ought to be our Attention, how warm our Devotion, while we are joining with

the

Feb. 2 the Prieſt in making this Oblation, and thus becoming what St. *Peter* calls a *Royal Prieſthood?* The humble Offerings of the bleſſed Virgin are accepted of, to encourage us in our Application to Heaven. If we are not furniſhed with the Sacrifice of the Rich, and cannot offer up the great Actions of Zeal and perfect Charity, we may offer up our Patience, our Sufferings, our Silence, our Forbearance with, and Forgiveneſs of our Neighbours; we can never want ſomewhat to offer, ſo long as we conſider the neceſſary Obligations of our Situation in the World. *Simeon* takes the holy Infant in his Arms, and embraces him with moſt affectionate Gratitude. His Words on that Occaſion moſt excellently expreſs the Diſpoſitions of pious Souls after receiving the ſame divine Saviour in their Mouths and Hearts. What has a devout Communicant to wiſh for, but a cloſe Union with his God? And what farther Reliſh can ſuch a one have for this Life, when he has thus taſted of the Joys of the next? *Simeon* declares *Jeſus Chriſt* the *Light* of the Gentile World; which, 'till his Coming, was wrapt up in the thick Night of Error and Superſtition. When we receive a bleſſed Candle on this Day, we are to remember what was the miſerable Condition of our Pagan Anceſtors, what Slaves they were to Idolatry, and the Devil it's Author; and conſider the happy Difference between our Condition and theirs; which proceeds from the Mercy we now commemorate, and obliges us to look on our Saviour as the *true Light*. We may remember too the Obligation the Goſpel lays on us, as Chriſtians, to communicate Light to others by Inſtructions and good Example.

2 Ep. Ch. 2. v. 9.

St. Laurence, Archbiſhop of *Canterbury.*

THE firſt Thing we know of St. *Laurence* is, that he was a Prieſt and Monk, and one of thoſe who accompanied St. *Auguſtin* into this Iſland toward the Cloſe of the ſixth Century. When that bleſſed Meſſenger of our Salvation had laboured in this large Field about a Year, he diſpatch'd St. *Laurence* to *Rome*, to give the Pope an Account of the State of Religion in *England*, which was firſt planted in *Kent*, then a diſtinct Kingdom; deſire his Anſwers to ſeveral important Queries, and a freſh Supply of Evangelical Labourers. *Laurence* ſtaid above three Years at *Rome*, and then return'd with his Holineſs's Replies, ſeveral Monks, and a conſiderable Quantity of ſacred Veſſels, and other Ornaments and Utenſils for Churches; on which we ſhall have Occaſion to be more particular in the Life of St. *Auguſtin*, *May* 26. That Saint

Saint dying in 608, *Laurence* was choſen to ſucceed him in the See of *Canter-* Feb. 2
bury, and extended his Thoughts and Labours beyond the Limits aſſign'd to his Miſſion, which comprehended only the *Saxon* Heptarchy. The original *Britons*, who fled from the *Angles* and *Saxons* into *Wales*, *Cornwall*, *Scotland*, and *Ireland*, were to ſhare his Concern. Thoſe diſperſed People were Chriſtians; but ſeem'd to him to want much Reformation. What gave him the moſt Trouble in this Attempt was the Biſhops of thoſe Provinces adhering to and maintaining their Cuſtom of keeping *Eaſter* on the fourteenth Day of the Moon, when it fell on a *Sunday*; which he thought an Effect of Obſtinacy, ſince the Council of *Nice* had determined in Favour of the contrary Practice. But he never could induce them to leave that old Cuſtom. Upon the Death of *Ethelbert* King of *Kent*, and *Serbert* King of *Eſſex*, the infant Church of *England* underwent an unhappy Revolution. The Succeſſors of thoſe Princes declared themſelves Enemies of the Goſpel, re-inſtated Idolatry, and all the ſcandalous Diſorders of Paganiſm in their Dominions. *Mellitus* Biſhop of *London*, and *Juſtus* Biſhop of *Rocheſter* finding themſelves uſeleſs here, retired into *France*. *Edbald*, *Ethelbert*'s Son and Succeſſor, was a Man of moſt corrupt Morals, and had married his Father's Widow. St. *Laurence* labour'd hard for his Converſion; but meeting with no Succeſs, was reſolved to follow his Collegues. The Night before his intended Departure, he received a ſevere Reprimand from St. *Peter* in a Dream, and, as *Bede* ſays, ſeveral ſmart Blows, which appear'd on his Body, and attended by *Laurence*'s pious Exhortations, affected the Pagan King ſo ſtrongly, that he quitted his Idolatry and inceſtuous Marriage, and received Baptiſm from the Hands of this holy Biſhop. The King's Converſion gave a new and happy Turn to Affairs. *Mellitus* and *Juſtus* were recall'd, and invited back to their Dioceſes. *Laurence* did not long enjoy the Pleaſure this Change gave him; but, after having ſate near eleven Years in the See of *Canterbury*, died on the ſecond of *February*, 619, and was buried in St. *Peter*'s Church, near his holy Predeceſſor St. *Auguſtin*.

The III Day.

St. Blase, Biſhop.

ST. *Blaſe*, Biſhop of *Sebaſte* in *Armenia* in the Time of the Emperor *Dioclefian*, was expoſed to great Hardſhips, and underwent ſevere Trials in De-

Feb. 3 fence of the Christian Faith, and his Flock, under that Prince and his Successor *Galerius Maximian.* But his last Triumph was reserved to the Reign of *Licinius*, and then he suffer'd Martyrdom about the Year 319 at *Sebaste*, by Order of *Agricola*, Governor of *Cappadocia* and the lesser *Armenia*.

St. Celerin.

ST. *Celerin* lived about the Middle of the third Century. His Grandmother and Uncles had suffer'd for the Faith; and he was nearly related to several other Saints, whose Examples he copied in his own Life. His Humility, Modesty, Sweetness and Wisdom were thought a proper Subject for the Pen of St. *Cyprian*, his Bishop. When *Decius* open'd the Persecution by a publick Edict, he was at *Rome*, and the first that felt the Fury of it. For 'though he was then but young, his Virtue distinguish'd him, and made him the first Object of the Heathens Rage. He was thrown into a Dungeon, and lay there nineteen Days loaded with Chains, without the Allowance of necessary Food. The Enemies of Christianity hoped to wear out his Patience by those Hardships; but he was an Over-match for them; and his Constancy was of excellent Use in encouraging those that expected the same Usage; which the Emperor apprehended might go too far in defeating his Designs on the Christians, and therefore gave him his Liberty.

At his Return to *Carthage*, he was received with all the Veneration due to a glorious and invincible Confessor of *Jesus Christ*. Some of that Church, who had suffered for the Faith, had indiscreetly presumed too much on the Authority of their Sufferings, and press'd the Pastor to receive the Apostates to the Peace of the Church too soon. But *Celerin*'s Conduct on such Occasions was very different from theirs. His Modesty and Humility in that Point were highly commended by St. *Cyprian*. The Solidity of his Vertue, and Prudence of his Zeal, made that holy Bishop repose a particular Confidence in him, and employ him in carrying Letters of Consolation from him to the Confessors at *Rome*. He was glad of this Opportunity of visiting his former Companions; but that Joy was considerably abated by the News of his Sister *Numeria*'s Fall; upon which Subject he wrote to *Lucian*, then in Prison at *Carthage*, open'd his Grief, and assur'd him he was so sensibly affected with this Misfortune, that he spent the Night and Day in Tears and Penance, endeavouring thus to move the Compassion of *Jesus Christ* in Favour of her, and some other Women that had made the same Step. This Letter is preserved amongst those

thoſe of St. *Cyprian*, and was ſent by that Prelate to the Clergy of *Rome*, as a Pattern of that Humility and Modeſty, which ſhould compoſe the Character of a Confeſſor of *Jeſus Chriſt*. Feb. 4

Soon after *Celerin* received an Anſwer from *Lucian*, he left that City, and came back into *Africa*; but not finding his Biſhop at *Carthage*, went to him in his Retreat, and was made a Reader. This is the Subject of one of St. *Cyprian*'s Epiſtles, in which he acquaints his Clergy with what he had done, and with what Difficulty his Modeſty was prevail'd on to accept of that Office, which, according to the Cuſtom of that Church, empower'd him to read the Goſpel in the publick Service. He concludes with letting them know he deſign'd him for the Prieſthood, when his Age would allow him to receive that ſacred Character; and ſeveral Martyrologes mention him as a Deacon.

As the exact Time of his Birth, ſo that of his Death too is uncertain. But the Church has fixt this Day for honouring his Memory.

The IV Day.

St. Andrew Corſini, *Biſhop.*

ST. *Andrew*, deſcended from the ancient Family of *Corſini*, was born at *Florence* in the Year 1302, on the Day of the Saint whoſe Name he bears; and by the Piety of his Parents devoted to the Service of God before he was born. His Mother, when big with him, dreamt ſhe was deliver'd of a Wolf, which, finding the Church Door open, ran in, and there became a Lamb. This made no Impreſſion on her, 'till he was about twelve Years old; at which Time he began to be headſtrong, wild, ungovernable, guilty of all the Extravagancies of which his Age was capable; and continued this Courſe about three Years. His Mother, whoſe Prayers and Tears were not wanting on this Occaſion, tired out at laſt with his ſcandalous Behaviour, told him ſhe now knew the Meaning of her Dream, and was aſſured he was the Wolf ſhe ſaw. Startled at ſuch a Declaration, *Andrew* deſired to be inform'd of the Particulars of that Dream. Upon hearing the whole, he threw himſelf at his Mother's Feet, aſk'd Pardon for what was paſt, and ſeem'd reſolved to give her the Comfort of ſeeing the Lamb, as well as the Wolf. The next Day he went to the Church of the *Carmelite* Friars; and after ſome Time ſpent in Prayer before our Lady's Altar, to whoſe Protection his Parents had in a particular Manner recommended him, he was ſo ſenſibly affected with a Deſire of chan-

Feb. 4 ging his Life, that he immediately applied himſelf to the Fathers of that Community, and was received into the Houſe. When he had ſpent a Year and ſome Days in the moſt rigorous Practice of Penitential Works, he was profeſs'd on the ſeventh of *January* 1321. Here he lived in the conſtant Exerciſe of ſuch Vertues as were moſt oppoſite to the Vices to which he was naturally inclined; repair'd his Loſs of Time by a diligent Application to Study; and about ſeven Years after his Profeſſion was ordain'd Prieſt. He ſpent three or four Years in preaching at *Florence*, and then was ſent to *Paris* to finiſh his Study of Divinity, and make himſelf perfect in the holy Scriptures. He remain'd there three Years; and then return'd to his firſt Convent, of which he was made Prior by a Provincial Chapter of the Order that was held at *Florence*. This Charge gave him an Opportunity of ſhewing how well he was qualified for the Cure of Souls. His excellent Sermons and Example were reckoned a publick Good; and the Clergy of *Fieſoli*, a League from *Florence*, being met to chuſe a Biſhop, unanimouſly declared him elected to that See. The Saint getting Intelligence of their Proceedings, fled for it, and hid himſelf in a Convent of *Carthuſians*. The Canons of the Church of *Fieſoli* ſearched ſome Days; and deſpairing of finding him, were upon the Point of chuſing another, when the ſame Providence that directed them in their Choice, diſcover'd our Saint; who was accordingly conſecrated Biſhop. Thoſe who fix his Election and Conſecration to the Year 1349 allow him to have ſate twenty three Years; but others, who ſettle that Period in 1360, allow him but twelve Years in that See. But all agree in his Character. The Dignity of his Station in the Church did not in the leaſt break in upon his religious Obligations, which he diſcharged with the ſame Fervour, as when in his Convent. His whole Time was devoted to the Service of his Flock, and divided betwixt acting and praying for them. The Sweetneſs of his Temper, and his irreproachable Life were very efficacious in compoſing Differences, and uniting thoſe whoſe Perverſeneſs or Miſunderſtanding betray'd them into contentious Diſputes. His Reputation for that Talent was what prevail'd with Pope *Urban* V to ſend him Legate to *Bologna*, then miſerably divided by the Diſſentions of it's Inhabitants; in which Errand he was ſo ſucceſsful as to eſtabliſh a Calm, that laſted as long as he lived. His Charity to the Poor, whom he conſider'd as his Children, was a diſtinguiſhing Part of his Character. He received the Reward of theſe Virtues from the Author of them on the ſixth of *January* 1373, the ſeventy ſecond of his Age. His Body was inter'd in the *Carmelites* Church at *Florence*; but not without ſome Oppoſition from the Inhabitants of *Fieſoli*. Thoſe upon the Spot, who had been Eye-Witneſſes of his Conduct, paid him the Honours due to his Sanctity

Sanctity privately, ſoon after his Deceaſe. He was canoniz'd by Pope *Urban* viii in 1629, his Name inſerted in the Roman Martyrologe by the ſame Pope, and his Feſtival ſettled on the iv of *February* in the Year 1634. Feb. 4.

St. GILBERT.

ST. *Gilbert* was the Son of *Jocelin* a Native of *Normandy*. His Mother, whoſe Name is not preſerved, was an *Engliſh* Woman; both of good Families. He was born in *Lincolnſhire* about the Year 1083, in the Reign of *William* the Conqueror; and ſent young into *France*, where he ſpent ſome Years, and then returning to *England*, was put into the Biſhop of *Lincoln*'s Seminary. Where he qualified himſelf to teach others; and then kept a publick School for the Inſtruction of Children of both Sexes in Literature, and Piety. His Father had a good Eſtate in *Lincolnſhire*, to which belong'd the Right of Preſentation to the Livings of *Sempringham* and *Tirrington* in that County. Being provided with this Title he was ordain'd Prieſt in 1123 by *Alexander* Biſhop of *Lincoln*; and beſtow'd the whole Revenue of *Tirrington* on the Poor. His diſintereſted Labours for his Pariſhioners, and the Excellency of his Example, made thoſe of *Sempringham*, where he reſided, remarkable for Zeal and Devotion. He ſhew'd his generous Contempt of Riches, and his humble Diffidence of his own Strength, when he refus'd the Archdeaconry of *Lincoln* that was offer'd him, and had both Money and Honour to tempt him. His Concern for the Salvation of his Neighbour, and Love of Chaſtity appear'd to advantage by his founding an Order of Nuns, for whom he built a Monaſtery joining to the North Side of St. *Andrew*'s Church at *Sempringham*. Their Encloſure was very ſtrict, and their Lives extremely Regular. Several Perſons of Fortune ſeconded St. *Gilbert*'s Charity, and founded Monaſteries of this Order in other Counties. The Saint, ſeeing his Charge encreaſe, made a Journey into *France* to conſult St. *Bernard* upon the Matter. That Saint's Advice affected him ſo that in the Year 1148, he applied to Pope *Eugenius* iii, then in *France*, and begg'd his Nuns might be put under the Direction of the *Ciſtercians*, and he thus diſcharged from an Obligation, which his Humility made him believe himſelf unequal to. The *Ciſtercians* did not care to undertake the Conduct of Nuns; and the Pope, being inform'd of his uncommon Talent for directing Souls, exhorted him very preſſingly to devote himſelf entirely to the Good of his Neighbours, which he was ſo capable of promoting in his preſent Station; and, as the Proof of his Reſpect for his Vertues

Feb. 4 Vertues, aſſured him, had he known him ſooner, he ſhould certainly have placed him in the See of *York*, which was lately fill'd.

Thus charged with the Care of his growing Order, he return'd to *England*; and labour'd with ſuch Succeſs, that he had the Satisfaction to ſee thirteen Convents of the Order under his Inſpection, *viz.* four of Regular Canons, and nine of Nuns; in which at his Death he is computed to have left 2200 Souls. The Nuns were govern'd by St. *Benedict*'s Rule, and the Canons by that of St. *Auguſtin*. What additional Conſtitutions he made, were confirm'd by Pope *Eugenius* and his Succeſſors.

He founded ſeveral Hoſpitals too for the Reception of the Poor, the Sick, the Widows, and the Orphans. But, how pure ſoever his Intentions were, he was not to eſcape Calumny. The Enemy of Mankind looking on this holy Inſtitute as deſtructive of his Intereſt in the World, endeavour'd to make it odious, and thus diſcourage it's Progreſs. He found four of St. *Gilbert*'s Lay Brothers proper Inſtruments of his Deſign. They were intruſted with the Adminiſtration of temporal Affairs for ſome of his Monaſteries, and converted what belong'd to thoſe Houſes to their own private Uſes, which enabled them to be as irregular as their Inclinations prompted them to be. St. *Gilbert* endeavour'd to bring them to Reaſon, with the Concern of a Parent told them their Error, and begg'd they wou'd correct it. But our Saint's Rule was too ſtrict for thoſe unhappy Men, who were Strangers to the Spirit of Religion; they inſiſted on it's being ſoften'd in their Favour, and made pliable enough to give a Sanction to their Irregularities. They were ſoon join'd by others as corrupt as themſelves, who urged this Demand with the utmoſt Inſolence. Not gaining their Point they carried their Complaint to *Rome*; where they miſrepreſented him and his Canons, and ſurpriz'd *Alexander* iii, then Pope, into their Party againſt this holy Man. Almoſt all the Biſhops in *England*, who were either perſonally acquainted with the Saint, or knew his Merit by the Edification his new Order gave in the Nation, reſented this Abuſe; wrote to the Pope; did Juſtice to *Gilbert*'s Character; and begg'd his Holineſs wou'd protect the Order of *Sempringham*, as founded by him. *Henry* II. King of *England* wrote to the ſame purpoſe; and promiſed to employ all his Authority in maintaining it in it's original Rigor. *Alexander* thus undeceiv'd confirm'd St. *Gilbert* and his Succeſſors in the Care of the Order, and granted it ſeveral Privileges and Immunities.

The Church of *Malton* was govern'd by a Canon of this Order named *Roger*, a Man of exemplary Piety, and great Prudence, whom *Gilbert* deſign'd for his Succeſſor, in which he was aſſur'd he ſhould pleaſe the whole Order. To ſecure them that Bleſſing, he was reſolved to ſhare it with them, and accordingly reſign'd

reſign'd his Poſt, got him choſe in his Room, and lived under his Direction the Remainder of his Days. He died on the 4th of *February* 1189 in the 106th Year of his Age, with the Comfort of having ſpent a whole Age in the Service of *Jeſus Chriſt* and his Church. According to the Manuſcript Hiſtory of this Saint, produced by Sir *William Dugdale* Mon. Vol. 2. page 696. he was canoniz'd by Pope *Innocent* iii in 1202. Upon this his Body was tranſlated to a more honourable Tomb, where it was depoſited with great Solemnity; and an Account of his Life and Virtues put into the Shrine. Feb. 4

St. Isidore *of* Peluſium.

ST. *Iſidore* one of the moſt conſiderable Lights of the fifth and ſixth Ages, was born at *Alexandria*, deſcended of an honourable Family, and educated in a Manner ſuitable to his Birth, and the Neceſſities of the Church in thoſe Times. A thorough Acquaintance with the Sciences was much the leaſt Part of his Character; the Uſe he made of theſe Advantages was what recommended him to the Love both of God and Man, and makes his Memory valuable to this Day. Aſſoon as he was capable of knowing what the World offer'd to his View, he was ſenſible it could give nothing that wou'd reward his Affection for, or encourage his Stay in it. Convinced of this Truth, he gave to the Poor, his Fortune which he valued only as it help'd him to purchaſe a more ſubſtantial Happineſs, and enabled him to relieve his Saviour in the Perſons of the needy. When he had thus ſhook off all that could fix him to the Earth, he thought of nothing but ſecuring Heaven. With this View he retired to a deſart Mountain at the Mouth of the *Nile*, near *Peluſium*; and receiv'd his ſurname from that Town. He join'd ſome holy Anchorets there; and in their Company applied ſeriouſly to the Knowledge of himſelf, and the Service of the Almighty. As nothing conduces more to raiſe the Soul to God than the Mortification of the Fleſh; and as it is impoſſible to give a better Proof of our Acquaintance with our ſelves than by puniſhing and reducing all that is corrupt in our Nature; he made Faſting and all corporal Auſterities his conſtant Employment; and arrived to ſuch Perfection in the Practice of thoſe Severities that he was a compleat Pattern of a Monaſtick, or ſolitary Life. He liſten'd to the Voice of God in his religious Retreat, before he ventured to deliver his Will to others, and prepared himſelf for the Functions of his Miniſtry, as St. *John Baptiſt* did for thoſe which the holy Ghoſt deſign'd him. From the Moment he was ordain'd Prieſt, he forgot all private Intereſts, and eſpouſed that of the Church

Feb. 4 Church with an extraordinary Zeal; which, however, was always regulated by Prudence, and temper'd with Charity. Thoſe Virtues join'd to a ſtrong Eloquence, and profound Erudition made him the Darling of his own Age and the Wonder of ours; gave all he wrote an irreſiſtible Force with his Cotemporaries; and recommend his Works to our Peruſal as the Dictates of a Heart full of God. What we have of his are 2012 Epiſtles penn'd on particular Occaſions; ſome contain Explications of difficult Texts of Scripture, preſs the Reading of thoſe ſacred Books and lay down Rules for underſtanding them: others run upon the Controverſies of thoſe Times; and the Diſcipline of Church: and others are full of pious and uſeful Inſtructions. The Letters of the firſt Claſs are calculated for recommending Moral and Religious Vertues from the ſacred Oracles: Thoſe of the ſecond are employ'd againſt the Pagans, the Jews, the *Arians*, *Sabellians*, *Neſtorians* and other Hereticks of thoſe Times: Thoſe of the third are full of Arguments and Invectives againſt the deteſtable Crime of *Simony*, whatever Diſguiſe it wore; excellent Directions to the Prieſthood to uſe their Power with a canonical Rigor, mix'd with Charity and Prudence; and ſeveral Rules for their private Conduct. The fourth Claſs comprehends ſuch Letters as ſhew what Authority Learning join'd with Sanctity gives a Man over thoſe that are in all other Reſpects his Superiors. He took the Liberty of blaming the Conduct of St. *Cyril* Biſhop of *Alexandria*; whom he thought ſomewhat too warm and precipitate in his Oppoſition to the Perſon of *Neſtorius*; and uſes ſome very ſtrong Exhortations to put an End to the Diſputes, and Schiſm that then tore the Church of God. His own Biſhop *Euſebius* was not to eſcape the Correction and Reproof of his Charitable Pen. That Prelate had diſgraced the Prieſthood, by an infamous and ſcandalous Life. Simony, Covetouſneſs, Pride, Ambition, and Libertiniſm were the foul Ingredients of his Character. Theſe are the Subject of ſeveral of *Iſidore*'s Letters; who makes no Scruple to tell him in plain Terms he was unworthy of his Miniſtry, and a publick Nuiſance to the Chriſtian World.

From thoſe Scandals he takes Occaſion to enlarge upon the Dignity and Excellency of the Prieſthood, and the Obligations and Qualifications of a Biſhop. What form'd his Sentiments firſt on this Subject was St. *Chryſoſtom*'s Book *of the Prieſthood*; the firſt of that Saint's Works that came into *Iſidore*'s Hands, and gave him a Reliſh for his Way of Writing. This was improved into a Veneration for his Perſon and Conduct, and our Saint undertook his Defence vigorouſly both againſt *Theophilus* of *Alexandria* and St. *Cyril*. Under this Head too, we may mention his Letter to the Emperor *Theodoſius*; in which his Concern, for the Peace of the Church makes him preſs that Prince to go to *Epheſus* in Perſon, and

and employ his Authority in keeping Peace, and good Order in the Council there. Feb. 5

St. *Iſidore*, therefore, was not content with bewailing his own Sins in private, and offering his Prayers for the Church in his Retreat; but made himſelf Maſter of the Secret of joining the Innocence and Penance of a religious Solitude, with a tender Concern for what paſs'd in the World; and the Exerciſes of a Monaſtick Life, with the Active Charity and Vigilance of a Paſtor. He lived to a very great Age, and died about the Middle of the fifth Century. Both the Greek and Latin Churches place his Feſtival on the *4th* of *February*, which was probably the Day of his Death.

The V Day.

St. AGATHA, *Virgin and Martyr.*

ST. *Agatha* a Native of *Sicily*, deſcended of an honourable Family, was endow'd with all the Advantages of Nature which engage the Admiration of the World, but could never perſuade her to love it. Her whole Heart was devoted to a more ſubſtantial and worthy Object, and her Love of *Jeſus Chriſt*, left no Room there for any other. *Decius*'s Perſecution gave her an Opportunity of ſhewing an heroick Conſtancy to her heavenly Spouſe. Her Vertue and Beauty were what diſtinguiſhed her among the Chriſtian Virgins of *Sicily*, and put *Quintian*, the Governor of that Iſland, upon attacking her Chaſtity in order to corrupt her Faith. He was very much addicted to his Pleaſures, and a Bigot to the Religion of the Empire; two things very compatible where the Precepts of Religion lay'd no Reſtraint on ſome criminal Liberties, which were rather encouraged by thoſe they worſhip'd as Gods.

St. *Agatha* ſuſpected his Deſign, and left the Town; but was diſcover'd in her Retreat, and brought to *Catana*. The Saint, ſeeing herſelf in the Hands of one from whom ſhe might juſtly apprehend the moſt diſhonourable Treatment, recommended herſelf to the Protection of *Jeſus Chriſt*, the ſole Maſter of her pure Heart, and confiding in him prepared to meet Death, as her only Relief.

Quintian, violently ſet on the Gratification of his Luſt, gave Orders for putting *Agatha* into the Hands of *Aphrodiſa*, an infamous Woman. She ſtay'd there almoſt a Month perpetually attack'd by the Sollicitations of *Aphrodiſa*, and

Feb. 5 her Companions in the Buſineſs of Hell; but remain'd firm and inflexible in her Reſolution, begging of the Almighty to preſerve her, and ſupport her under this violent Storm. *Aphrodiſa* finding ſhe gain'd no Ground of the Saint, full of Confuſion and Rage went to *Quintian*, and told him all her Pains were loſt on the Perſon he had committed to her Care, and that ſhe was convinced it would be abſolutely impoſſible to effect his Deſign on her; ſince ſhe and all her Aſſiſtants in that infernal Art had not been able to make the leaſt Impreſſion of that Nature on her. The Governor, who knew *Aphrodiſa*'s Skill in her Buſineſs, had all along flatter'd himſelf with the Proſpect of receiving *Agatha* at her Hands obſequious to his Deſires. This Diſappointment changed his Paſſion into Rage; he order'd her to be brought before him, and give an Account of her Faith. Upon her declaring herſelf a *Chriſtian*, he reproach'd her with a degenerate Meanneſs of Spirit, in ſtooping from the Dignity of her Birth to put herſelf on the Level with *Slaves*; for that was the beſt Word he could afford the Profeſſors of Chriſtianity. *Agatha* told him that indeed ſhe was a Servant of *Jeſus Chriſt*; and thus was not aſham'd to own herſelf *his Slave*. *Quintian* was urgent with her to ſacrifice to the Gods of the *Romans*, and threaten'd to force her to that act of Idolatry, if ſhe would not perform it willingly. The Saint without any Emotion told him ſhe had not that honourable Opinion of the Pagan Deities; which ſhe thought ſo far from having any Right to Divine Honours, that it wou'd even be an Affront to Men to ſuppoſe them like thoſe pretended Deities. This Anſwer incenſed the Governor, who inflam'd with Zeal for his Gods, order'd the Saint to be ſtruck on the Face. But ſhe perſever'd in her Reſolution; and added that ſhe could not but think it ſtrange ſhe ſhould be preſs'd to adore thoſe, who are inferior to Men. The Interrogatories went no farther at that Time; but *Agatha* was committed to Priſon, and told ſhe muſt either change her Sentiments, or expect the moſt violent and tormenting Puniſhments for her Obſtinacy.

Quintian order'd her before him again the next day, imagining one Night ſpent in Confinement might have made ſome Impreſſion on a tender Mind. Upon her appearing, he ask'd her whether ſhe had given the Matter a ſerious Thought, and was diſpos'd to ſave her own Life? She anſwer'd *ſhe had.* Well then, ſaid the Governor renounce *Jeſus Chriſt.* No, replied the Saint; he is my Life, and my Salvation. Seeing now that the Priſon had no Effect on her, he order'd her to be whipp'd ſeverely, her Fleſh to be torn with Hooks, and her Sides burnt with red hot Bars of Iron. The Courage, with which one of her Age and Sex bore thoſe exquiſite Torments, ſurpriz'd and amaz'd the Spectators, and the very Actors of the Tragedy; But inflam'd *Quintian*'s Rage, who imme-

immediately order'd her Breasts to be cut off. The Saint reproach'd him with his Cruelty; but was still the same, and remain'd superior to all her Sufferings. She was then remanded to her Confinement, with Orders to allow her neither Food for the Support of Life, nor any Assistance for the Cure of her Wounds. Feb. 6

But the Almighty preserved her Life to encrease her Triumphs; four Days afterwards, the Governour sent for her again, and press'd her Compliance with the Emperor's Orders; but finding her as averse to that as ever, he was resolved once more to try the Force of Torments; and order'd her to be laid naked on live Coals, mix't with broken Pots. Though this was the last Stage of her Martyrdom, God did not think fit to allow her Persecutor the Satisfaction of seeing her expire. She was carried back to the Prison, and there gave up her happy Soul to him she had confess'd so gloriously. Her Death is usually fix't on the fifth of *February* 251.

The Reputation of her Constancy and Courage soon made her venerable to the whole Church. It appears from Pope *Damasus*'s Hymn on that Subject, that *Rome* paid a particular Regard to this Virgin Martyr even in the fourth Age. The whole *Western* Church join'd with that of *Rome* in their Devotion to her Memory, and the Greeks too celebrate her Festival on the same Day with the Latins.

The VI Day.

St. Dorothy, Virgin and Martyr.

Adhelm Bishop of *Shirburn* at the Beginning of the eighth Century, wrote a Treatise in Commendation of Virginity; in which he gives the following Account of the Saint, whose Martyrdom we celebrate on this Day. *Fabricius* Governor of *Cesarea* in *Cappadocia* under the Emperor *Diocletian* endeavour'd to oblige St. *Dorothy* to worship Idols; and, not prevailing with her, put her to the most exquisite Torments. Before he deliver'd her up to Execution he put her under the Direction of *Chrysta* and *Callista*, two unhappy Women, who had apostatized from the Faith. Their Business was to persuade the Saint to follow their Example, and save her Life at the Expence of her Conscience. They employ'd all their Skill to pervert her; but, instead of succeeding, were so sensibly touch'd with her Behaviour, that they return'd to the Church, and expiated their Fault by suffering for the Faith which they had before renounced.

Feb. 6 nounced. St. *Dorothy* was obliged to be preſent at their Execution, in Hopes the Proſpect of coming to the ſame End might intimidate her, and deter her from her Profeſſion. But God, who was reſolved to make *the Blood of the Martyrs the Seeds of Chriſtianity*, defeated the Deſigns of the Enemies of our holy Religion; and inſpir'd her with freſh Courage. She was afterwards put on the Rack, and tortur'd; and at laſt beheaded.

St. Ina, King and Confeſſor.

INA ſucceeded to the Kingdom of the *Weſt Saxons* toward the Cloſe of the ſeventh Century. He was a Prince of uncommon Qualifications; being at once an able Politician, a good Soldier, and a devout Chriſtian; and the more valuable becauſe theſe three Characters were ſo well mix'd in him, that the Prudence of the Stateſman, and the Reſolution of the Commander, never intrench'd on the Simplicity and Mildneſs of a Diſciple of *Jeſus Chriſt*; but, on the contrary, the Integrity and Moderation which our Holy Religion requires, made him more the Father, than the Maſter of his Subjects; and the peaceable Diſpoſition the Goſpel recommends, never allow'd him to engage in a War without the laſt Neceſſity. His Zeal for Religion and Concern for every thing that related to the Service of God appear from ſome of his Laws, which venerable *Bede* has tranſmitted to us. One of them enjoins the Baptiſm of Infants within a Month after their Birth, under ſevere Penalties: another releaſes a Slave from his Maſter's Juriſdiction for ever, if he does ſervile Work on a Sunday by his Order: a third lays a Fine on ſuch as ſhould ſtrike in the Church; and a fourth orders the regular Payment of Tithes; with ſeveral others of the like Tendency.

In the Year 704, he built and endow'd the Abbey of *Wells*, and dedicated the Church in Honour of St. *Andrew* the Apoſtle. He gave the Monaſtery of *Wincheſter* ſome Land in the Iſle of *Wight*; and is mention'd with particular Reſpect in the Manuſcript Annals of that Houſe. But his greateſt Benefactions were to the ancient Monaſtery of *Glaſtonbury* in *Somerſetſhire*. Some Records call him it's Founder. Their Church was very ruinous in his Time, and unfit for the uſe to which it was deſtin'd; and the Revenue of the Monaſtery not ſufficient to encourage the Devotion of ſuch as deſired to retire to that Seat of Religion and Piety. He therefore built a large Church there, which was dedicated to our Bleſſed Saviour, in Honour of St. *Peter* and St. *Paul*; which he provided with all things

neceſſary

neceſſary for the Service of God; gave a large Quantity of Land for the Uſe of the Monks; granted them ſeveral Privileges and Immunities; and, to ſhew in what Spirit he perform'd this Action, made a ſolemn Offering of the Charter of Donation on the Altar. His Reſpect to the See of *Rome* was ſo great, that he rais'd a Tribute of one Penny from every Family in his Dominions, to be paid yearly to the Pope on the firſt of *Auguſt*, the Day on which we honour the Chains of St. *Peter*. This Obligation was laid on all *England* by *Ethelwolf*, the ſecond King after the Union of the ſeven Kingdoms. This Tax, for a very obvious Reaſon, is called *Peter* Pence. Feb. 6

When he had reduced all the Enemies of the State, and made ſuch large Proviſion for the Maintenance of others, he now reſolved to turn all his Thoughts toward ſecuring his own Soul, and reſign'd his Crown to *Ethelbrad*, after he had wore and adorn'd it thirty ſeven Years.

Upon leaving his Kingdom he retired with his Queen to that City, from which this Nation had received it's Chriſtianity; where, according to the Annals of *Wincheſter*, they led a private and poor Life, 'till the Almighty was pleaſed to reward their Piety and Charity with a happy Death; which our ancient Calendars place on this Day. Some of our *Engliſh* Writers ſay this Prince ended his Days in a Monaſtery at *Rome*.

St. Vedast, or Vaast, Biſhop.

ST. *Vedaſt* was a Native of *Aquitain*, born towards the Cloſe of the fifth Century. He left his Country, Friends and Fortune, and retired to the Dioceſe of *Toul* in *Lorraine*, where he lived a private and penitential Life for ſome Time. But his Retreat was broke by the Luſtre of his Vertues, which engaged the Biſhop of that Dioceſe to enter him amongſt his Clergy, and in due Time raiſe him to the Prieſthood.

Soon after he had received that ſacred Character, the Almighty employ'd him in a Work of the greateſt Importance, in which the whole Kingdom of *France* was concern'd. *Clovis*, then King, was married to *Clotilda* a Chriſtian, of uncommon Zeal and Piety, who had employed both her Prayers and Tears for his Converſion from Paganiſm. But that happy Change was by the divine Wiſdom reſerved to a Time proper to effect it, in a Way worthy of God. Nothing affects us more ſenſibly than a ſudden Alteration of Affairs in our Favour; which we cannot account for from ordinary Rules, or attribute to any viſible Cauſe, 'Tis then we acknowledge the God, and are obliged to be

Feb. 6 be ſo juſt as to put our ſelves quite out of the Queſtion. The Converſion of *Clovis* was owing to ſomewhat of this Nature. In the Year 494, being at War with the *Germans*, he was worſted in an Engagement with that People, and was juſt upon the Point of being routed, when with Tears in his Eyes he looked up to Heaven, and addreſs'd himſelf to our Saviour in the following Words: "Jeſus Chriſt, *whom* Clotilda *adores, as the Son of the living God,* "*I implore your Aſſiſtance. If you will grant me the Victory, I will profeſs your* "*Faith, and be baptized in your Name.*" He had ſcarce finiſh'd his Prayer, when he ſaw the Succeſs of it. The *Germans* fled; and thoſe that kept the Field ſubmitted and begg'd Quarter. Victorious, and full of Gratitude for the Favour, he was going home, and took *Toul* in his Way; where he deſired to be furniſh'd with one that could give him proper Inſtructions in the Religion he was reſolved to embrace, as ſoon as he was acquainted with it's Myſteries and Tenets. St. *Vedaſt* was immediately named for that Office, and attended him in his Journey. At his Arrival at *Reims*, St. *Remigius*, Biſhop of that Place, received the King, improved his good Inclinations; and, aſſiſted by our Saint, gave him all neceſſary Inſtructions, baptiz'd him; and his Converſion was the Cauſe of that of great Numbers of his Subjects. So that, upon the whole, St. *Vedaſt* had the Honour of laying the firſt Foundation of Chriſtianity in a Kingdom then over-run with Idolatry and Superſtition.

The King, in Gratitude to his Catechiſt, recommended him to St. *Remigius*, who engaged him in the Service of his Church. Here he lived in the conſtant Exerciſe of Piety and Charity; inſtructing the ignorant, reproving the vicious, relieving the Poor, viſiting the Sick, and comforting the Afflicted were his whole Employment. A Life thus ſpent was very edifying to the whole Dioceſe. St. *Remigius*, as Metropolitan, had the Care of a large Province committed to him. The People of *Artois* were Part of his Flock; and were in great Need of Inſtruction; their corrupt Morals and Errors would require one of extraordinary Abilities and exemplary Piety. He could ſee no one better qualified for that Employment than St. *Vedaſt*. And accordingly in the Year 499 conſecrated him Biſhop of *Arras*, and made him the Apoſtle of that idolatrous People. As he was entring that Town, he reſtored the Sight of a blind Man, and cured another that was lame; which Miracles had their intended Effect, commanded the Attention of his People, and made them look on him as one ſent from Heaven. The Goſpel had been before received in *Arras*, when the *Romans* were Maſters of that Country. But in the Year 406 the *Vandals* committed ſeveral Outrages on the Chriſtians there; who were quite diſperſed or deſtroyed about fifty Years after by *Attila* King of the *Huns*. Since that Time Paganiſm was the reigning Religion, and St. *Vedaſt* could not find the

the leaſt Trace of Chriſtianity. All that the oldeſt Perſons there knew was, Feb. 6
that a Church once ſtood out of the Walls of the Town. The Natives were perverſely fond of their ſuperſtitious Worſhip and Practices. Their Blindneſs and Obſtinacy found Employment for all our Saint's Charity and Patience. Remembring St. *Paul*'s Conduct, who *was all Things to all Men*, he made Uſe of all honeſt Arts to gain them to the Truth, and took his Advantage of every favourable Moment to inculcate or inſinuate the Articles of our Faith, and oppoſe and confute the Errors in which they were involved. He ſpent forty Years in theſe Apoſtolical Labours, had the Satisfaction to ſee his Church flouriſh in Purity of Faith and Morals, and died on the ſixth of *February* 539. His Memory is held in great Veneration both in *Flanders* and *France*. This Saint was allow'd a Place in the *Sarum* Miſſal; and we have a Church ſtill in *London* that bears his Name.

St. AMANDUS, Biſhop of *Maſticht.*

ST. *Amandus*, one of the brighteſt Ornaments of the Church in the ſeventh Age, was born toward the Cloſe of the ſixth at *Herbauge* near *Nantes* in *France*. Count *Serenus* his Father, and *Amanea* his Mother took great Care of his Education, and applied him particularly to reading the Scriptures; in which he learnt the Value of Heaven, and the Vanity and Imperfection of all created Beings: So that the Love of God was the firſt Thing that appear'd in him, and always maintain'd the Aſcendant of his Heart. That he might enjoy what only ſeem'd worthy his Thoughts with more Liberty and Tranquility, he retired into a Monaſtery near *Rochelle*, at the Age of twenty. Here he thought himſelf ſecure, and imagin'd he ſhould never be diſcovered or interrupted by his Relations. He had enjoy'd that Satisfaction a Year, when his Father found him out, and uſed all the ſoft Perſuaſions he could to make him quit that State of Life. When he could not prevail by Entreaties, he changed his Style, and threaten'd to diſinherit him, and abandon him as a Stranger to his Family, if he would not comply. St. *Amandus* behaved himſelf with all the Reſpect due to a Parent; but in the Concluſion told him he was willing to renounce all Title to the Eſtate, if he could but have his Conſent for continuing where he was.

To avoid any farther Importunities of this Nature, he left that Monaſtery, and made a devout Viſit to the Shrine of St. *Martin* at *Tours*. Here he pour'd out his Soul before God, implored the Divine Aſſiſtance in his Deſign of devoting

Feb. 6 voting himſelf to the Service of *Jeſus Chriſt*; and begg'd that wherever he went, he might be treated as a Stranger. In the Year 611 he enter'd himſelf amongſt the Clergy of *Tours*; and, after giving one Year's Proof of his vertuous Diſpoſitions and Eccleſiaſtical Spirit, went to *Bourges*. *Auſtregeſilas* Biſhop of that Place, gave him a handſom Reception there, and allow'd him a retired Cell near his Cathedral; where he lived in the Practice of a moſt rigorous Penance; his whole Food during that Time being only *Barley Bread* and *Water*. In the Beginning of this Retreat he contracted a ſtrict Friendſhip with St. *Sulpitius*, then Archdeacon, and afterwards Biſhop of *Bourges*.

When he had ſpent almoſt fifteen Years in this Retreat, he went to *Rome*, where he was paying his Reſpects to the venerable Relicks of the Apoſtles in St. *Peter*'s Church, with a Deſign of paſſing the Night in Prayer, when thoſe who had the Care of the Doors forced him out, and left him on the Steps. Here he fell aſleep, and dreamt that St. *Peter* order'd him to go back to *France*, and preach the Goſpel to the Pagans of that Kingdom. He received this Admonition as a Declaration of the Will of God, and obey'd the Command. His firſt Attempts were attended with ſo much Succeſs, that toward the Year 628, the Prelates of *France*, aſſiſted by the Royal Authority, obliged him to accept of the Epiſcopal Character, without confining him to any particular Dioceſe. Thus honour'd with the Apoſtolical Commiſſion of preaching the Goſpel to the Heathens, he executed it in the Territories of *Tournay*, *Ghent*, and *Brabant*. While he was in *Flanders*, he found there ſeveral young Foreigners that were Slaves, whom he procured a double Liberty, by redeeming them from their Captivity, and initiating them in the Chriſtian Religion by Baptiſm; and ſeveral of them were afterwards of great Uſe in the Church, which they ſerved as Biſhops or Prieſts. His next Miſſion was to the *Sclavonians* on the Banks of the *Danube*; and from them he came back into *Auſtraſia*, where *Dagobert* I. had been King, but was now Monarch of all *France*. As long as that Prince liſten'd to the Advice of *Arnoul* Biſhop of *Mets*, his Reign was glorious, and the Nation flouriſhed. But that holy Biſhop left the Court, quitted his See, and ended his Days in Retirement. His wiſe Directions were ſoon forgot, and *Dogabert* degenerated into a Libertine and a Tyrant. In the Year 628, he turn'd off *Gomatrude*, whom he had married in his Father's Life-time; and inſtead of her took three more, who were all called Queens; and a great Mumber of Concubines. To ſupport thoſe Extravagances he oppreſs'd his Subjects, and ſeiz'd on the Revenues of ſeveral Churches. *Amandus* was the only Biſhop in his Dominions that had the Courage to reprove him for thoſe Crimes; and was baniſh'd the Kingdom for this charitable

ritable Liberty. *Charibert* was then in Poſſeſſion of *Gaſcony* and *Navar*; and Feb. 6
thoſe Places were the next Scene of his Apoſtolical Labours. But he had not been long there before he was recall'd with Honour. In the Year 630 *Dagobert* came to look into and blame his own Conduct, which put him upon deſiring the Return of that holy Prelate. What help'd on this Thought, was the Birth of a Son; a Bleſſing he had long wiſh'd for, and would now endeavour to make a ſubſtantial one, by putting the Royal Infant under the Care of St. *Amandus*. He ſent for that Biſhop to *Clichi* near *Paris*, threw himſelf at his Feet, ask'd Pardon for the Injuſtice he had done him, aſſured him he would for the future take his Advice, and begg'd he would undertake the Education of the new-born Prince. St. *Amandus* was unwilling to embark in an Employment that would neceſſarily engage him too much in temporal Affairs; but was prevail'd on at laſt to comply with the King's Requeſt, in order to promote the Intereſt of Religion more effectually, when ſhelter'd and protected by the Royal Authority.

Leaving the young Prince to the Care of *Pepin Maire* of the Palace of *Auſtraſia*, he purſued his firſt Vocation; and, with *Dagobert*'s expreſs Leave, preach'd the Faith of *Chriſt* to his Heathen Subjects. But 'though the King's Commiſſion extended to all his Dominions, he thought himſelf obliged to gain the Leave of the Biſhops where he went, before he exerciſed his Miſſion in their Dioceſes. His firſt Journey on that important Errand was into the Territories of *Ghent*. The Barrenneſs of the Country, and the Barbarity of it's Inhabitants had hitherto diſcouraged all that were otherwiſe charitably inclined to preach the Faith to that idolatrous People. But St. *Amandus*, full of Zeal for the Kingdom of God, and Compaſſion for thoſe unhappy Pagans, offer'd himſelf for this Work, and enter'd on it with the Permiſſion of *Acharius*, Biſhop of *Noyon* and *Tournay*. His charitable Endeavours were repay'd with ill Uſage; and he abandon'd by thoſe that had join'd him in this Miſſion. But nothing could oblige him to quit the Place. After about two Years ſpent amongſt them, his invincible Patience, and the divine Force of Miracles, conquer'd that obſtinate and ſavage People. They reſorted to him in large Companies, begg'd to be farther inſtructed in the Myſteries and Duties of the Chriſtian Religion, and initiated into the Faith by Baptiſm. As a Proof of their Sincerity, they demoliſh'd the Temples of their Idols; and St. *Amandus* built Churches on their Ruins.

King *Dagobert*'s Dominions were divided between his two Sons, *Sigibert*, whom St. *Amandus* baptiz'd, and *Clovis* II, purſuant to their Father's Order and Deſire. The former was extremely pleas'd to hear of the Succeſs that attended

Feb. 6 ded that holy Biſhop's Labours; and full of a religious Concern for the Church, named him to the Biſhoprick of *Maſtricht*. The Clergy and People of that City were glad of ſo valuable a Preſent, and choſe him unanimouſly about the Year 649. This Apoſtolical Man could ſcarce be perſuaded to accept of a Dignity, that would confine and limit the Exerciſe of his Charity. But upon a Trial, he found Employment enough for that Vertue and Patience. The corrupt Morals of the Laity, and the ſcandalous Lives of the Clergy, two Things almoſt inſeparable, were a ſenſible Affliction to him. Finding thoſe incorrigible, upon whom the Reformation of others depended, he was reſolved to reſign his Charge. *Martin* I. having Occaſion to tranſmit the Decrees of a Council he had held in the *Lateran* againſt the *Monothelites*, takes Notice of and bewails this Grievance; but preſſes the holy Biſhop to keep his Station, and put the Canons in Execution againſt his Clergy. He complied with the Pope's Advice for ſome Time; but after ſitting about three Years in that Chair, he left it, and reſolv'd to follow his firſt Vocation. He placed *Remaclus* in the See of *Maſtricht*, and then made a ſecond Journey to *Rome*, where he was very well received by Pope *Martin*; who, upon hearing the Saint's Reaſons for his Conduct, approved of it. At his Return from *Italy*, he viſited all the Monaſteries he had founded, and built new ones in the *Low Countries*, and ſeveral Provinces of *France*. That of *Elnon* was the Place of his Reſidence, when his Age and Infirmities would not allow him to exerciſe his Charity, as before. Full of Years and good Works, he received the Reward of his Labours in 679, being then ninety Years old.

He was buried in the Church belonging to that Monaſtery; and fifteen Years afterwards removed to a new Church built there to his Honour, and dedicated the ſame Day. His Life was ſo full of all that could recommend a Man to the publick Veneration, that his Name was ſoon received in the Calendar of ſeveral Churches; that of *Sarum* joins him with St. *Vedaſt*, and propoſes them both to our View on this Day. The Regard we ſhall on all Occaſions ſhew for our devout Anceſtors, obliges us to follow their Steps in this.

The VII Day.

St. Romualdus.

ST. *Romualdus*, born at *Ravenna* about the Middle of the tenth Century, was nobly deſcended, and paſſed his firſt Years in all thoſe Extravagances that Youth

Youth is capable of, when encouraged by a large Fortune, and indulged in the free Purſuit of Pleaſure by Parents fond of ſeeing their Children make a Figure in the World upon any Terms. He was about twenty Years old, when his Father's revengeful and haughty Temper engaged him in a Quarrel, which proved the happy Occaſion of *Romuald*'s Converſion. The Affair was thus: His Father, whoſe Name was *Sergius*, had a Diſpute with a Relation about the Property of a Meadow; not coming to a right Underſtanding of the Matter, *Sergius* was reſolved to decide it the ſhorteſt Way, challenged his Antagoniſt, and kill'd him. *Romualdus*, whom his Father had obliged to be preſent at the Duel, was ſtruck with Horror, and could not think himſelf entirely free from Guilt. With this Thought he went to a Monaſtery at *Claſſe*, ſomewhat more than a League from *Ravenna*, and there made a penitential Retreat of forty Days. The Converſation of a Lay-Brother that attended him, and was a Man of ſincere Piety, put him upon ſerious Thoughts of leaving the World. In order to execute this good Reſolution, he applied to the Monks, when met in Chapter, and deſired the Habit of the Order. They were too well acquainted with his Father's Temper; apprehended they might be brought into Trouble, if they received him without his Permiſſion; and therefore would not venture to comply with his Requeſt. *Romualdus* was not diſcouraged at the Refuſal; but open'd the Buſineſs to *Honeſtus*, Archbiſhop of *Ravenna*, who had been Abbot of *Claſſe*, and deſired his Aſſiſtance. That Prelate interpoſed his Authority, and diſpatch'd expreſs Orders for his being received into the Monaſtery. He ſpent three Years there in the ſtrict Obſervance of the Rules of the Order. Seeing ſome of the Monks did not live up to it, his Fervour prompted him to reprove their Conduct. This, with the uniform Regularity of a Life that was a ſtanding Reproach of their Behaviour, exaſperated them againſt him, and put them upon a Deſign of diſpatching him out of their Way. But one of the Accomplices repented of his Undertaking, and diſcover'd it to our Saint; who was thus enabled to avoid the Death with which he was threatned. Feb. 7

Romualdus ſoon after gave them the deſired Satisfaction by quitting that Community. For in the Year 977, having heard of one *Marinus* an holy Hermit near *Venice*, he was inflamed with a Deſire of putting himſelf under his Conduct. To this End, at his own Requeſt, he was diſmiſſed from *Claſſe*, and join'd *Marinus*; whoſe Simplicity and auſtere Life made him a uſeful Maſter to our Saint.

Peter Urſeoli was then Doge of *Venice*; but had made his Way to that Dignity by the Share he had in the Conſpiracy againſt his Predeceſſor *Candian*.

Feb. 7 When he came to conſider the Matter calmly, he was touch'd with Remorſe, and could not be eaſy 'till he had conſulted *Guerin*, Abbot of St. *Michael*'s of *Cuſan* in *Catalonia*, who was then at *Venice*. The Abbot took *Romuald* and *Marinus* into the Conſultation; and they all gave it as their Opinion, that he was obliged not only to quit his ill-gotten Dignity, but to retire into a Monaſtery; and there endeavour, by an humble Obedience, to make amends for the Uſurpation of Power and Superiority. He received this Sentence of Deprivation with the Docility of a ſincere Penitent; ſtole out of Town, and went with his three devout Caſuiſts into *Catalonia*. *Peter Urſeoli* became a Monk in *Guerin*'s Monaſtery; but *Marinus* and *Romualdus* choſe to live together in a Deſart near *Cuſan*. Here they were ſoon join'd by ſuch as were deſirous of ſharing the religious Pleaſures of Retirement and Penance. *Urſeoli*, after ſome Time ſpent in the Monaſtery, became one of that Number. Upon this Increaſe of their ſolitary Family, *Marinus* turn'd the Government of it over to *Romualdus*, whoſe Zeal and Wiſdom perſuaded *Marinus*, that in thus doing he acted in Conformity to the Will of God, who had thus qualified him for that Charge. *Romualdus* practiſed all thoſe penitential Works that could make him a proper Example to thoſe under his Direction. Rigorous Faſting and hard Labour were the Employments of his Retirement; and he had ſo extraordinary an Ardour for Prayer, that he could not bear the leaſt Indifference and Lukewarmneſs in that holy Exerciſe. But, like all good Men, he was ſevere only to himſelf, and compaſſionately tender of others; ſcarce ever allowing them to faſt ſo ſtrictly as he thought himſelf obliged to do; and when others complain'd of Coldneſs and Diſtractions in their Devotions, what he believed a Fault in himſelf was treated more mildly in them, and they taught to look on them as Imperfections, which could never deſtroy the Vertue of Prayer, ſo long as the Heart was united to God, who gave them the Will and Power to pray.

Count *Oliban*, a Man of Quality in *Catalonia*, and Patron of St. *Michael*'s Monaſtery, led a very diſorderly and irregular Life. But Vertue is ſo beautiful, that even the moſt vicious cannot but admire it. And, 'though they will not reſolve to do that Violence to themſelves, which the Practice of it requires, muſt yet prefer it in their Judgment, and thus give Sentence againſt themſelves. This was the Caſe of *Oliban*, who once making a Viſit to St. *Romuald*, gave him the Hiſtory of his whole Life. The Saint, conſidering the Nature and Enormity of his Crimes, told him he could not ſecure his Soul but by entering into a Monaſtery. The Count, ſurprized at this Declaration, told him it was a Language he had never been uſed to, 'though he had confeſs'd thoſe Sins to

Men

Men of reputed Sanctity. The Sincerity and Openneſs of St. *Romuald* gave the Count ſome Diſturbance, and being touch'd with a Concern for his Soul he ſent for thoſe Biſhops and Abbots, whom he had entruſted with his Conſcience, deſiring them to take his Caſe into their ſerious Conſideration. They conſulted together, came into the Saint's Opinion of his Danger, and with Confuſion own'd the Fear of offending a Man of his Rank had prevail'd with them to diſſemble, and flatter him into his Ruin. *Oliban* divided his Eſtate amongſt his Children; went for *Italy*; became a Monk at Mount *Caſſino*, and afterwards a Biſhop. Feb. 7

About this Time our Saint's Peace was diſturb'd, by an Account of his Father's Reſolution of quitting a Monaſtery near *Ravenna*, to which Providence had directed him for the Expiation of the numerous Sins of his Life. This News was very ſhocking to the Saint, who was reſolved to follow the Dictates of Religion and Nature, and endeavour to diſſuade *Sergius* from his unhappy Deſign. The *Catalans* were apprized of his intended Journey, and could not bear the Thoughts of loſing one, whoſe Vertues they eſteem'd ſo highly; and at laſt thought no Way ſo effectual to prevent his Departure as that of killing him; which would leave them the quiet poſſeſſion of his holy Relicks. They were upon the point of expreſſing their Reſpect to him in this whimſical Manner, and putting this extravagant Piece of pious Cruelty in Execution, when *Romualdus* was inform'd of their Deſign. He had Recourſe to the ſame Contrivance that *David* made uſe of on a like Occaſion, and acted the Madman ſo ſucceſsfully that they then did not think it worth their while to detain him.

Having by this innocent Artifice eſcaped the Conſequences of their Brutiſh Devotion toward his Perſon, he ſet out for *Ravenna*, and arrived there in the Year 994. He was ſoon convinced he had not been miſinform'd of his Father's Diſpoſitions, who was then upon quitting his Monaſtery, and conſequently in imminent Danger of loſing his Soul. The Saint fir'd with Zeal for the Salvation of one ſo near to him, made uſe of all the Authority his great Sanctity gave him, and by ſome wholeſome Severities, which nothing but an extraordinary Warrant from God could privilege him in, brought him to lay aſide all thoughts of returning to the World. From that time he lived an Example of Penance, and died with the Reputation of Sanctity.

Romuald having thus diſcharged his Duty to God and his Father, retired and led his uſual Life firſt in the Marſh near *Claſſe*, and then in St. *Martin*'s Wood. Here he built ſeveral ſmall Cells for the Reception of thoſe that were inclined to put themſelves under his Direction. When he left this Place he endeavour'd to ſettle in *Commachio* Marſh; but the bad Air, and the Moiſture of that Situation

Feb. 7 tion obliged him to ſhift ground again, and take up his Habitation at the Foot of *Catria*, one of the *Apennine* Hills. He was in the Iſland of *Perea* four Leagues from *Ravenna*, when the Monaſtery of *Claſſe*, the Place of his firſt Retirement, wanted an Abbot. The Monks of that Houſe were unanimons in their Choice of *Romuald*; and notified it to *Otho* III, then Emperor. That Prince, who was no Stranger to *Romuald*'s Character, was perſuaded he would not eaſily be induced to accept of that Poſt; and therefore made a Journey on Purpoſe to engage him; and the next day brought him to Court; and there preſſed him to undertake the Government of that Monaſtery. Upon his Refuſal, the Emperor prevail'd with the Biſhops then at *Ravenna*, to uſe their Authority on this Occaſion.

St. *Romuald* enter'd on this important Office with a pure and diſintereſted View of pleaſing God rather than Men; and labouring for their Salvation even againſt their Inclinations and Deſires. His whole Study therefore, was to eſtabliſh an exact and punctual Obſervance of a Monaſtick Diſcipline, without making any Allowances in Favour of Birth or Learning; and indeed thoſe that expect a Rule ſhould be tranſgreſs'd or waved upon ſuch Conſideration, ſhew but too plainly that they have not yet left the World, but only changed their Situation in it. The Abbot's Conduct ought to have made them careſs him, as the Reſtorer of the true Glory of their Profeſſion, which conſiſt in the Practice of Penance and a perfect Indifference to the World. But their corrupt Diſpoſitions could not hear of a Reformation; They grumbled at his Proceedings, and by their Mutinous Behaviour obliged him to withdraw his charitable Care of them, which was thus abuſed and defeated. The Emperor was then beſieging *Tivoli*; he found him there, and acquainted him with the whole Affair and his own Reſolutions. That Prince would by no Means conſent to his laying down his Poſt, deſpairing of ever ſeeing that Monaſtery flouriſh under any other. But St. *Romuald* perſiſted in his Refuſal of preſiding over it any longer; and, to ſhew he was in earneſt, threw his Croſier at the Emperor's Feet in the Preſence of *Gerbert* Archbiſhop of *Ravenna*.

One would have thought St. *Romuald* came to *Tivoli* at this Time by a particular Direction of Providence in Favour of it's Inhabitants. The Emperor, provoked by the Rebellion of that People, undertook to reduce them to their Allegiance by Force, and beſieged the Town. St. *Romuald* perſuaded them to ſurrender themſelves to their Sovereign's Mercy, and thus avoid the Extremities that threaten'd them. Some few Days after this ſomewhat happen'd that ſhew'd our Saint's Power over the moſt ſeemingly inflexible and ſtubborn Minds, in Men of the higheſt Rank. *Creſcentius* a Roman Senator, after the ſurrender of *Tivoli*,

Tivoli, took Shelter in the Caſtle of St. *Angelo* at *Rome*. That Place was eſteem'd impregnable, and conſequently there was no Hopes of making him quit it by Force. *Otho* reſolved to get him into his Hands, ſent *Tham* a German, his particular Favourite, to aſſure *Creſcentius* of his Life if he wou'd leave the Caſtle; and this Promiſe was bound by an Oath. But the Emperor forfeited his Word, 'tho' given with ſuch Solemnity; order'd him to be beheaded, and made his Widow his Concubine. St. *Romuald* applied ſo ſeriouſly to letting the Emperor and his Meſſenger ſee the Enormous Guilt of this ſacrilegious Treachery, that *Tham* left the Court, and ſpent the Remainder of his Days in Retirement and Penance. And the Emperor accepted of a Pilgrimage from *Rome* to Mount *Garganus* barefoot, as ſome ſmall Satisfaction for his Guilt; which he promiſed to make compleat by abdicating his Crown, and retiring into a Monaſtery. This he allow'd to be no more than his Crime obliged him to; but deferr'd the Execution of it 'till Death put it out of his Power. Feb. 7

The great Succeſs of his Preaching, and the powerful Influence of his exemplary Life encreaſed the Number of his Converts, who reſolved to renounce all, and put themſelves under his Direction. This obliged him to build ſeveral Monaſteries, as Occaſion required. One of his laſt Foundations was that at *Campo-Malduli* or *Camaldoli*, in the Territories of *Tuſcany*, thirty ſix Miles from *Florence*. This has ſince been look'd on as the moſt conſiderable Houſe of the Order, which received it's Name from it.

The Saint changed the Place of his Reſidence frequently, and thus made his Charity more extenſive. Aſſoon as he had founded a Monaſtery, and provided it with a proper Superior, he went and did the ſame elſewhere, and thus furniſh'd ſeveral Provinces of *Italy* with Religious Houſes. He was at his Monaſtery at *Biſolco* when *Henry* II, Succeſſor to *Otho* III, coming into *Italy* ſent for *Romuald*, and promis'd a punctual Obedience to his Directions. The Saint was unwilling to interrupt his Solitude, in which he placed his whole Felicity: But at the preſſing Inſtances of his Diſciples was at laſt prevail'd on to go to Court. The Emperor roſe up, receiv'd him with all poſſible Marks of Veneration, and told him he only wiſh'd his own Soul were in his Body. This Speech ſtruck the Saint dumb; his Humility was ſo thoroughly mortified at the Prince's exalted Opinion of his Merit, which he always ſtrove to hide in Obſcurity and Silence, that he could not be perſuaded to ſpeak one word at this Interview. The next Day he had an Audience, and gave his Advice freely about reſtoring the Rights of the Church, ſcreening the Poor and Defenſeleſs from the oppreſſive Power of the Great, and ſeveral other Duties which concern'd him both as a Chriſtian, and a Prince. When he was here, he did not forget

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Feb. 8 the Wants of his Diſciples but recommended them to the Emperor's Protection, who expell'd the Abbot from the Monaſtery of Mount *Amiat*, and gave him that Houſe.

It pleas'd the Almighty to give this holy Man a Foreſight of his Death twenty Years before it happen'd. Finding himſelf near his End he retired to a Monaſtery founded by him in *Val-de-Caſtro*, and ſhut himſelf up in a Cell he had built for that Purpoſe; where he ended his Life in 1027, in the 71ſt Year of his Age. The many Miracles, by which God manifeſted his Sanctity, brought ſuch a Concourſe of People to the Church where he lay, that five Years after his Death the Pope gave Leave for erecting an Altar in Honour of him over his Grave; and thus the Saint was canoniz'd according to the Practice of that Age.

VIII Day.

St. JOHN of *Matha.*

JOHN of *Matha* was born in the Year 1160 at *Faucon* in *Provence* on the Feaſt of St. *John Baptiſt.* His Parents, who were conſiderable both for their Vertue and Rank in the World, took a particular Care to give him a Religious Education. His Childhood was full of manly Vertues; his Modeſty, Sweetneſs, Prudence, and Innocence engaged the affections of all that knew him. He made his firſt Studies at *Aix* the Capital of *Provence*, and there learn'd Fencing, Riding, and other Genteel Exerciſes. But none of thoſe gay Amuſements broke in upon his Vertues. What Money his Parents allow'd him for his Pocket was diſtributed amongſt the Poor; and at an Age which uſually abounds with Levity, and a falſe Niceneſs proceeding from Pride, Wand ant of Compaſſion, he viſited the Hoſpitals once a Week, and took a ſingular Pleaſure in binding up and cleanſing the Wounds of the Patients. Thus he ſpent his firſt Years, in acquiring ſuch Learning as was ſuitable to his Age, and practiſing thoſe Virtues which make the brighteſt Part of the Character of a Saint. At his Return from *Aix* he retired to a little Hermitage near *Faucon*; But finding he could not enjoy the Solitude he long'd for ſo near his Relations, to whoſe Converſation he was expoſed, he got Leave of his Parents to ſtudy Divinity at *Paris.* His Capacity and Application diſtinguiſh'd him in that learned Univerſity, where he paſs'd all his Degrees with Applauſe. Here he was ordain'd

ordain'd Prieſt, and ſaid his firſt Maſs in the Biſhop's Chapel, where he was ho- Feb. 8
nour'd with the Preſence of the *Maurice* Biſhop of *Sully*, the Abbots of St. 1192
Victor and St. *Genevieve*, and the Rector of the Univerſity. But this was an inconſiderable Favour in compariſon of another that he receiv'd at that Time. For it was then that God open'd to him his particular Vocation, and while employ'd in offering the Price of our *Redemption*, gave him the firſt Thoughts of employing his Time and Care for the Relief of Chriſtians oppreſs'd with Slavery. But he thought himſelf obliged to conſult the Will of God in Silence, and prepare himſelf for the Execution of ſo great and glorious a Deſign by Prayer, and Penance.

While our Saint was conſidering on a Place proper for thoſe pious Employments, he remember'd he had heard of *Felix* of *Valois*, that lived in a Wood near *Gandelu* in the Dioceſe of *Meaux*, and was famous for Sanctity and Penance. Perſuaded that holy Hermit would be a proper Maſter for him, he begg'd to be receiv'd into his Hermitage, and favour'd with his Inſtructions. *Felix* entertain'd him, according to his Deſire, and look'd upon him as one ſent by Divine Providence for his Benefit and Improvement. Here they lived in the conſtant Practice of ſuch Vertues as are to be expected from thoſe that live for Heaven only. Faſting and other Auſterities were their whole Buſineſs; Prayer, and Contemplation their ordinary Employment; and their Converſation always tended to excite one another to the Love of God.

After ſome Time thus ſpent together, *John* communicated to *Felix* the pious Deſign he had conceived at his firſt Maſs; and enlarged upon the Neceſſity and Advantage of ſuch an Undertaking. He did this in ſo moving and ſtrong a Manner, that *Felix* was perſuaded the Propoſal came from God; and offer'd to join him in the Execution of it. They enter'd into the Particulars of this great Work, and finding it attended with many Difficulties, prepared themſelves for it by three Days ſtrict Faſt and continual Prayer; and then ſet out for *Rome* in order to conſult the Pope about the Matter. They began their Journey in the Dead of Winter 1197, and reach'd the City in *January* following. *Innocent* the III was then juſt raiſed to the Holy See. Upon reading their Letters of Recommendation from the Biſhop of *Paris*, and the Abbot of St. *Victor*, he receiv'd them like two Angels ſent from Heaven, and gave them an Appartment in his own Palace. They had ſeveral Audiences of his Holineſs, in which they explain'd their whole Deſign. The Pope call'd his Cardinals and ſome Biſhops together in St. *John Lateran*'s Church, laid the Propoſal before them, and deſired the Aſſiſtance of their Advice in this important Affair. After this Conſultation, his Holineſs order'd a Faſt, and ſome particular Prayers to be offer'd up

Feb. 8 upon this Occaſion; and having thus recommended the Buſineſs to God, gave them Leave to erect a New Order, which ſhould be under the Direction of the Saint, who was firſt favour'd with the Deſign. The Biſhop of *Paris*, and the Abbot of St. *Victor* were employ'd in drawing up the Rules; which the Pope approved of, with ſome few Additions, by a Bull dated *December* 17, 1198. Thoſe, that are admitted into this Order, are to wear a white Habit, with a red and blue Croſs on the Breaſt; and devote a third Part of their Subſtance to the Redemption of Slaves. All their Churches are to be dedicated to the Holy Trinity. This Order afterwards took the Name of *Mathurins*, from an old Church dedicated to that Saint at *Paris*, and given to them about thirty Years afterward.

When things were thus ſettled, the two holy Hermits return'd to *France*, where *Philip* was then King. Upon their Report of what had paſs'd at *Rome*, his Majeſty allow'd them to ſet up their Order in his Kingdom; and contributed very largely toward the good Work. After founding ſeveral Houſes in his own Country, he left the Care of them to his Companion in that pious Undertaking, and went to *Rome*; where he obtain'd of the Pope a Monaſtery for his Order on Mount *Celius*. His Holineſs had wrote to *Mirammolin* King of *Morocco*, the Year after this new Order was form'd, deſiring him to ſecond the charitable Deſigns of the *Trinitarians*, who would either pay the Ranſom of his Chriſtian Slaves, or give an equal Number of his Subjects that were detain'd in *Italy*, *France*, and *Spain*, in Exchange for them. In Conſequence of this Application in the Year 1200, *John* ſent two of his Religious in that Kingdom, on that Errand. Their Succeſs was anſwerable to the Purity of their Intention, and they redeem'd 186 Chriſtians. The Year following he went into *Barbary*, and there purchaſed the Liberty of 110 Slaves. From thence he return'd into his own Country, where he met with very conſiderable Encouragement and Aſſiſtance in his charitable Deſigns. After that he went to *Spain*; where the large Contributions of Princes and Men of the firſt Rank enabled him to build ſeveral Monaſteries of his Order. About nine Years after his firſt Voyage to *Barbary*, he made a ſecond to that Country, and brought away 120 Captives.

The Fatigues of this laſt Expedition, join'd to his continual Mortifications, quite diſabled him; and obliged him to ſpend the Remainder of his Days at *Rome*; while *Felix* employ'd all his Concern and Actions for advancing the Order in *France*. Our Saint being now incapable of purſuing his Inclinations in his former Way, found an Employment proportion'd to his Strength, and ſpent the two laſt Years of his Life, in viſiting the Priſons, relieving the Poor, aſſiſting

aſſiſting the Sick, and Preaching. In theſe Exerciſes of Charity he quite ex- Feb. 8
hauſted himſelf, and died on the 21*ſt* of *December*, in the Year 1213. He was buried in St. *Thomas*'s Church at *Rome*; and his Feſtival fix't to this Day by Pope *Innocent* XI. in 1679.

St. Elfleda, *Abbeſs.*

ST. *Elfleda* or *Ethelfleda*, was Daughter to *Oſwy* King of *Northumberland*, born about the Middle of the ſeventh Century, and dedicated to God by her Father, when ſhe was but a Year old.

In the Year 655 *Penda* King of the *Mercians* invaded that Prince's Dominions with a numerous and formidable Army. *Oſwy*, finding himſelf vaſtly unequal to ſo powerful an Enemy, endeavour'd to purchaſe the Security of his Kingdom by the moſt valuable Preſents he could offer him. But *Penda* was deaf to all Accommodations, and reſolved to purſue his Conqueſts to the utter Ruin of him and his People. In this Extremity, remembering the ſignal Favours God had done to his faithful Servants in all Ages; and what Advantages had been gain'd by the Divine Aſſiſtance when all human Means fail'd, he applied himſelf with Devotion and Confidence to the Almighty, implored his Help and Protection againſt his barbarous and implacable Enemy, and promiſed to acknowledge the Benefit of his Deliverance by devoting his Infant Daughter to the Service of God, and making a large Donation to ſuch of his devout Servants as lived in a Religious Retirement. Seeming to rely on the Goodneſs of his Cauſe, and the Bleſſing he had ask'd, he march'd againſt *Penda*, with much Reſolution and Courage. They join'd Battle near a River, which at that Time was overflown. Our pious Prince's Army was very inconſiderable; but *Penda* and a great Number of his Soldiers were loſt in the Water; and Providence declared ſo viſibly in Favour of *Oſwy*, that he gain'd a Victory which eaſed him of all farther Apprehenſions from his barbarous Neighbours.

Purſuant to the King's Vow, his Daughter was immediately put into the Hands of St. *Hilda* Abbeſs of *Hertſie*; and the Land, he had promiſed, given to pious Uſes. She had not been here above two Years, when that holy Virgin purchaſed a Piece of Ground, and built a Monaſtery at *Strenſhall* 30 Miles from *York*; where ſhe preſided the Remainder of her days. She was particularly careful to inſtil virtuous and religious Principles into the young *Elfleda*, aſſoon as ſhe was capable of receiving them. Her Endeavours aſſiſted by the Divine

Feb. 9 Grace were ſucceſsful, and, aſſoon as her Age wou'd allow it, her devout Scholar receiv'd the Habit of the Order. In this State ſhe lived a glorious Monument of her Father's Piety, and an excellent Example of Monaſtick Recollection.

Upon St. *Hilda*'s Death, ſhe ſucceeded her in the Government of the Monaſtery, and made very conſiderable Additions to it's Revenue. She had been ſo well form'd upon that admirable Model of Piety, and Regularity, that the Nuns never felt the Loſs of their former Abbeſs. While ſhe was thus employ'd St. *Cuthbert* govern'd the See of *Landisfarn*, a ſmall Iſland on the Coaſt of *Northumberland*; which See at the Beginning of the 9th Century was tranſlated to *Durham*. That holy Man had a particular Veneration for our Saint, viſited her, and conferr'd with her upon ſuch things as related to her Improvement in a ſpiritual Life and the Government of her devout Family. Full of Years and good Works ſhe died in the Year 714, leaving the Nuns inconſolable under the Loſs of one who had ſo long edified them by her own Conduct, and inſtructed them in the Duties of their State. She was buried in the Church belonging to her Monaſtery; which was plundered and deſtroy'd by the *Danes*. In the Reign of *Henry* the firſt, Son of the Conqueror, her venerable Relicks were found in the Ruins, and allow'd an honourable Place in the new Church that was built there, together with a Monaſtery, which was then endow'd, peopled with *Benedictin* Monks, and the Town called *Whitby* in the Charters of thoſe and ſucceeding Times.

The IX Day.

St. Apollonia, Virgin and Martyr.

THE Emperor *Philip*, who aſcended the Throne in the Year 244, was thought a Chriſtian. But his Reign was ſo ſhort, and full of ſo many domeſtick Troubles, that he could not do any thing in Favour of the Faithful. The Church, indeed, was not perſecuted by publick Authority during the five Years he fill'd the Imperial Throne. The Chriſtians of *Alexandria* in particular had enjoy'd a long Peace; which was diſturb'd, however, in an illegal and tumultuous Manner in the Year 248, by one who ſpirited up that ſeditious People againſt the Chriſtians, and perſuaded them to aſſert the Honour of their Gods, which he pretended was violated by the Profeſſors of our Holy Faith.

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In the firſt Tranſports of their blind Zeal, they fell on *Metras*, a venerable old Man, preſs'd him to blaſpheme his Saviour, and upon his not complying with their Demand abuſed him in a moſt inhuman Manner, dragg'd him out of Town, and ſtoned him to Death. The next that felt their Rage was *Quinta*, whom they carried to an Idol's Temple, and would have obliged her to pay Divine Honours to the falſe Deity. Her Refuſal incenſed them to that Degree, that they dragg'd her about the Streets, treated her with the utmoſt Barbarity, and then diſpatch'd her at the ſame Place, and in the ſame Manner with *Metras*. Feb. 10.

Theſe riotous Perſecutors now grew more warm in the Cauſe. The Chriſtians Houſes were plunder'd, their Perſons abuſed, and the whole Town look'd like a Place ruin'd by the Enemy. *Apollonia* was one that fell into their Hands at this Time. She was a Virgin of conſummate Vertue, and advanced in Years. Their repeated violent Strokes on her Face beat out all her Teeth, but made no Abatement in her Courage. They then made a great Fire out of the Town, and told her ſhe muſt abjure her Religion, or be burnt alive. Upon this ſhe deſired to be untied, and allowed ſome Time. But the Moment ſhe found herſelf at Liberty, ſhe convinced them ſhe was far from fearing Death in ſuch a Cauſe, and leap'd into the Flames. The whole *Weſtern* Church ſoon agreed in owning her a glorious Martyr, and giving her the Veneration due to that Character; but does not deſign to recommend her Example in the laſt Part of her Conduct to our Imitation. This is one of thoſe Actions, which we are to admire upon the Account of it's Motive; and believe God, who is *wonderful in his Saints*, diſpenſes with the ordinary Rules in Favour of ſome of his faithful Servants, and conducts them to himſelf through Ways that would be extremely dangerous to us, without the ſame extraordinary Inſpiration.

The X Day.

St. Scholastica, Virgin.

SCHOLASTICA, Siſter to St. *Benedict*, was born at *Nurſia* in *Italy* toward the End of the fifth Age. The Grace of God gave her an early Light into the Vanities of the World, and Courage enough to deſpiſe all it's Satisfactions and Advantages. She therefore conſecrated herſelf to God in a particular Manner from her Infancy; and, as ſoon as it was practicable, retired to enjoy her God in Silence, and form others of her own Sex to the Love

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Feb. 10 of Solitude and Prayer. The Place of her Retreat was at ſome Diſtance from Mount *Caſſino*, where St. *Benedict* then lived. She uſed to make a Viſit to her Brother once a Year, who would not allow her to enter his Monaſtery; but, accompanied by ſome of his Monks, met her at a Houſe not far from his own Reſidence. Here they converſed like two Citizens of Heaven, who were Strangers upon Earth; and accordingly all their Diſcourſe was about proper Means to make their Pilgrimage here uſeful to them, and arrive ſafe in their dear long'd-for Country. Theſe holy Converſations were advantageous to them both, gave them freſh Occaſions of praiſing God, and exciting one another to Perfection.

She contiuued this pious Cuſtom 'till ſhe was near her End. At her laſt Viſit ſhe ſpent the Day with him in the uſual Practice of ſinging Pſalms, and diſcourſing on devout Subjects, which was follow'd by a frugal Meal. St. *Benedict* offer'd to go home in the Evening; but ſhe entreated him to give her the Satisfaction of that Night with him. St. *Benedict*, not willing to ſet his Monks ſuch an Example, aſſured her he would upon no Account lie out of his Monaſtery. St. *Scholaſtica* went on to preſs his Stay; and finding him reſolved, lifted up her Heart to God, who knew how uſeful and neceſſary his holy Converſation was to her at that Time, and begg'd he would over-rule her Brother's Reſolution, and allow her the Favour ſhe deſired. She had ſcarce finiſh'd her Addreſs to the Almighty, when the whole Heavens were overcaſt, the Clouds broke into a Storm, and the Rain was ſo violent, that it was impoſſible for St. *Benedict* and his Companions to leave the Houſe. St. *Benedict*, finding Heaven declare thus viſibly for his Stay, ſanctified the Time by ſuch Diſcourſes as become Saints, who think nothing in this World worthy their Thoughts. They parted the next Morning, and St. *Scholaſtica* went three Days afterwards to enjoy the Happinrſs that had been the Entertainment of their devout Hours. Her Brother received the News of her Death like one aſſured of her Felicity, expreſs'd his Joy at her Deliverance by proper Hymns, and ſent ſome of his Monks to fetch her Body, which he laid in a Place deſign'd for the Reception of his own.

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The XI Day. Feb. 11

St. SATURNINUS, and his Companions, Martyrs.

DIOCLESIAN's Perſecution raged in *Africa* in the Year 304. The Chriſtians arm'd themſelves againſt the Storm that threaten'd them by fervent Prayer and the holy Euchariſt; but were obliged to great Privacy in their Devotions. *Saturninus* a Prieſt, four of his Children, and ſeveral others were aſſembled in the Houſe of *Octavius Felix* in *Abitina*; and, while they were celebrating the holy Myſteries, were ſeiz'd by the Emperor's Officers, and carried before the Magiſtrate of that Town. Their Innocence, their Charity, and their Faith gave them the Victory, and inſpir'd them with freſh Courage. It was the Will of God that their Example ſhould preach to the Faithful, and their Conſtancy appear in all it's Glory in the Capital of *Africa*. For this End they were put into Chains, and carried to *Carthage*. They went with all the Cheerfulneſs and Pleaſure that ſuch a Cauſe can inſpire, and welcom'd their approaching Sufferings by Hymns of Joy and Gratitude to the Almighty for this favourable Opportunity of ſhewing their Love of *Jeſus Chriſt*. At their Arrival they were preſented to *Anulinus*, Proconſul of *Africa*, and accuſed of violating the Laws of the Empire by their Devotions and Sacrifice. *Dativus*, who was one of theſe holy Martyrs, a Senator, and upon that Account the moſt conſiderable of the Company, was brought firſt upon his Trial. He was ask'd who and what he was, and whether guilty of the Things alledg'd againſt him? *Dativus* own'd he was a *Chriſtian*, and uſed to make one at the private Aſſemblies of the Profeſſors of that Religion. The Proconſul then ask'd him, who was the Head of thoſe Aſſemblies, and order'd him to be put on the Rack, to oblige him to a Diſcovery. The Executioners had ſtript him, and were upon the Point of obeying the Proconſul's Orders, when *Thelica* interpoſed, as a Rival of the Happineſs his Companion was going to enjoy without him, and declared they all had an equal Share in the pretended Crime. The unexpected Boldneſs, with which he offer'd himſelf, ſo incenſed the Magiſtrate, that he order'd him to be ſeverely beaten immediately. He was afterwards ſtretch'd on the Rack, and his Body torn with Hooks. But nothing could move the Conſtancy of *Thelica*, who, in the Height of his Torments, thank'd God for his Sufferings, begg'd the Divine Aſſiſtance for himſelf and his Companions, and pray'd for his Perſecutors, whom he exhorted to own and adore the true God. The Proconſul preſſing him to declare the chief of theſe unlawful Aſſemblies, *Thelica* named *Saturninus*, and his Companions. *Anulinus*, finding him invincible, order'd

Feb. 11 order'd him to Priſon, and return'd to *Dativus*, who was all this while on a Rack. *Fortunatian* appear'd againſt him, and accuſed him of having perverted his Siſter *Victoria*, inveigled her into Chriſtianity, and carried her to *Abitina* by Force. *Victoria*, who was one of this glorious Number, own'd herſelf a *Chriſtian*; but clear'd him of the laſt Article of the Charge, and offer'd to make his Innocence appear by unconteſtable Evidence. The Proconſul, not diſpos'd to admit of any Thing in his Favour, took no Notice of her Declaration, but order'd him to be treated with the utmoſt Severity and Cruelty, and, after the ſame Torments that *Thelica* had endured, ſent him to bear him Company in Priſon.

Saturninus was attack'd next. His Character made him be look'd on as the Head of the prohibited Aſſemblies; and he gave ſuch Anſwers to the uſual Queſtions as were worthy of one obliged to edify his Neighbours by Words as well as Example. He told the Proconſul nothing could prevail with them to omit the Celebration of the venerable Myſteries, which were the whole Strength and Life of a Chriſtian; and, to ſhew this was the common Senſe of the Faithful, he was follow'd in the ſame Profeſſion by ſeveral of his Fellow-Sufferers. *Anulinus* was extremely mortified to find this good old Man ſo full of Vigour and Courage, and ſuperior to all his Attempts. And when he had gone through the ſame Torments, he was ſent to his two Companions. Eight more were expoſed to the ſame Trials that Day; two of which expired on the Spot; and the reſt were ſent to Priſon.

Victoria's Sex, and *Hilarian*'s Youth procured them more favourable Treatment; for the Proconſul flatter'd himſelf with the Hopes of gaining them by fair Words and large Promiſes. *Victoria* was well born, a Perſon of extraordinary Qualifications both of Body and Mind; but much more glorious and valuable for a ſolid Piety and Charity. In her very Infancy ſhe ſhew'd a particular Affection for Purity. When grown up, her Parents, who were Pagans, would have diſpoſed of her in Marriage; but the Day appointed for the Wedding ſhe made her Eſcape, fled to a Church, put herſelf into the Hands of ſome Chriſtians, and, by their Aſſiſtance, conſecrated her Virginity to God, with the Ceremonies uſed in that Country on ſuch Occaſions. *Anulinus* began with the uſual Interrogatory; to which ſhe boldly anſwered, *She was a Chriſtian.* Her Brother *Fortunatian*, who undertook her Cauſe, endeavour'd to make it appear that ſhe had been hurried into this Declaration, and was really diſorder'd in her Senſes. *Victoria*, full of a generous Reſentment at her Brother's pretended Defence, repeated her former Confeſſion, aſſuring the Proconſul it was the Reſult of her moſt ſerious and calm Thoughts, and what ſhe was reſolved

to

to perſiſt in. *Anulinus* perceiving his Authority could not awe her into a Com- Feb. 11
pliance, endeavoured to work upon her by the ſofter Name of Friendſhip, entreated her to conſult her own Good, and not throw away her Life. But ſhe remain'd ſteady and unſhaken; and was therefore order'd to Priſon to ſhare the Fate of her Brethren.

Hilarian was *Saturninus*'s youngeſt Child. But the Pſalmiſt tells us, *Pſ.* 8. *v.* 3. God will raiſe Honour to himſelf even from the Mouths of Infants, and confound and deſtroy the Power of the Enemy by what ſeems the moſt weak and contemptible. This happy Child was a glorious Proof of this Truth. He own'd himſelf a Chriſtian, declared he went to the Aſſemblies of the Chriſtians by his own Choice; and when neither Menaces nor Promiſes could make the leaſt Impreſſion on him, he was ſent to Priſon too. Three of theſe holy Martyrs, *viz. Ampelius*, *Emeritus*, and young *Saturninus* being preſs'd to give up the holy Scriptures into the Hands of the Perſecutors, anſwer'd they had laid them up in their Hearts. Theſe holy Confeſſors remain'd in Priſon during their Lives, and glorified God by a ſlow and painful Martyrdom. Some died of their Wounds, others for Want of Air, but the greateſt Part were ſtarved to Death. Thus, 'though they departed at different Times, having been all ſeiz'd at once, and for the ſame Fact, the *Roman* Martyrologe has join'd them in one Feſtival on this Day.

St. Frideswide.

FRIDESWIDE was born at the Beginning of the eighth Century at *Oxford*, then in the Kingdom of the *Mercians*. *Didanus* her Father, Governor of that City, and *Safrida* her Mother, both eminent for their Piety, made it their firſt Care to inſpire her with Sentiments of Vertue and Religion. When ſhe was five Years old ſhe was put under the Tuition of *Algiva*, a Woman of Letters and Piety, and probably Abbeſs of the Monaſtery of our Lady at *Wincheſter*. Under her ſhe made a happy Progreſs in the moſt ſubſtantial and valuable Learning, that of Chriſtianity, which the Example and Inſtructions of her Miſtreſs made her deſire to practice in the laſt Perfection. In this View ſhe form'd an early Deſign of devoting herſelf entirely to God. While ſhe was here, her Mother died; and *Didanus*, who had no other Child, ſent for her home, as the only Comfort he had left in the World. Happy enough in ſeeing and hearing her in his Houſe, he employ'd her in nothing that would break in upon her Exerciſes of Devotion, or was incompatible with her Inclinations

Feb. 11 to Retirement; but left her entirely at Liberty to practice the great Leſſons of Religion ſhe had received from *Algiva*; of which he too was deſirous to make ſome Advantage. He uſed to liſten with great Attention, when ſhe talk'd on ſpiritual Subjects, which ſhe handled ſo well, that her Father became her Scholar, and learn'd to diveſt himſelf of all the reſtleſs Cares that attend a worldly Life, and make his Salvation his only Concern. At her Requeſt he built a Church near the Gates of *Oxford*, which was dedicated to the bleſſed Trinity, and put into her Hands with a ſufficient Maintenance for thoſe that were to officiate in it. *Frideſwide* retired to this Place, and was reſolved to put her pious Deſign of conſecrating her Virginity to God in Execution. Rigorous and long Faſts, Prayer, and reading pious Books were her whole Employment, unleſs ſome Work of Charity obliged her to leave this religious Retirement. Her Father did every Thing in his Power to forward her good Intentions; ſupplied her with all that was neceſſary to feed the Poor, which gave her a ſingular Pleaſure; and, that nothing might be wanting which her Piety thought requiſite, deſired the Biſhop of that Dioceſe to come and give her the Veil, and receive her Vows. Twelve young Ladies follow'd her Example, and join'd her in her religious Retreat. *Didanus* built a Monaſtery for their Reception near the Church; where they liv'd ſome Time in the Enjoyment of all the ſolid Pleaſures that attend Devotion and Solitude. But our Saint's Repoſe was to be diſturb'd for a Trial of her Vertue. *Algarus*, a Man of Diſtinction in that Country, was paſſionately in Love with her, and propoſed Marriage to her. It was in vain to urge her religious Obligations as a Bar to his Pretenſions; his Paſſion could bear no Oppoſition, and nothing was ſo ſacred that he would not break through to be Maſter of his Wiſh. Finding at laſt he could not gain her Conſent, he grew deſperate, reſolved to enter the Monaſtery, and carry her off. She was apprized of his Deſign ſoon enough to prevent the intended Violence; made her Eſcape privately, and retired to a Wood about ten Miles from *Oxford*. Here ſhe ſtaid almoſt three Years; and would not return 'till ſhe was aſſured *Algarus* had given over his Pretenſions to her, and would not offer to diſturb her Solitude any more. When ſhe had obtain'd this Security, ſhe came back, ſettled at *Thornbury* near *Oxford*; where ſhe built a ſmall Chapel, and ſpent the Remainder of her Days. She enter'd on the Poſſeſſion of a better Life on the nineteenth of *October*, 735; but the *Sarum* Calendar commemorates the Tranſlation of her Relicks on the eleventh of *February*. On that Day in 1080, her Body was removed to *Oxford*, and laid in the Church her Father had formerly built at her Requeſt. About thirty Years after, that Monaſtery was converted into a College of Secular

lar Canons by the Care of *Roger* then Biſhop of *Saliſbury*. Before the Refor- Feb. 12
mation her Memory was held in the greateſt Veneration amongſt us; and both the Day of her Death, and Tranſlation of her Body obſerv'd with religious Solemnity. But the Houſe before mentioned was one of thoſe that was diſſolved by *Clement* VII. in Favour of Cardinal *Wolſey*, to enable him to erect his Colleges at *Oxford* and *Ipſwich*.

The XII Day.

St. Meletius, Biſhop.

Meletius was born at *Melitene* in the leſſer *Armenia* of one of the beſt Families in that Country. He was brought up in ths Midſt of Plenty, and every Thing that could flatter the Senſes; but made Faſting and Mortification his Choice. His Morals were regular and irreproachable; and the Sweetneſs and Affability of his Temper recommended him to the univerſal Eſteem. He was beloved by both the *Catholicks* and *Arians*; being a Man of a charming Simplicity and Sincerity, and a great Lover of Peace. His firſt Promotion was to the See of *Sebaſte*, to which he was raiſed in the Room of *Euſtathius*, depoſed by a Council held at *Conſtantinople* in the Year 360. Finding all his Labour loſt on his Flock, who were either incapable of receiving his Inſtructions, or harden'd in the Faults he would have corrected, he left them, and retired to *Berea* in *Syria*. In the mean Time the Church of *Antioch* was in a very unhappy Condition. The *Arians* had depoſed *Euſtathius*, Biſhop of that illuſtrious See; by which Means they became Maſters of that Church, and for thirty Years together kept the Government of it in their own Hands. *Eudoxus*, our Saint's Predeceſſor, was the laſt *Arian* Biſhop of that See. Upon his Removal to *Conſtantinople*, both the Catholicks and Hereticks were active; each endeavouring to get one of their Sentiments eſtabliſhed in in the Church of *Antioch*. Upon this Occaſion both had their Eyes upon *Meletius*. The *Arians* flatter'd themſelves that he was one of them, or at leaſt, that a Man of ſo ſweet and peaceable a Temper was likely to give them but little Diſturbance, and might be eaſily ſurprized into their Meaſures. The Catholicks, well aſſured of the Purity of his Faith, and overjoy'd at this favourable Opportunity of ſecuring to themſelves an Orthodox Paſtor, gave into the Propoſal with Pleaſure. Thus elected by the united Intereſt and Voices

Feb. 12 of both Sides, he was, by the Emperor's Order, required to repair to *Antioch*, and take Poſſeſſion of his Dignity. He was received with an univerſal Joy; every one had hopes in him, and all were eager to know for which Side he would declare. But *Meletius* avoided giving them that Satisfaction, 'till it was abſolutely neceſſary; and in the mean while preach'd up Reformation of Manners, and the Practice of Chriſtian Vertues; that their Hearts, thus purified, might be more ſuſceptible of the Orthodox Belief. His Inſtructions were illuſtrated and enforced by an uncommon Example of all the Vertues that compoſe the Character of a Chriſtian and a Biſhop. St. *Gregory* of *Nyſſe* tells us, his People found in him the Sweetneſs of *David*, the Wiſdom of *Solomon*, the Compaſſion of *Moſes*, the Chaſtity of *Joſeph*, the Zeal of *Elias*, and the Charity of St. *Paul*. The Church of *Antioch* was but juſt entering on the Poſſeſſion of their Happineſs, when the holy Prelate was call'd upon by the Emperor *Conſtantius* to explain his Sentiments. The *Arians* of thoſe Days were very fond of a Text in the *Proverbs*, which they imagin'd very clear in their Favour, eſpecially as it ſtands in the *Greek*; and which the ſame Hereticks at preſent quote with the utmoſt Aſſurance againſt the Eternity of the Son of God. The
Prov. 8. 22. Words are theſe: *The Lord poſſeſſed me* (Wiſdom) *in the Beginning of his Ways*; which the Septuagint read, *The Lord created me in the Beginning of his Ways*. This controverted Text was to be handled by *George* Biſhop of *Laodicea*, *Acacius* of *Ceſarea*, and our Saint. The firſt endeavour'd to eſtabliſh *Arianiſm* with it; the ſecond was ſomewhat more moderate, but far from Orthodox. *Meletius* ſpoke laſt; and, waving the Words *Subſtance* and *Conſubſtantial*, which had given ſo much Offence, ſtrongly aſſerted the Catholick Doctrine, explain'd the Text before us by other Paſſages in Scripture, where the Word *begotten* is uſed, when ſpeaking of *Jeſus Chriſt*; and conſequently the Word *created* in *Proverbs* muſt ſignify no more than that upon this Occaſion. Beſide, every one's common Senſe may help him to obſerve that the Text as it lies, and allowing it to be rightly tranſlated, is far from being concluſive againſt the Eternity of the Son of God. For the Word *create* is frequently uſed for beſtowing any new Dignity or Character upon a Perſon, and ſtands for no more than *elect*; and thus the Office to which the ſecond Perſon of the Trinity was *elected* from all Eternity might be expreſs'd by *Creation*. *Meletius* preſs'd the Catholick Truth, propoſed it with as much Clearneſs as a Queſtion of that Nature will admit of, and convinced his Auditors that he had only waited for a fair Opportunity of ſhewing his Courage was equal to his other Vertues. The Catholicks, tranſported with Joy, could not forbear expreſſing their Satisfaction by loud Acclamations. The *Arians* now found their Miſtake, and repented of what they had

had done toward his Promotion. *Eudoxus* Patriarch of *Conſtantinople* endea- Feb. 12
deavour'd to perſuade him to recant his Sermon; but finding him inflexible, headed the *Arians* againſt him, repreſented him to the Emperor as a *Sabellian*, and prevail'd with that Prince to baniſh him to his own Country in a Month after his Arrival at *Antioch*. He had in that Time gain'd the Affections of his People ſo much, that thoſe who were charged with the Execution of his Sentence, were obliged to convey him away in the Privacy of the Night. The Progreſs St. *Chryſoſtom* tells us, *Meletius* made in gaining the Love and Eſteem of his People in ſo ſhort a Time would ſcarce be credible, if that Saint had not been an Eye-Witneſs of ſeveral of the Particulars he mentions. His Name, ſays that holy Biſhop, was ſo venerable among them, that they gave it their Children, and mention'd it with all poſſible Reſpect. They cut his Image upon their Seals, carved it on their Plate, and in their Houſes.

St. *Euſebius* Biſhop of *Samoſata*, in whoſe Hands the Inſtrument of *Meletius*'s Election was lodged, did not think it proper for him to ſtay at *Antioch*, after the Expulſion of their Biſhop, and therefore went home to his own Dioceſe. The *Arians* could not think it ſafe for their Cauſe that a Paper ſign'd by their Prelates for the Election of *Meletius* ſhould remain in ſuch Hands; and therefore got the Emperor to diſpatch a Meſſenger after *Euſebius*, to force it from him. The Courier overtook him on the Road, and told him the Emperor's Orders. *Euſebius* calmly aſſured him, he neither could nor would give up that Writing without the expreſs Conſent of all that had ſigned it. This Anſwer incenſed the Emperor; who ſent a ſecond Order to the ſame Purpoſe, adding that if he did not obey him, the Perſon that brought it had his Commiſſion for cutting off his right Hand; which, however, was only added to fright him into a Compliance. When *Euſebius* had read the Emperor's Letter, he offer'd both his Hands to the Meſſenger, declaring he was ready to loſe them both, rather than part with ſo flagrant a Proof of *Arian* Injuſtice. The Emperor, though full of Levity, could not but admire the Reſolution of *Euſebius*, and ſpeak in his Commendation.

The *Arians*, however, were violently bent on placing one of their own Party at the Head of the Church of *Antioch*; and none was ſo proper to repreſent them here as *Euzoius*, one of *Arius*'s firſt Followers, and a Deacon, when that Hereſiarch was condemn'd by St. *Alexander* Biſhop of *Alexandria*, and had been degraded for his Errors by that Prelate. The Emperor, who always favour'd the Party, confirm'd their Choice, and he was conſecrated. This Promotion made a freſh Diviſion in the Church of *Antioch*, which had already ſuffer'd too much from Schiſm ſince the Depoſition of their Orthodox Biſhop *Euſtathius*.

Feb. 12 *ſtathius.* The Catholicks would not hold Communion with *Euzoius*; but form'd themſelves into a ſeparate Congregation. They deſired to join the *Euſtathians*, *i. e.* ſuch of the Orthodox, as had held out ever ſince their Biſhop was depoſed by the *Arian* Faction; but were not receiv'd becauſe they had communicated with *Meletius*, who was choſen by Heretical Biſhops, and ſeveral of them had been baptiz'd by the *Arians*. And thus the afflicted Church of *Antioch* was defiled with Hereſy, torn aſunder by Schiſm, and ſtood divided into three Parts.

The Emperor return'd from the *Perſian* War, deſign'd to go into the Weſt, but was taken ill by the Way, and finding his Sickneſs Mortal was baptiz'd by the new Biſhop of *Antioch*, and died in the Year 361. *Julian* the Apoſtate ſucceeded *Conſtantius* in the Empire. Upon his Acceſſion to the Throne he publiſh'd an Order for the free Exerciſe of all Religions; and recall'd the Biſhops and other Chriſtians of all Denominations, that had been baniſh'd under his Predeceſſor; which he did to expreſs his Contempt for the Memory and Conduct of *Conſtantius*, and foment Diviſions in the Church. *Meletius* return'd to *Antioch* toward the End of 362; and had the Mortification to find Schiſm eſtabliſh'd as it were by Law in his Church. During his Exile *Lucifer* Biſhop of *Cagliari* in *Sardinia*, paſſing through *Antioch* fell in with the *Euſtathians*, and at their Requeſt conſecrated *Paulinus* Biſhop of that See; He was a Man of remarkable Piety, and every way qualified for that Station; had been ordain'd Prieſt by *Euſtathius*, and never communicated with the *Arians*. There were now three Biſhops at *Antioch*; *Meletius*, *Paulinus* and *Euzoius*; and the Schiſm thus ſtrengthen'd, laſted eighty five Years in all; beginning in 330, and not ending till 415. The *Arians*, who were in Poſſeſſion of all the Churches in the City; allow'd *Paulinus* the uſe of a ſmall one out of Reſpect to his Age, and Sanctity; but *Meletius* was obliged to aſſemble his Flock in one without the Walls of the Town, which had been in the Hands of his Adherents ever ſince his Baniſhment.

Julian, who had forfeited all the Advantages of his Baptiſm, declared himſelf in Favour of Paganiſm, and eſtabliſhed Idolatry in all his Dominions as the Religion of the Empire. *Antioch*, which was then one of the moſt conſiderable Cities in the Eaſt, was made the Seat of thoſe ſuperſtitious Abominations. The generous Liberty, with which our Saint oppoſed the Practice of thoſe deteſtable Abſurdities, provoked the Emperor to baniſh him a ſecond Time. That unhappy Prince's Death produced a comfortable Change in the Affairs of the Church. *Jovian* ſucceeded him in 363. He was a zealous Aſſerter of the true Religion; and uſed all his Authority to repair the Damages it had ſuffer'd in the

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Reign of his Predeceſſor. To this End he ſhut up all the Temples of the Hea- Feb. 12
then Deities, and recalled all the Prelates that had been baniſh'd for the Catho-
lick Faith. St. *Meletius*, being one of that Number, return'd to *Antioch*. Upon this Occaſion it appear'd that Hereticks are entirely guided by Ambition and Intereſt; and that, as nothing can be more inſolent than they, when back'd by the Temporal Power, ſo nothing is more ſubmiſſive, and complying when deprived of that Protection. The Emperor embraced the *Nicene* Faith, according to the Inſtructions of St. *Athanaſius*, and expreſs'd a particular Regard for *Meletius*. Upon this the moderate *Arians*, with *Acacius* Biſhop of *Ceſarea* in *Paleſtine* at their Head went to *Antioch*, where our Saint held a Council of twenty ſeven Biſhops; and there ſubſcribed an Orthodox Profeſſion of Faith. The Proceedings of this Synod were tranſmitted to the Emperor, who was pleas'd with them, and reſolved to take all proper Meaſures for reſtoring the Peace of the Church. But dying after he had wore the Crown eight Months, he could not put his Deſigns in Execution. *Valens* was now Emperor of the Eaſt; and was at firſt very orthodox; but ſeduced by the Perſuaſions of his Wife, he receiv'd Baptiſm from *Eudoxus*, Patriarch of *Conſtantinople*, who made him promiſe upon Oath to eſpouſe the *Arian* Cauſe againſt the Catholicks. *Meletius*, however, ſtood his Ground againſt the Perſecution that enſued, and exerted his Zeal in Defence of the Orthodox Faith. In the Year 372, *Valens* was at *Antioch*, and endeavour'd to draw *Meletius* over to the Party whoſe Intereſt he had ſo ſolemnly engaged to promote. But meeting with no Succeſs, order'd him into Baniſhment. He was ſent to *Armenia*, and made *Gethaſe* near *Nicepolis* the Place of his Reſidence. What St. *Meletius*'s Adherents ſuffer'd during his Abſence, gave them an Opportunity of ſhewing themſelves the worthy Diſciples of ſo great a Maſter, whoſe Humility, Modeſty and Patience they copied to their own Advantage, and for the Inſtruction and Edification of others.

Valens loſt a conſiderable Battle againſt the *Goths* in *Thrace*, was taken and burnt alive by the Conquerors. *Gratian* his Nephew, Emperor of the *Weſt*, became now Maſter of the *Eaſt* too. Upon his Acceſſion he iſſued out an Order for recalling all the orthodox Prelates, depoſing the *Arian* Biſhops, and obliging his Subjects to receive the *Nicene* Faith. *Meletius* at his Return found the Catholick of *Antioch* ſtill divided between him and *Paulinus*. That Schiſm began now to engage diſtant Churches in the Quarrel. *Paulinus* was well known in the *Weſt*, and thus had found Means to prejudice ſeveral Biſhops there in his Favour: While St. *Baſil* the Great, St. *Athanaſius*, St. *Euſebius* Biſhop of *Samoſata*, St. *Cyril* of *Jeruſalem*, St. *Gregory Nazianzen*, St. *Chryſoſtom*, and ſeveral other *Eaſtern* Prelates declared for *Meletius*. St. *Baſil* and *Euſebius* perſuaded

Feb. 12 ſuaded him to endeavour to undeceive the *Weſtern* Biſhops, and let them know the true State of his Caſe. In this View a circular Letter was drawn up, ſign'd by a large Majority of the orthodox Biſhops in the *Eaſt*, and addreſs'd to thoſe of *Italy* and *France*; in which *Meletius* is acknowledg'd Biſhop of *Antioch*, and declared untainted in his Faith. But all this was not ſufficient to conquer the Prejudices of the *Weſtern* Biſhops, who ſtill own'd *Paulinus* for Patriarch.

The Death of *Valens*, which happen'd in the Year 378, proved as had been ſaid, a Relief to the *Eaſtern* Church. *Sapor* a Man of great Reputation and General of the Army, was employ'd in the Meſſage of Peace, in which he was very ſucceſsful every where but at *Antioch*. There he found the Catholicks ſtill divided, and not diſpoſed to hear of an Accommodation. Upon which he conven'd the two Biſhops and the whole Clergy of that City, and explain'd his Commiſſion, which was to do Juſtice to ſuch as adhered to the Deciſions of the Council of *Nice*. *Paulinus*, who was allow'd to ſpeak firſt, declared himſelf an Aſſerter of that Doctrine, and in Communion with the Pope. *Meletius*, who had been groſly miſrepreſented at *Rome*, was ſilent upon this Occaſion. But *Flavian*, a Prieſt of *Antioch*, who ſucceeded him in that See, undertook to ſpeak for *Meletius*, and prov'd that *Paulinus* had no Reaſon to boaſt of his Union with the Holy See, having uſed Expreſſions which would not meet with the Approbation of *Damaſus*, if fairly laid before him; which indeed is no more than St. *Baſil* had obſerved before in his Letter to *Terentius* an Officer of *Valens*, who was then ſollicited by thoſe of *Paulinus*'s Party to uſe his Authority for uniting that Church. *Meletius* ſeeing *Paulinus* thus humbled, was reſolved to convince him and all that were preſent, that Peace and Union were his only Deſire, and that he was not at all diſpoſed to mortify that Prelate by inſiſting on his Expulſion from the See of *Antioch*. In this Spirit of Charity he addreſs'd himſelf to *Paulinus* in the following Manner. "*Since*, ſays he, *our Sheep have but one Re-*
"*ligion, and the ſame Faith; let it be our Buſineſs to unite them into one Flock.*
"*Let us drop all Diſputes for Precedency, and agree to feed them together. Rather*
"*than this Dignity ſhall keep open the Breach, and continue our unhappy Difference,*
"*I am ready to ſhare it with You; and let the Survivor have the Care of the*
"*whole Flock.*" This reaſonable and charitable Propoſal was not accepted of at firſt, *Paulinus* ſtill refuſing to be join'd with one promoted by the *Arians*. But *Sapor*'s Authority interpoſed, and things were afterwards brought to a happy Concluſion. *Meletius* was put in Poſſeſſion of the Churches that had ben taken from him, and thoſe that had been ſeiz'd by the *Arians*; and *Paulinus* was continued in his Care of the *Euſtathians*.

Aſſoon

Assoon as *Meletius* was quietly seated in the Episcopal Chair, he applied himself to using proper Remedies for the many Disorders the long Persecution of the *Arians*, had entail'd on his People; and provided his whole Province with such Pastors as had signalized themselves in Defence of the Orthodox Faith. His great Age might have pass'd for a tolerable Dispensation of visiting his Diocese in Person; but his Zeal and Vigilance admitted of no Excuse. Several Churches had been neglected, or abused; Discipline was very much weaken'd by the Calamities of the Times, and nothing could divert him from inspecting and reforming what was amiss. Feb. 12

In the Year 381 a Council was held at *Constantinople*, of one hundred and fifty Bishops, who were conven'd by the Emperor *Theodosius*'s Direction; for he was desirous of restoring Peace in all the Churches of his Dominions, which comprehended all that *Valens* had enjoy'd. *Meletius* presided in this Council, as Metropolitan; but died while it was sitting. This was the happy Conclusion of his Troubles, and, as such, a Subject of Joy to our Saint. But his Example and frequent Preaching, while at *Constantinople*, had made him dear to the Inhabitants of that City, who were inconsolable under the Loss; and strove who should do most to express their Regard for his Sanctity in paying him the last Duties. *Theodosius* was most sensibly afflicted at his Death, and gave all publick Demonstrations of a profound Veneration. His Funeral was perform'd with the utmost Magnificence, and attended by the Fathers of the Council, and all the Catholicks in the Town. The united Voices of the People declared him a Saint; and their Practice on this Occasion shew'd at once the Sense of Catholicks of those early Times in Regard to Relicks, and their own Persuasion of his Sanctity. Remembering the extraordinary Vertue that attended the Handkerchiefs, which had touch'd St. *Paul*'s Body, when at *Ephesus*, they recommended themselves to his Protection by the same Act, and kept those that had touch'd our Saint's Body as valuable and useful Things. Several of the Bishops employ'd their Eloquence in speaking Funeral Orations on their deceased Collegue, whom they honour'd as their Father and Master. We have none of them at present, but that made by St. *Gregory* of *Nysse*, in which we meet with a Passage that may pass for an Authentick Testimony, in Favour of the Intercession of Saints, as believed by the Catholick Church at this Day. "*He*, says St. "Gregory, *now sees God Face to Face, and prays for us, and for the Ignorances* "*of the People.*" St. *Meletius*'s Body was deposited in the Church of the Apostles at *Constantinople*; but removed to *Antioch* the same Year at the Emperor's Expence, and interr'd there near St. *Babylas* in the Church he had built in Honour of that holy Martyr. He govern'd the Church of *Antioch* twenty Years; Acts 19. v. 12.

Feb. 13 during which Time he gain'd the Applauſe and Affections of all the Catholicks of the *Eaſt*. St. *Epiphanius*, 'tho' actually in Communion with *Paulinus*, is very large in Commendation of his Vertues. The Church has inſerted his Name in her Martyrologe, and propoſed him to our Veneration on the twelfth of *February*, the ſame Day that the *Greek* Church obſerves in his Honour.

The XIII Day.

St. Licinius, Biſhop of *Angiers*.

ST. *Licinius*, known more commonly in *France* by the Name of *Lezin*, born toward the Middle of the ſixth Century, was a Relation of *Clotaire* who govern'd that Kingdom. Nature had been very indulgent to him, and furniſh'd him with all that could contribute to the Perfection of both Body and Soul; the Grace of God made that Work compleat by inſpiring him with powerful Inclinations to Vertue. In his very firſt Years he gave promiſing Signs of his future Sanctity; for while a Child, he was moderate in the uſe of Diverſions, extremely temperate, and diſcreet; Qualities that are valuable, and not common at a more mature Age. He was applied to Learning aſſoon as he was capable of Inſtruction; and his Father took a particular Care to improve his good Diſpoſitions by employing the beſt Maſters in his Education. His quick Apprehenſion, and happy Memory ſoon diſtinguiſh'd him; but his Modeſty, Piety, and good Life made him ſtill more conſpicuous. Having gone through what Studies his Father thought proper for one of his Rank in the World, he ſent him to Court, where he met with a favourable Reception, and got an honourable Poſt. While in the King's Service, he ſignaliz'd himſelf in the Army, where he had frequent Opportunities of giving ſubſtantial Proofs both of his Courage and Conduct. Even in that Employment, which is but too commonly thought a ſufficient Excuſe for Impiety and Immorality, he ſhew'd that the Service of God and his Prince might be united. He remain'd ſeveral Years in this Station a glorious Example of Charity, Compaſſion, Sincerity, and Mortification, Virtues that are ſeldom allow'd Room in a Camp, or Court. The Honours he was inveſted with, and the Applauſe his Behaviour gain'd, could never make him neglect the Chriſtian Duties of Prayer, Faſting, and reading the holy Scriptures. His Heart was always rais'd to his God, and thus he ſanctified thoſe Employments that prove the Ruin of others. King *Chilperic* ſeeing

ſeeing the Fidelity with which he diſcharged the Duties of his Station, and the Bleſſing that attended what he undertook, made him Count of *Anjou*, and Governor of that Province. Feb. 13

Licinius now made a very conſiderable Figure in the World. His own Fortune increas'd by his Prince's Liberality put his Relations upon Meaſures for deriving thoſe Advantages to Poſterity; they were therefore very urgent with him to marry. His Affection for a ſingle Life, which was now put to the laſt Trial, yielded to their Importunities, and about the Year 578 he accepted of a Propoſal that was made him. But at the Time fix't for the Wedding, the Lady deſign'd for him, was ſtruck with a Leproſy, and our Saint thus releas'd from his Obligation. As he always made a good Uſe of what the Bulk of Mankind let paſs unregarded as Accidents, he look'd on this Diſappointment as a Declaration of God's Will in Regard of him; and ſeeing himſelf thus ſtill providentially free, was reſolved on the immediate Execution of a Deſign he had long entertain'd of leaving the Court, and renouncing the World. This he did in the Year 580; and ſoon after went to live in a Community of Eccleſiaſticks, conforming and entering into the Practices and Obligations of that Body, with as much Eaſe and Alacrity, as if he had ſpent his whole Time amongſt them.

While he was here, the See of *Angiers* became vacant by the Death of *Audoüin* their Biſhop. The People, who had not forgot the Mildneſs and Equity of their late Governor, in whom they had loſt a tender and compaſſionate Father, and a ſincere Friend, look'd on this as a favourable Opportunity of recovering that Bleſſing in another Character; and declared he ſhould be their Biſhop. They were join'd by the Clergy of the Town; and their Choice was confirm'd at Court in the Minority of *Clotaire* II, in 586. It was in vain for *Licinius* to alledge, he did not leave Honours in the State to find them in the Church; the Voice of the Clergy and People which on ſuch Occaſions is the Voice of God, overcame all the Reſiſtance and Oppoſition his Humility could make. When he had receiv'd the ſacred Character, he held himſelf indiſpenſibly obliged to devote all his Thoughts and Actions to the Uſe of thoſe whom God had committed to his Care; and accordingly feeding the Hungry, releaſing the Priſoners, curing the Bodies and Souls of his People, by a plentiful Supply of all that was neceſſary for that End, divided his Time and his Subſtance. 'Though he was particularly careful to keep up exact Diſcipline in his Dioceſe, he was more inclined to Indulgence than Rigour; in which he follow'd the Example of the ſupreme Paſtor *Jeſus Chriſt*, who while on Earth ſhew'd an extraordinary Tenderneſs for Sinners. But what Abatements ſoever of that kind he made for

Feb. 14 others, he practiſed none of that Compaſſion to himſelf. His Faſts were long and ſtrict, and his other Mortifications very ſevere.

The Reputation of his Sanctity and Apoſtolical Labours reach'd the Court; and made conſiderable Conqueſts there in Favour of Religion and Piety. He went thither ſometimes; but it was only when he had a View of ſerving ſome Charitable End, and never return'd without making ſome Reformation there. Every thing that can gain the Heart of Man conſpir'd to qualify *Licinius* for that Taſk. Strong and perſuaſive Eloquence, the more forcible Argument of an exemplary Life, and the Authority of God himſelf ſpeaking by Miracles, were the Inſtruments of that great Work. The Luſtre of his Vertues, and Actions drew ſuch Crouds after him wherever he went, as were offenſive to his Modeſty, and made him reſolve to reſign his Biſhoprick and retire into a Deſart. This could not be done without the Conſent of the Biſhops concern'd in his Conſecration, and that of the King and People that choſe him; But they all knew his Value too well to liſten to ſuch a Propoſal. So far from that, the Biſhops told him, God had engaged him in the Care of the Church of *Angiers*, and only he could releaſe him from the Obligation; that he was reſponſible for the Souls with which Divine Providence had entruſted him, he could not leave them without manifeſt Danger both to his Flock and himſelf. He thought he heard the Will of God deliver'd to him by his Collegues, ſubmitted, and went on to *lay down his Life for his Sheep* by ſpending the Remainder of his Time in their Service. His Patience was perfected by contiuual Infirmities in his laſt Years, and he finiſh'd his Sacrifice in 605, about the ſixty fifth Year of his Age, above nineteen of which he govern'd the Church of *Angiers*. He was buried in St. *John Baptiſt*'s Church, belonging to a Monaſtery he had founded and deſign'd for the Place of his Retreat. His Memory was honour'd publickly even in the 7th Age. In the Year 1169 *Anjou* was in the Hands of *Henry* II, King of *Eugland*; and then this holy Biſhop's Relicks were taken up, expoſed to the Veneration of the Faithful for ſome Time, and afterwards left where they were before.

The XIV Day.

St. VALENTINE, *Prieſt and Martyr.*

THIS Saint lived in the fourth Age of Chriſtianity, and ſuffer'd at *Rome* for the Faith; after all Means had been tried to induce him to abjure his Religion,

Religion, and ſacrifice to the Gods in Obedience to the Emperor; he was be-headed. *Rome* and the whole *Weſtern* Church have always honour'd his Memory: and even the reform'd Liturgy of this Nation allows him a Place in it's Calendar on this Day. Feb. 14

St. MARO, *a* Syrian.

ST. *Maro* lived in the Territories of *Cyrus* in *Syria*. Reſolved to devote himſelf to the Service of God by the Practice of Penance in Solitude, he impoſed on himſelf the Task of living in the open Air, expoſed to all the Inclemencies of the Weather. In Purſuit of this Deſign he fixt on the Top of a Mountain, which had been defiled by idolatrous Worſhip. Here he found a Temple built for ſuperſtitious Uſes, dedicated it to the true God, and made it his Houſe of Prayer. He imitated the Solitaries of that Country in a conſtant Application to Labour; but exceeded them by accompanying bodily Exerciſe with philoſophical Reflections. His Meditations and Enquiries of that Sort were encouraged and rewarded by the many Diſcoveries he made in Phyſick; all which he directed to the Honour of his heavenly Maſter, and the Good of Mankind. His cloſe Converſation with the Almighty in his Retreat furniſhed him with ſeveral admirable Secrets for the Cure of diſtemper'd Souls too; and thus he was reſorted to by Patients of both Sorts, who were ſure of a Remedy, if they follow'd his Directions. He had his Neighbour's Sanctification very much at Heart; and provided for the ſpiritual Security of a great Number by founding ſeveral Monaſteries in *Syria*. One of the moſt conſiderable was built near *Cyrus*, about two Days and a half's Journey from *Antioch*. St. *Chryſoſtom* had a ſingular Veneration for this holy Anchorite; wrote to him in his Exile, and recommended himſelf to his Prayers. *Maro* fill'd the whole Country with the Reputation of his Vertue and Miracles, and his Monaſteries with illuſtrious Penitents; and thus having finiſh'd the Work which Providence allotted him, died in Peace in the Beginning of the Reign of *Theodoſius* the younger, who came to the Throne in 408. There were great Diſputes who ſhould have his Body; and thoſe, that carried their Point, built a large Church on the Place where he was buried. *Theodoret*, who was Biſhop of *Cyrus* fourteen or fifteen Years after his Deceaſe, tells us, that even then a Day was kept in his Honour, and obſerved with great Solemnity. About the latter End of the fifth Age the Name of *Maronites* was given to the Monks of the ſecond and third *Syria*, and all the Inhabitants of thoſe Countries, who maintain'd

the

Feb. 15 the Deciſions of the Council of *Chalcedon* againſt the *Eutychians*, &c. Theſe *Maronites* were in Communion with the Catholicks of *Egypt*, 'till the Schiſm of the *Greek* Church obliged them to leave their Communion for that of *Rome*, to which they have ever ſince moſt firmly adhered. They honour St. *Maro* to this Day as one of their chief Patrons; and glory in an Appellation which gives them any Sort of Connexion with that venerable and holy Man.

The XV Day.

St. Faustinus and Jovita, Martyrs.

UPON the Death of *Trajan*, who had perſecuted the Chriſtians, *Adrian* ſucceeded to the Empire in the Year 117. He was very zealous in the Profeſſion of Paganiſm; but ſo far from publiſhing any Edict againſt the Faithful, that ſeven Years after he came to the Throne, upon reading an Apology preſented to him by *Quadratus* Biſhop of *Athens*, he wrote to ſeveral Governors of Provinces in their Favour. But the Jews and Hereticks join'd in calumniating the Catholicks, and made them odious to the Pagans. They were accuſed of ſeveral deteſtable Enormities; ſome of which were the Practice, or at leaſt Conſequences of the Principles of the Heterodox, whom the Heathens would not be at the Pains of diſtinguiſhing from the Orthodox: others the malicious Miſrepreſentations of the profeſs'd Enemies of our Religion. When the Chriſtians therefore were deſcribed as profaning their moſt holy Myſteries with Murder and the moſt ſhocking Barbarities, and a promiſcuous Gratification of the moſt ſhameful Paſſions; it is not to be wonder'd that the Light of Nature, which directed the Heathens to puniſh ſuch Crimes, ſhould put them upon extirpating the ſuppoſed Authors of thoſe abominable Actions. It is hard to ſay in ſuch Caſes whether is moſt guilty, thoſe that give ſcandalous and falſe Ideas of our Religion, or thoſe that proceed upon ſuch Informations, without taking the Pains to examine into the Truth of them. One would be apt to ſay that Ignorance and a good Intention may go far in extenuating the Guilt of the latter; but there ſeems to be no Room to excuſe the former. Theſe, however, were the Source of all the Calamities the Chriſtians ſuffer'd under this Emperor. *Fauſtinus* and *Jovita*, united by Nature, were join'd too in their Martyrdom in this Perſecution about the Year 121 at *Breſcia*, now in the *Venetian* Dominions. The Church of that City honours theſe holy Brothers as their Patrons, and obſerves their Feſtival on this Day.

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The XVI Day.

St. Onesimus.

Onesimus, a Native of *Phrygia*, was Slave to *Philemon* a Citizen of *Coloſſus* in the leſſer *Aſia*. *Philemon* had been converted to the Chriſtian Faith by St. *Paul*; and, in Gratitude to his Benefactor, entertain'd him during his Stay in that City, and maintain'd a cloſe Friendſhip with him. *Oneſimus*, while a Pagan, was vicious in his Inclinations, and corrupt in his Morals. His ſervile Mind prompted him to make what Advantage he could of his Maſter, without the leaſt Regard to Juſtice, or any other Obligation; he robb'd him, and ran away. Having ſquander'd away what he had carried off, he began to think of trying his Fortune in ſome other Shape; and Providence directed him to *Rome*, where St. *Paul* then was. Finding himſelf thus unexpectedly thrown upon one ſo intimate with his Maſter, who would certainly be very inquiſitive into the Cauſe of his leaving *Coloſſus*, he gave him an ingenuous Account of what had happen'd, and begg'd his Aſſiſtance and Protection. The Apoſtle made him ſenſible of his Fault, went on to inſtruct him in the great Truths and important Duties of Chriſtianity, gain'd him to Repentance, inſtructed him in the Faith, and Baptized him. This produced a happy Change in *Oneſimus*, whom St. *Paul* would have detain'd for his own Uſe, if it could have been done without Prejudice to his Maſter's Right over him. For this Reaſon he ſent him back to *Philemon*, to whom he wrote a Letter, gave him the joyful News of his Slave's Converſion, begg'd he would forget all that was paſt, and receive him kindly; aſſuring him he ſhould at his Return acknowledge all Favours ſhewn to him, as done to himſelf; and promiſing to ſatisfy him for all the Damage he had received, if he inſiſted on it. *Philemon*, overjoy'd to ſee *Oneſimus* a faithful Servant of *Jeſus Chriſt*, freely pardon'd him, gave him his Liberty, and ſent him back to his ſpiritual Father; who from that Time employ'd him in the Propagation of the Faith. Amongſt other Commiſſions with which St. *Paul* entruſted his zealous Convert, he ſent him and *Tychicus* with his Letter to the *Coloſſians*. The holy Fathers, that lived in the early Times of Chriſtianity, while the Memory of the Apoſtolical Men was freſh, tell us he was ſoon ordain'd Deacon, and afterwards Biſhop, but not confin'd to any particular See. Though others mention him as Biſhop of *Berea* in *Macedonia*, and ſay he was placed there by St. *Paul*.

The *Greeks* always honour'd him as a Martyr, and place his Death toward the Year 95, under the Reign of *Domitian*. Both they and the Latin Martyrologes give him the Title of Apoſtle.

Seven

Feb. 16

Seven Martyrs in *Paleſtine.*

Galerius Maximian, who ſucceeded *Dioclesian* in the Empire, kept open the Perſecution his Predeceſſor had begun. In the Year 309 five Chriſtians of *Egypt* were ſtopt at *Ceſarea* in *Paleſtine*. Upon putting the uſual Queſtions to them, they own'd themſelves Chriſtians, ſaid they had been in *Cilicia* to viſit their Brethren condemn'd to work in the Mines for their Religion, were come to *Ceſarea* to pay the ſame Duties to thoſe that were impriſon'd there for the ſame Cauſe, and then deſign'd to go home. This Declaration was ſufficient; they were put into Chains as Criminals caught in the Fact, and carried before *Firmilian* the Governor of the Town; where they repeated their former Confeſſion, and were order'd to Priſon. The next Day they were brought before the Governor again in Company with St. *Pamphilus*, a Prieſt of the Church of *Ceſarea*, whoſe Life we ſhall give on the firſt of *June*, and ſome other Confeſſors. *Firmilian* began with the five *Egyptians*, whoſe Courage he attack'd by Variety of cruel Torments; but finding them all too weak, proceeded to the cuſtomary Interrogatories. One of them ſpoke for the whole Company, and told him their Names were *Elias*, *Jeremiah*, *Iſaiah*, *Samuel*, and *Daniel*; and *Jeruſalem* their Country, meaning that heavenly City, the true Country of the Faithful, which St. *Paul* calls ſo. The Mention of *Jeruſalem* ſtartled the Governor, who never heard of ſuch a City. For *Jeruſalem* was quite levell'd to the Ground by *Veſpaſian* and his Son *Titus*; and what *Ælius Adrian* had built on it's Ruins was from him called *Ælia Capitolina*, and ſtill bore that Name. *Firmilian* therefore went on to ask him where the City he talk'd of lay, and put him to new Tortures to oblige him to the Diſcovery. *Elias* could only aſſure him he had already told him the Truth; that it was ſituated toward the *Eaſt*, and inhabited only by the Servants of the true God. He maintain'd an undiſturb'd Calmneſs amidſt the moſt violent Torments; and, tranſported with the Beauties of the heavenly *Jeruſalem*, purſued his *Allegory*, gave an Account of the Riches and Strength of that City, 'till the Governor was alarm'd, and imagin'd the Chriſtians were forming ſome Deſign againſt the Emperor, and fortifying themſelves in *Jeruſalem*. Perplex'd and puzzled with this Thought, and finding he could get nothing farther out of him, he condemn'd him to loſe his Head. His Countrymen paſs'd through the ſame Trials, received the ſame Sentence; and they were all executed accordingly.

St. *Pamphilus* and his Companions in Suffering were brought next on the Stage; and, proving invincible, diſpatch'd the ſame Day. That holy Prieſt had a Servant named *Porphyrius*, to whom he had diſcharged all the Duties

Duties of a Maſter and a Chriſtian, and brought him up to Vertue and the Knowledge of the holy Scriptures; but he was not yet baptized. This young Man was there when Sentence was pronounced upon *Pamphilus* and his Companions; and call'd out aloud, deſiring the Bodies of thoſe holy Martyrs might be buried. The Governor, who look'd on this Concern for their Bodies as a Proof of his Affection to the Cauſe for which they were to die, order'd him to be ſeiz'd, and ask'd him what his Profeſſion was. Upon his owning himſelf a Chriſtian, he was put into the Hands of *Firmilian*'s Officers, who commanded him to ſacrifice to the Gods. He rejected the Propoſal with a becoming Courage; for which his Fleſh was miſerably torn, and his very Bones expoſed to View. But all this did not draw one Tear, one Sigh, nor even one ſingle Word of Complaint from *Porphyrius*. The Governor, aſham'd to ſee himſelf conquer'd by one ſo contemptible in his Eyes, was reſolv'd to make an End of him, and order'd him to be burnt. But, to encreaſe the Horror of his Puniſhment, he was tied to a Poſt, the Fire made round him at ſome Diſtance, and thus his Martyrdom was ſlow, but glorious; for he employ'd his laſt Breath in ſinging Praiſes to God, and invoking the Name of *Jeſus*. Feb. 16

The Conſtancy and unſhaken Reſolution of this Martyr were Matter of Joy to the Chriſtians. *Seleucus*, who had been on Eye-Witneſs of what had paſs'd, carried the News to *Pamphilus*, who was not to ſuffer 'till Evening. As he was embracing the other Priſoners, and encouraging them by the Account of that Martyr's Victory, the Soldiers laid hold of him, and carried him before *Firmilian*, who without any Trial or Queſtions order'd his Head to be ſtruck off; and thus gave him a Share in what he had been admiring in another. This *Seleucus* was a Native of *Cappadocia*, and had bore Arms under the Emperor. His Perſon and Strength recommended him to the Notice and Eſteem of the commanding Officers, and procured him conſiderable Promotion in the Army. But about five Years before he was broke for being a Chriſtian; and ever ſince had led a retired and devout Life. In him the Orphans found a Father, the Widows a Protector, and the Sick a Phyſician. The Weak might expect Support, the oppreſſed Relief, and the Poor their Bread from him. This was the Character of *Seleucus*, whoſe Charity wanted nothing to make it perfect but this laſt Trial.

The Church honours the Memory of theſe ſeven Martyrs on the ſixteenth of *February*, the Day they ſuffer'd. Their Bodies were, by the Governor's Orders, expoſed and guarded, that the Beaſts and Birds of Prey might feed on them without Interruption. But God ſhew'd his Care of thoſe valuable Relicks, and preſerved them intire four Days and Nights for the Comfort of the Faithful, who were then allow'd to bury them.

Feb. 17

The XVII Day.

St. Silvinus, Biſhop.

ST. *Silvinus* was born at *Tholouſe* in the ſeventh Century. His Father was a Perſon of conſiderable Rank in *Languedoc*, and he paſs'd his firſt Years at Court under two ſucceſſive Kings. Every Thing was ready for his ſettling in the World by marrying, when the Grace of God touched him ſo effectually, that he quitted all his preſent Advantages, renounced all his Proſpects, and retired from Court. His Thoughts were now bent upon *Jeſus Chriſt*, and he long'd for nothing ſo much as to enjoy him in Silence and Retirement; but would not fix on any Place for that End 'till he had conſulted the Will of Heaven, and employ'd the Intereſt and Interceſſion of the Saints in his Favour. After ſeveral devout Pilgrimages to ſuch Parts of *Europe* as were moſt famous for the Relicks of the faithful Servants of God, he undereook a Journey to the Holy Land; where the Places and other Circumſtances mention'd in the Goſpel contributed to repreſent the Paſſion of our Saviour more ſtrongly to his Memory, and fix it more deeply in his Heart.

At his Return from *Paleſtine*, he went to *Rome*, took Orders, and was made Biſhop. He was not confin'd to any one Dioceſe, but received the Epiſcopal Character, to exerciſe it as the Apoſtles did, wherever the Converſion of the Heathens made him neceſſary. Thus qualified, he went into the *North* of *France*, where he found Employment for his Zeal. He ſpent moſt of his Time in the Dioceſe of *Teroüuenne*, which was then full of Pagans; and Chriſtians but one Remove from them. He was indefatigable in preaching to them the great Truths and eſſential Obligations of Chriſtianity; and taught them to deſpiſe and renounce the Pleaſures of this Life, by appearing on all Occaſions a ſtrong Leſſon of Self-denial and Mortification. Inſtructing them thus both by Words and Actions, he gather'd a large Harveſt in that wild and uncultivated Field. Theſe Works of Charity, theſe truly Apoſtolical Labours would not allow him the Satisfaction of leaving the World, as he at firſt deſign'd. After many Years thus ſpent, he died at *Auchy* in the Territories of *Artois*, on the fifteenth of *February* 718. His Memory is celebrated on the ſeventeenth of the ſame Month, which is the Day he was buried.

The

St. THEODULUS and St. JULIAN, Martyrs at *Ceſarea* in *Paleſtine*. Feb. 17

THESE two Martyrs ſuffer'd at the ſame Time with thoſe of whom we ſpoke yeſterday. The *Greeks* join them all in one Feſtival; but the *Roman* Martyrologe, which we always follow, has ſeparated them in this Manner.

Theodulus was a grave and venerable old Man, and one of *Firmilian*'s chief Domeſticks. His perſonal Merit gain'd him the Love of all that knew him. But the Governor had nearer Proofs of his Vertue and Fidelity in his Service, which gave him a particular Regard for our Saint. This holy Man had ſeen the invincible Courage and Patience of the five Martyrs before mentioned. Full of Zeal and Joy he went to the Priſons with an Account of what he had beheld and admired; and made Uſe of their Example to ſupport the Confeſſors under what they endured, and prepare them for the ſame Battles. *Firmilian*, ſurprized and vext at his old favourite Servant's Conduct, ſent for him, reproach'd him ſtrongly with Ingratitude and Inſincerity; and, without hearing his Defence, condemn'd him to be crucified. *Theodulus* received the Sentence with Joy, and went with Tranſports to a Death, in which he was thought worthy to be like his Saviour.

Julian was then juſt come to *Ceſarea*, where he was a Stranger; but ſhared the Glory of that Day with the other Martyrs. He was a *Cappadocian*, a Man of a blameleſs Life, an upright Heart, and great Piety; and, 'though but a Catechumen, highly eſteem'd by the Faithful for the many excellent Qualities he was endow'd with. But he was to be baptiz'd in his own Blood. At his coming to Town, the firſt Thing he heard was the Death of the Martyrs. He would have been glad to have found them alive, received their laſt Inſtructions, and enjoy'd the Advantage of their powerful Example. He was too late for this; and could now only expreſs his Veneration for them by kiſſing and embracing the Bodies that had been animated by thoſe heroick Souls. He was enlarging in their Commendation, ſeem'd to languiſh after the Happineſs they enjoy'd, and be deſirous of treading in their Steps, when the Soldiers that guarded the Bodies, apprehended him, and carried him to the Governor; who finding him as inflexible as the reſt, would not loſe his Time in uſeleſs Interrogatories, but immediately order'd him to be burnt. *Julian*, now Maſter of all he wiſh'd for, gave God Thanks for the Honour done him by this Sentence; and begg'd he would be pleas'd to accept of his Life as a voluntary Sacrifice. The Courage and Chearfulneſs, which he maintain'd to his laſt Moment, fill'd his Executioners with Surprize and Confuſion.

Feb. 18

The XVIII Day.

St. Simeon, Biſhop of *Jeruſalem*, Martyr.

THE Saint, we honour this Day, was one of thoſe whom the Goſpel calls the *Brother of our Lord*, that is, a near Relation or Couſin-German, according to the Extent of that Expreſſion among the Jews. *Cleophas* or *Alphæus*, Brother to St. *Joſeph* was his Father; and *Mary*, Siſter to the bleſſed Virgin, his Mother. He was about nine Years older than our bleſſed Saviour. The Time of his receiving the Faith is not known. Some ancient Writers give us Reaſon to believe him inſtructed and converted by our Lord himſelf, and reckon him one of the ſeventy two Diſciples mention'd in the Goſpel. When the Apoſtles left *Jeruſalem*, and diſperſed themſelves through the ſeveral Parts of the World where they were to plant the Faith, *Simeon* ſtay'd in *Judæa*, and probably aſſiſted his Brother St. *James*, Biſhop of *Jeruſalem*. He had been educated in the ſtricteſt Rules of Religion, while a Jew; and, by comparing a Paſſage of *Euſebius* with one of St. *Epiphanius*, it appears he was a *Rechabite*, i. e. one who voluntarily enter'd into an Obligation of drinking no Wine, neither building Houſes, ſowing Lands, nor engaging in any Thing that could fix them in the Enjoyment and Pleaſures of the World: A Way of living at firſt peculiar to the Deſcendants of *Rechab*; but afterwards in all Appearance follow'd by others, who therefore took the ſame Appellation. St. *Simeon*, who was preſent at the Martyrdom of his Brother St. *James* the leſs, reproach'd the Jews with their Cruelty to that holy Biſhop, and was in ſo high Veneration with the People, that 'though they could not be diſſuaded from the Murder of St. *James*, the generous Liberty he took with them paſs'd with Impunity.

Jerem. 35. 2, 3.

St. *James* ſuffer'd in the Year 62; upon which the Apoſtles and Diſciples met to provide that Church with a Paſtor. Some Months paſſed before the Choice was made; and then *Simeon* was raiſed to that See by the unanimous Conſent of all concern'd in the Election. Four Years after this Promotion the Troubles began in *Judea*, which ended in the Deſtruction of the holy City, and the Diſſolution of the Jewiſh Oeconomy. The Jews, a reſtleſs and ſeditious People, were more uneaſy under the *Roman* Yoke than other Nations. They were puff'd up with an Opinion of their own Value in the Preſence of God; and, becauſe his Goodneſs had been pleas'd to ſeparate them from the reſt of the World, and his Power had been exerted in their Favour ſo often, they imagin'd themſelves exempted from the common Calamities of the World; and that, notwithſtanding their frequent Rebellions againſt the Almighty, he was obliged

obliged to deliver them from their Enemies. *Ceſtius Florus* was Procurator of *Judea*, under *Nero*; but his ſevere Uſage join'd to the Perſuaſion of their own Right to Liberty, put them upon riſing in the Year 64. *Florus* found them too ſtrong for him, and therefore called in *Ceſtius Gallius* Preſident of *Syria* to his Aſſiſtance. Thoſe two Generals join'd their Forces and ſate down before *Jeruſalem*, but were obliged to raiſe the Siege; The News of this ill Succeſs reach'd *Nero*, then in *Achaia*, who diſpatch'd *Veſpaſian* into *Judea* with an Army; where he made great Havock, and was directing his victorious Arms to the City, when *Nero* died, and he was declared Emperor. His Journey to *Rome* upon that Occaſion, and afterwards into *Egypt*, allow'd the Jews ſome Reſpite. From *Alexandria* he ſent his Son *Titus* to head the Army and carry on the War againſt that People. *Titus* thought an Attempt on their Capital City would bring the Diſpute to a ſpeedy Concluſion, and accordingly laid Siege to *Jeruſalem* in the Year 70. The Calamities of thoſe Times, and the Deſtruction of the City and Temple, were a Completion of our Saviour's Propheſies concerning that unhappy and ungrateful People. Feb. 18

Luke 19. 41, &c. c. 21.

The Chriſtians in the Beginning of theſe Troubles remember'd their Lord's Predictions, and Advice to provide for their own Security by leaving the City when it began to be ſurrounded by an Army. *Simeon* their Biſhop was their Guide on this Occaſion, and like *Lot* led them out of a Place, which was to fall a Sacrifice to the juſt Vengeance of the Almighty. Taking their Advantage of the favourable Interval between the firſt Siege of *Jeruſalem*, and the Arrival of *Veſpaſian*, they retired in a Body to *Pella*, a ſmall Town beyond *Jordan*. Here they lived 'till the Storm was over; and then return'd to the Place where the City ſtood; built themſelves a few Houſes on it's Ruins, and ſoon became a flouriſhing Church, by the Sanctity of their Lives, and the Luſtre of their Miracles. St. *Simeon* acquitted himſelf of all the Obligations of his Character with the utmoſt Diligence, and moſt exact Fidelity both during their Reſidence at *Pella*, and after their Return. His Life was of ſuch Importance to the Church of *Jeruſalem*, that Providence ſeems to have been particularly careful of it's Preſervation. *Veſpaſian* and *Domitian* had been very active in ſearching for the Deſcendants of *Judah*, by whoſe Death they propoſed to extinguiſh the Royal Family, and thus diſarm them of any Pretence of revolting from the *Romans*. Our Saint, who was of that Number, had always eſcaped 'till *Trajan*'s Reign. Upon his reviving that Enquiry, ſome Hereticks who could not bear the Zeal and Vigilance of our holy Biſhop, inform'd againſt him as a Chriſtian, and one whom the *Romans* ought to look on as their Enemy, becauſe of the Houſe of *David*. This Accuſaion was laid before *Atticus* Governor of *Syria*, who

Luke 21. 21.

Feb. 18 who was then in *Judea*. His Hatred to Chriſtianity, and Loyalty to his Prince, prompted him to deſtroy one whom he could not but regard as an Enemy to the Gods, and a Rival to the Emperor. *Simeon* bore the moſt exquiſite Torments for ſeveral Days; under which he maintain'd a Compoſure of Mind, and ſteady Courage that ſurprized all who ſaw him. He was then 120 Years old; and no one could conceive how a Man of that Age, and full of the Infirmities which attend it, could be equal to ſuch ſevere Trials. This Conſideration might have lead them to conclude him aſſiſted by ſome ſupernatural Power, and prevail'd with them to be ſomewhat more tender and merciful. But it had not that Effect on *Atticus*, who condemn'd him to be crucified. This Sentence was executed in 107, after he had govern'd the Church of *Jeruſalem* above forty Years. The Juſtice of God ſhew'd itſelf in the Fate of his Accuſers. They were found to be diſcended from the ſame Tribe, and conſequently equally obnoxious to the Government; for which they too were executed, but without the Advantage of having their Faith made part of their Crime.

St. Flavian, Patriarch of *Conſtantinople.*

THE Patriarchal See of *Conſtantinople* became vacant in the Year 446, by the Death of *Proclus*; and *Flavian* Treaſurer of that Church ſucceeded him. The Clergy and People, well acquainted with his Merit and Qualifications, were unanimous in their Choice; which was honour'd with the Approbation of *Theodoſius* the Younger, then Emperor; and was perfectly agreeable to Pope *Leo* I. *Chryſaphius*, an Eunuch, was the only Perſon diſſatisfied at the Promotion of St. *Flavian*. Hiſtory does not inform us of the Cauſe of his Averſion to our Patriarch; but we may eaſily believe the Sanctity of his Life his only Fault, when we find that Eunuch afterwards moſt exaſperated, when the Saint's Conduct was irreproachable. *Chryſaphius*, who was a great Favourite with the Emperor, put him upon demanding a Preſent, to expreſs his Gratitude to his Majeſty for his Preferment to the See of *Conſtantinople*; and his Enemy was entruſted with that Commiſſion. *Flavian* ſent him ſome fine Loaves which he had bleſs'd, as the only thing in his Power, and moſt ſuitable to the Occaſion. But *Chryſaphius* was very plain with him; and let him know, he expected a more ſubſtantial Acknowledgement. To which the Patriarch could only reply, that the ſacred Veſſels and Treaſure of the Church were devoted to other Uſes, that he could only employ them in the Service of God, and

Relief

Relief of the Poor, and conſequently had nothing better in his Hands at his own Diſpoſal, than what he had ſent. Exaſperated at this Diſappointment of his Avarice, he reſolved his Ruin; and it is more than probable he perſuaded the Emperor to make this Demand only to provide himſelf with a plauſible Pretence of perſecuting him, for he knew the diſintereſted Integrity of *Flavian* from his Behaviour in his former Poſt, and could never imagine he would alienate what was conſecrated to God, or belong'd to the Poor. From this Moment then he began to contrive his Expulſion, and was reſolved to purſue his Deſign in Spight of all that could oppoſe it. But there was one powerful Obſtacle in the Way. *Pulcheria*, Siſter to *Theodoſius*, a Lady of great Capacity and extraordinary Vertue, had a Share in the Adminiſtration of Affairs, and was a great Admirer of our holy Prelate. He knew therefore it wou'd be impoſſible for any Attempts againſt *Flavian* to ſuceeed, as long as that Princeſs remain'd at the Helm. To remove her out of the Way, he prevail'd with the Emperor to order the Patriarch to make her a *Deaconeſs*. That Office was conferr'd by laying on of Hands; thoſe that receiv'd it, wore a particular Dreſs, and were reckon'd conſecrated to the Service of God and his Church. Their Buſineſs was to viſit the Poor, inſtruct the Catechumens of their own Sex, keep the Door at which the Women enter'd the Church, and attend them at their Baptiſm. Had *Pulcheria* been thus employ'd, *Chryſaphius* might have purſued his Deſign without Interruption, and compaſs'd his End with Eaſe. But *Flavian*, who knew the Neceſſity of Vertue and Piety on a Throne, and the Importance of *Pulcheria* remaining in the World to the Intereſt both of the Church and State, gave her private Notice of what had paſs'd, and what was intended, begging ſhe would take Care to be out of the Way at the Time appointed. The Empreſs took his Advice and retired to *Hebdomon*. 'Though *Chryſaphius*'s grand Deſign was thus defeated, his Intent of making *Flavian* odious to the Emperor in general, was anſwer'd; for *Theodoſius* reſented his Conduct in betraying his Secret; and we may be aſſured that this watchful and induſtrious Enemy of the holy Patriarch did not fail to exaggerate the pretended Crime, and work the Emperor into a bad Opinion of our Saint. Feb. 18

Flavian, however, employ'd his whole Thoughts on the faithful Diſcharge of his Duty; which, if it could not gain his Enemies, wou'd certainly ſecure a Continuance of ſuch Friends as reſpected his Sanctity and Zeal for the Houſe of God. In the Year 448 he held a Council compoſed of above thirty Biſhops and twenty four Abbots, or, as called in that Country, *Archimandites*. They met at *Conſtantinople* upon a Diſpute between *Florentius* Biſhop of *Sardis*, Metropolitan of *Lydia*, and two other Biſhops of that Province. That Affair was ſoon diſpatch'd;

Feb. 18 diſpatch'd; but *Euſebius* Biſhop of *Dorylæum* took this Opportunity to prefer a Complaint againſt *Eutyches* Superior of a large Monaſtery near *Conſtantinople*. The Fathers of that Council were ſurprized at the Charge in which he was accuſed of Blaſphemy, and Heteredox Opinions. He had been a ſtrenuous Defender of the Faith againſt *Neſtorious*, had ſignalized himſelf by his Zeal for the Deciſions at *Epheſus* againſt that Heretick, and St. *Cyril*'s Friends had all along look'd on him as a man remarkable for being Orthodox. But Zeal, when not regulated by Obedience to the Church, and a Deference for her authentick Declarations, is very capable of hurrying Men into one Extreme, while they are endeavouring to avoid another. This was the Caſe of *Eutyches*. His warm Oppoſition of *Neſtorius*, who denied the Unity of Perſon in *Jeſus Chriſt*, betray'd him into aſſerting an Unity of Nature, and thus deſtroying the Catholick Notion of the Incarnation under Pretence of defending it. This appear'd to be his Error upon his being heard in the Council of which we are ſpeaking. *Eutyches* was three ſeveral Times cited to anſwer for himſelf; but wou'd not appear 'till *Chryſaphius* had obtain'd a Guard to conduct aud ſecure him from the Violence his own Guilt made him apprehend from the Council. *Flavian* and the other Biſhops were not intimidated by this Military Appearance; but preſs'd him to a clear Declaration of his Belief; and then condemn'd and degraded him. In the whole Courſe of this Affair *Flavian* had proceeded with all the Mildneſs and Charity that could be expected or deſired; and, when obliged to pronounce Sentence on him, uſher'd it in with ſuch ſoft Terms, as ſhew'd him much more deſirous of his Converſion than his Condemnation. But Tenderneſs degenerates into Cowardice, when a Concern for the Perſon in Queſtion biaſſes a Prelate in Favour of his Errors; and therefore when he found him obſtinate and incorrigible, he exerted all the Vigor and Courage of a good Guardian of the Faith, in Defence of it's Integrity and Purity.

Eutyches, finding himſelf thus condemn'd, had Recourſe to the uſual Artifice of Hereticks, and endeavour'd to impoſe on the Pope, who was at a great Diſtance from the Place where his Cauſe was thoroughly known. He complains of his Uſage in the Council of *Conſtantinople*, magnifies his own Humility in appearing there, and offers to juſtify his Opinions from ſeveral of the Fathers of the Church. St. *Leo* wrote immediately to *Flavian*, and deſired to be inform'd of what had paſs'd, that he might know what Judgement to form of *Eutyches*. *Flavian* anſwered the Pope's Letter at large, gave him a full and impartial Account of the Proceeding of the Council, and let him know that *Eutyches* was ſo far from the humble Diſpoſition he pretended to, that he did all he could toward diſturbing the Peace of the Church, by diſperſing Libels on the Biſhops who had

had cenſured him, and impoſing on the Credulity of the Emperor with falſe Feb. 18
Accounts of the Affair. He concludes his Letter with exhorting and deſiring the Pope to join him in condemning the Impious Hereſy of *Eutyches*, and add his Authority to that of the Prelates, who had already rejected and anathematiz'd his Errors. In Return to this the Pope wrote a long and learned Letter to *Flavian*, that was afterwards read and inſerted in the Acts of the Council of *Chalcedon*, in which the Errors of *Eutyches* were ſolemnly and formally condemn'd. That Arch-Heretick's Intereſt with *Chryſaphius*, ſworn Enemy of our Patriarch, gain'd the Emperor's Orders for reviſing the Acts of the late Council. This was done in an Aſſembly of Biſhops at *Conſtantinople*, in which *Thalaſſus* Biſhop of *Ceſarea* in *Cappadocia* preſided. But upon going over the Matter a ſecond Time, examining all the Acts of the firſt Council, and weighing every Circumſtance, *Eutyches* loſt Ground, and *Flavian*'s Character was re-eſtabliſh'd and his Conduct juſtified by a clear Profeſſion of the pure and Orthodox Faith, which he drew up by the Emperor's Order.

Thus *Chryſaphius* had once more the Mortification of ſeeing his Attempts againſt *Flavian* fall to the Ground; but his Malice was implacable and nothing could make him drop what he had begun. Bent upon the Ruin of the Holy Patriarch, he wrote to *Dioſcorus* Biſhop of *Alexandria*, a Man of a violent Temper, and deſperate in his Reſolutions. He engaged him to aſſiſt *Eutyches* againſt *Euſebius* and *Flavian*, by large Promiſes of ſerving him with the Emperor, and employ'd all his Art to draw the Empreſs *Eudocia* into his Meaſures. *Eutyches*, glad of ſo powerful Aſſiſtance, with a pretended Candor deſired *Dioſcorus* wou'd take Cognizance of this Affair, and examine the Proceedings againſt him. All theſe Engines being at work together, prevail'd with the Emperor to order the calling a Council at *Epheſus*, to determine this Diſpute. *Theodoſius*'s Letter for this End, was directed to *Dioſcorus*, and empower'd him to form a Council of ten *Metropolitans*, within his Juriſdiction, and ten other Biſhops; and the ſame Directions were ſent to the other Patriarchs.

That Prince wrote another Letter to *Dioſcorus*, ſignifying his Will for admitting to the Council *Barſumas* an Abbot, as Repreſentative of the Monks, who were to accuſe the *Eaſtern* Biſhops in Favour of *Eutyches*. They met in *Auguſt* 449, ſhew'd an evident Partiality to that Hereſiarch, approved of his Faith and Conduct, and condemn'd *Flavian*, without hearing him or allowing him to explain or defend himſelf. When *Dioſcorus* was beginning to pronounce Sentence againſt *Flavian*, *Oneſiphorus* Biſhop of *Icona* 'roſe up, and begg'd he wou'd not proceed; this Motion was ſeconded by ſeveral others, but over-ruled by the Entrance of Soldiers provided for that Purpoſe. The Biſhops therefore

Feb. 18 were forced and frighted into a Subſcription againſt the holy Patriarch of *Conſtantinople*; and thoſe that had Courage enough to ſtand out to the laſt, were baniſh'd. *Hilarius*, Legate from Pope *Leo*, proteſted againſt the Proceedings of this ſeditious Council, and made his Eſcape from *Epheſus* with no ſmall Difficulty. St. *Flavian* appeal'd from this riotous Aſſembly to a Council of the whole Church, that ſhould be freely and lawfully conven'd, and lodged this Appeal in the Hands of the Pope's Legates. Thoſe of *Dioſcorus*'s Party reſented this Action as the greateſt Affront that could be put on the Council; the Honour of which they vindicated by beating aud abuſing the Holy Patriarch; even *Dioſcorus* himſelf and *Barſumas* tranſported with Fury, and ſupported by the ſecular Power, fell on him and kick'd him unmercifully. He was thrown into Priſon, where he died in three Days after he was committed.

Theſe Violences gave the Empreſs *Pulcheria* great Concern, ſhe was now return'd to Court, and could not bear to ſee the Orthodox Biſhops, and the Faith of the Church thus oppreſs'd by the Intrigues, and reſtleſs Malice of an unworthy Favourite. She therefore took Pains to let her Brother ſee how groſly he was impos'd on, what a Tool he was in the Hands of that infamous Eunuch, and how baſely his Authority was proſtituted. She ſucceeded ſo well in theſe Remonſtrances, that *Chryſaphius* was diſgraced, ſtripp'd of all, baniſh'd the Court and Town, and ſoon after put to Death. *Theodoſius* died the Year after he did this Juſtice to the Memory of our Saint; and *Pulcheria* admitted *Marcian* to a Share in the Empire. The firſt Proof they gave of their Affection to the deceas'd Patriarch, and the Cauſe he ſuſtain'd, was to remove his Body to *Conſtantinople*, and allow it an honourable Place amongſt his Predeceſſors in that See. *Pulcheria* gave St. *Leo* an Account of this, as what muſt be agreeable to ſo Orthodox a Prelate, and begg'd he would do all he could to promote the calling a Council. The Emperor too wrote to him on the ſame Subject, and uſed all his Authority to get the Biſhops together. They met toward the Cloſe of the Year 451 at *Chalcedon*, reverſed all the Acts of the late Aſſembly at *Epheſus*, ſpoke of *Flavian* with extraordinary Veneration, and declared him a Saint and Martyr. We can ſay nothing that will do more honour to the Holy Patriarch, after we have mention'd the authentick Teſtimony of a general Council; whoſe Deciſions are the Rule of our Faith to this Day.

St. *Flavian* died in *Auguſt*; but both the Greek and Latin Churches celebrate his Memory in *February*; the former on the ſixteenth, the latter on the eighteenth, which moſt probably is taken for the Day his Body was removed to *Conſtantinople*.

The

The XIX Day.

Feb. 19

St. BARBATUS, Biſhop of *Benevento.*

BARBATUS was born in the Beginning of the ſeventh Century near *Benevento* in *Italy*. His Parents were more conſiderable for their Piety, than their Birth and Fortune. They were able, however, to give their Son a Chriſtian Education, and lay the Foundations of that Sanctity which now recommends him to our Veneration. The Holy Scriptures were his favourite Study, and chief Entertainment; by which he form'd his Manners to that Innocence, Simplicity, and Purity which are required in one that would ſerve at the Altar. In Conſideration of theſe Qualifications he was advanced to Holy Orders, aſſoon as the Canons of the Church wou'd allow it; and employ'd in preaching, for which he had a particular Talent. When he had for ſome Time given ſufficient Proofs of his Capacity for the Cure of Souls, and Zeal for the Salvation of his Neighbours, he was made Curate of St. *Baſil*'s in *Morcona*, a ſmall Town not far from *Benevento*. But his Pariſhioners were ſteel'd in their Irregularities, and averſe to every thing that look'd like eſtabliſhing Order and Diſcipline amongſt them, or had the leaſt Tendency to reform their Lives. Men thus diſpoſed deſire to ſlumber on in their Sins, cannot bear to be 'waked to a Remembrance of their Miſery, and therefore uſually treat their Paſtors as rude Diſturbers of their Peace. The Voice of the Prieſt is to them as terrible as the laſt Sentence of the Wicked; and they make it their whole Buſineſs either to ſtop his Mouth or their own Ears. This was the unhappy Condition of our Saint's Flock, who perſecuted him with the utmoſt Violence. Finding all their Malice conquer'd by his extraordinary Patience and Humility, and his Character thus ſhining ſtill more bright, they thought if they could but once blacken that, his Authority would be weaken'd, and they freed from that living Reproach of their Wickedneſs. In this View they forged a Story to the Prejudice of his Chaſtity, and by that Calumny obliged him to withdraw his Charitable Endeavours, and return to *Benevento*; he was received with Joy by thoſe that knew his Worth, and were perſuaded of his Innocence.

At this Time the *Lombards* were eſtabliſh'd at *Benevento*, and found Employment for the Apoſtolical Zeal of St. *Barbatus*. That People had receiv'd the Catholick Faith before, while thoſe of the ſame Appellation in the upper Parts of *Italy* remain'd corrupted with Idolatry and Arianiſm. But even thoſe at *Benevento* ſtill retain'd ſeveral Superſtitious Practices, the Remains of Paganiſm.

Feb. 19 niſm. They expreſs'd a Religious Veneration for a Golden Viper; and paid Honours of the ſame Nature to a Tree. Our Saint preach'd very vigorouſly againſt thoſe Abuſes, and labour'd long to no Purpoſe. But he knew the Heart of Man is in God's Hand, that the Converſion of Sinners is ſometimes delay'd to convince them ſtill more of their own Miſery, and Weakneſs; and therefore continued his pious Exhortations, and join'd them with fervent Prayer for thoſe unhappy People.

Seeing now that nothing elſe could move them, he rouſed their Attention by foretelling the Diſtreſs of their City, and the Calamities it was to ſuffer from the Emperor's Army. Soon after this they were beſieged, and remembring the Saint's Prediction, began to think themſelves falling into the Hands of a juſt and angry God. Upon this they enter'd into themſelves, and renounced their Errors and idolatrous Practices. St. *Barbatus* then gave them the comfortable Aſſurance that the Siege ſhould be rais'd, and the Emperor worſted; which happen'd, as he had foretold.

After this Delivery, Prince *Raymond* paid him all the Reſpect due to a zealous and charitable Paſtor, and as the higheſt Mark of his Eſteem made him Biſhop of *Benevento*, in the Room of *Ildivert*, who died in the Time of the Siege. Being now inveſted with the Epiſcopal Character, what was before Charity became his indiſpenſable Duty, and a ſtrict Obligation of Juſtice. He purſued and compleated the good Work he had begun ſo happily before his Promotion; deſtroy'd every Trace, or the leaſt Remain of Superſtition and Idolatry; and melted down the golden Object of their miſtaken Devotions, of which he made a Chalice for the Uſe of the Altar.

In the Year 680, he aſſiſted in a Council held by Pope *Agatho* at *Rome*; and ſubſcrib'd the Acts of the ſixth General Council held the Year following at *Conſtantinople* againſt the *Monothelites*. This is the laſt remarkable Paſſage in our Saint's Life; for he died on the twenty ninth of *February* 682, being then about ſeventy Years old, almoſt nineteen of which he had ſpent in the Epiſcopal Chair. The Inhabitants of *Benevento* honour him as one of the chief Patrons of that City. His Relicks were tranſlated by Archbiſhop *Roffrid* in the Year 1124, and placed under an Altar built by that Prelate in Honour of his Holy Predeceſſor.

The

The XX Day.

St. MILDRED, *Virgin.*

MILDRED was of an illuſtrious and royal Extraction. *Merwald* Son to *Penda* King of the *Mercians* was her Father; and *Domnera*, Grand-daughter to *Ethelbert* the firſt Chriſtian King of *Kent*, her Mother. They expreſs'd their Affection for their Child in the moſt reaſonable and religious Manner, ſending her to a Monaſtery near *Paris*, where ſhe might enjoy God in Silence and Retirement. Here ſhe lived 'till *Domnera* founded a Monaſtery in the Iſle of *Thanet*, and fill'd it with ſeventy Nuns. It was her next Care to provide them with ſuch a Superiour as might anſwer the Deſign of this devout Eſtabliſhment; and her Daughter's Reputation for Piety, and Knowledge of Monaſtick Diſcipline recommended her on that Occaſion. She was ſent for, and made Abbeſs of this new Houſe. When ſhe had govern'd it ſome Years, and made it a regular Nurſery of Religion, and an excellent School of Penance, ſhe died, and was buried in the Church belonging to it. Her Succeſſor in that Charge built a new Church, and removed her Body thither. This Monaſtery was often plunder'd by the Incurſions of the *Danes* in the eighth Century, and quite deſtroy'd by thoſe People at the Beginning of the eleventh, when they made themſelves Maſters of this Country. But our Saint's Relicks remain'd undiſturb'd; and were in the Year 1030 tranſlated with great Joy and religious Solemnity to St. *Auſtin*'s Church at *Canterbury*. The Manuſcript, from which this Account is taken, tells us of another Removal of her Body, but makes no Mention of the Place to which it was carried. This, according to that Author, was done on the twentieth of *February* 1262, the Day on which our ancient Calendars honour her Memory. Two Churches in *London* that bear her Name are a Monument of our devout Anceſtors Regard to this royal Virgin.

St. EUCHERIUS, Biſhop of *Orleans.*

OUR Saint's Mother, remarkable for Piety and a conſtant Attendance at divine Service, while ſhe was with Child of him, made a daily Offering of him to Almighty God, and begg'd nothing for him but Grace. Full of a devout Concern for her Offspring, ſhe dreamt one Night that an Angel aſſured her her Prayer was heard, her Child ſhould prove a ſubſtantial Comfort to her, and be uſeful to the Church in the Character of a Biſhop. The Object of her Hopes

Feb. 20 Hopes and Deſires was born after the Middle of the ſeventh Century; but not baptiz'd 'till able to anſwer for himſelf. To make the Adminiſtration of that Sacrament more ſolemn, he was carried to *Autun*, and there received it from the Hands of St. *Anſbert*, Biſhop of that Place; was confirm'd at the ſame Time, and then returned to *Orleans*. His Parents were reſolved to omit nothing that could be done toward cultivating his Mind, and forming his Heart; and therefore ſet him to ſtudy when he was but ſeven Years old. He ſoon exceeded thoſe of a riper Age; and his Improvement in Vertue was at leaſt equal to his Progreſs in Learning. He apply'd to reading and meditating on the holy Scriptures with an uncommon Ardour; and on this excellent Foundation raiſed the uſual Superſtructure of Eccleſiaſtical Learning, the Knowledge of the Canons of the Church, and an Acquaintance with the holy Fathers. As the ſacred Writings were his Rule in every Circumſtance of Life, he was one Day engaged in a profound Meditation on St. *Paul*'s Way of ſpeaking of the World and it's Enjoyments, as mere empty Shadows that deceive us and vaniſh away; and took particular Notice that the Apoſtle ſays, the Wiſdom of thoſe that love the Pleaſures and Riches of this Life is no better than Folly before God. Theſe Reflections ſunk ſo deep into his Mind, that he reſolved to quit the World, and renounce all that could make it agreeable to him. To put this Deſign in Execution, about the Year 714 he retired to an Abbey at *Jumiege* on the Banks of the *Seine*, in the Dioceſe of *Roüen*. When he had ſpent ſix or ſeven Years here in the Practice of penitential Auſterities, and a punctual Obſervance of the Rule of the Houſe, *Suavaric* his Uncle, Biſhop of *Orleans*, died. The Senate and People, in Conjunction with the Clergy of that City, deputed Perſons loaded with Preſents, to *Charles Martel*, who, under the Title of *Maire of the Palace*, was now Maſter of the whole Kingdom; and begg'd his Permiſſion to elect *Eucherius* to the vacant See. That Prince granted their Requeſt, and allow'd them one of his principal Officers of State to conduct him from his Monaſtery to *Orleans*. Our Saint's Affliction at their Arrival was inexpreſſible. He entreated the Monks to ſcreen him from this Violence, and ſecure him from the Danger that threatned him. Such are the Sentiments of Saints in Regard of Eccleſiaſtical Dignities, and the formidable Difficulties that attend them. The Monks upon this Occaſion ſtood divided between their Affection for him, and Concern for the Good of the Church; but the latter prevail'd: They were truly ſorry they muſt loſe ſo valuable a Brother; but then on the other Hand they could not but expreſs their Joy, that the Divine Providence had ſingled out a Man of ſuch eminent Vertue for that important Charge. Purſuant to this more generous, diſintereſted and holy Way of thinking, they not only reſign'd him willingly and cheerfully, but were even overjoy'd

1 Cor. 7. 31. 1 Cor. 3. 19

overjoy'd that their Monaſtery was capable of furniſhing the Church with ſuch a Paſtor. He was received at *Orleans* by the neighbouring Biſhops, a numerous Aſſembly of the Clergy, and a prodigious Multitude of People of all Sorts, and conſecrated with univerſal Applauſe. Feb. 20

He look'd on the Epiſcopal Character, not as an Honour and Promotion, but as a State of Life ſurrounded with Difficulties and Dangers. 'Though he received it with theſe Apprehenſions, he was not diſcouraged; but had Recourſe to the ſupreme Paſtor, who had engaged him in that Station, for Aſſiſtance in the Diſcharge of his weighty Obligations. And being convinced that nothing would ſo effectually ſecure him the Protection and Bleſſing of God, as a ſerious and conſtant Application to the Duties of his Poſt, he devoted himſelf entirely to the Care of his Church. The Regulation of Diſcipline, eſtabliſhing Decency in the Service of God, and encreaſing the Number of his Clergy were his firſt Employments. He was indefatigable in inſtructing and reforming his Flock; and expreſs'd his Affection for a religious Life by frequent Viſits to the Monaſteries in his Dioceſe. In ſhort, the Zeal with which he labour'd for the Salvation of his People, and even the Reproofs that their Faults drew from him, were attended with ſo much Sweetneſs and Charity, that it was impoſſible not to love and obey him.

This admirable Harmony between the Biſhop and his Flock laſted ſixteen Years, and made the Church of *Orleans* a flouriſhing Model to the other Churches of *France*. *Charles Martel* had a great many troubleſome Affairs on his hands both at home and abroad. The publick Enemies of *France*, and thoſe that diſputed his Sovereignty at home employ'd his Arms, and obliged him to a prodigious Expence. To defray that, he had frequently plunder'd the Churches, beſtow'd their Revenues on thoſe that had ſerv'd him, and encouraged others to pay themſelves in the ſame Way. Our holy Prelate, who look'd upon theſe Encroachments as directly tending to diſcountenance the Practice of Religion, and deſtructive of the Service of God, exerted his Zeal and Courage againſt them. This was repreſented to that Prince by ſome malicious Perſons, who found their Accounts in thoſe Abuſes, as an Affront to him, and an outrageous Inſult upon his Conduct. In the Year 737 *Charles* defeated the *Saracens* in *Aquitain*, and was returning to *Paris*; but thought his Victory not complete 'till this bold Reprover of his Actions was removed. He therefore took *Orleans* in his Way, order'd *Eucherius* to follow him to *Verneuil* upon the *Oyſe* in the Dioceſe of *Beauvais*, where he then kept his Court, and baniſh'd him to *Cologn*. His Relations, the moſt conſiderable People in that Country, were ſuppoſed to ſhare in his pretended Guilt; and therefore hur-

ried

Feb. 21 ried away to the ſame Place, without being allow'd to defend themſelves. *Eucherius* ſubmitted to his Sentence with Humility and Reſignation. Thus divorced from his Flock, his Comfort was, that he ſuffer'd for eſpouſing their Intereſt, and oppoſing ſuch Uſurpations as muſt deprive them of the Opportunity of ſerving God publickly with Decency. Our holy Exile was diſpoſed to paſs his Time in Silence and Obſcurity; but found that impoſſible. His Vertues were too bright to be hid; and to know him and love him was the ſame Thing. The Biſhop, the Clergy, and in ſhort, the whole Town was charm'd with our Saint, and uſed him with ſo much Reſpect, that *Charles* grew jealous of his Power, and apprehended the Affections of the People for him might make them form ſome Deſign againſt the Perſon that had diſgraced and baniſh'd him. To prevent any Inconveniency of that Nature, he order'd him to be removed to ſome ſtrong Place in *Haſbain*, now called *Haſpengaw*, in the Territories of *Liege*. *Robert*, Duke and Governor of that Country, was directed to have a watchful Eye over him, and confine him cloſely. But God moved that Nobleman's Heart in Favour of *Eucherius*, who uſed him with all poſſible Tenderneſs and Reſpect, not only allowing him what was neceſſary for his own Subſiſtence, but ſupplying him with Money to beſtow on Monaſteries, and relieve the Poor. To make the holy Biſhop as happy as he could be any where but in his own Church, he allow'd him to retire into the Monaſtery of *Sarcing*, founded by St. *Tron*.

He now laid aſide all Hopes of returning to *Orleans*, and thought of nothing but ſpending the Remainder of his Days in Prayer and Contemplation; which were his whole Employment 'till the Year 743, in which he died, and was buried in the Church belonging to the aforeſaid Monaſtery. The many Miracles, by which God manifeſted his Sanctity, and the Injuſtice of his Enemies, ſoon made his Memory venerable, and the Church honours him the twentieth of *February*, the Day of his Death.

The XXI Day.

St. Flavian I. Biſhop of *Antioch.*

THE Saint, of whom we undertake to ſpeak this Day, was a Native of *Antioch*, educated from his Infancy in all thoſe Exerciſes of Piety that can form a true Diſciple of *Jeſus Chriſt*; and accordingly he gave very early into the Practice of the Counſels, as well as the Precepts of the Goſpel. He embraced

braced a ſolitary Life at *Antioch*, under the Direction of an excellent Maſter, who knew how to ſanctify any Place to the religious Uſe of Retirement. Here it was, as St. *Chryſoſtom* ſays, that he learn'd to check and conquer all the Motions of corrupt Nature as ſoon as they began to ſhew themſelves, and furniſh'd himſelf with thoſe Vertues, which afterwards made him ſo conſpicuous in the World, and ſo uſeful to the Church. Feb. 21

His Love of God ſhew'd itſelf in an early Concern for the Purity of the Faith. The Church of *Antioch* was unhappily govern'd by *Leontius*, an *Arian*, who employ'd all the Art he was Maſter of, and all the Authority of his Character to eſtabliſh Hereſy. He was oblig'd to uſe ſome Diſguiſe in this Affair, that he might carry it on with more Succeſs; for, had he appear'd what he really was, he would have incurr'd the Emperor's Diſpleaſure, and incenſed the People; much the greater Part whereof were Orthodox. He knew of no Way ſo effectual for corrupting them, as poiſoning the Channels, through which the Doctrine was to flow; and therefore promoted none to Holy Orders but *Arians*, and employ'd only them in inſtructing the People. This was the miſerable Situation of the Church of *Antioch*, when *Flavian*, then a Layman, and *Diodorus*, afterwards Biſhop of *Tarſus*, undertook the Defence of the Faith againſt *Leontius*. They had the Courage to aſſure him they would ſeparate themſelves from his Communion, and make a Journey into the *Weſt*, on Purpoſe to expoſe his Character there. This alarm'd *Leontius*, who in Compliance with their Demands, ſilenc'd *Aëtius*, whom he had ordain'd Deacon, and who afterwards was a chief Leader of the *Arian* Party. Their Virtue and Zeal gave them ſufficient Credit with the People, who liſten'd to them as Men ſent from Heaven for their Comfort and Preſervation. Under their Direction the Orthodox met at the Tombs of the Martyrs, ſpent whole Nights there in Prayer; and thus their Zeal for Religion was kept alive and increaſed. *Leontius*, who was no Stranger to theſe Practices, did not think it prudent to oppoſe them directly, and therefore made them a civil Invitation to perform their Devotions in the Church. *Flavian* and *Diodorus* ſaw into his Deſigns, and knew this new Piece of Complaiſance was deſign'd only to betray them into what would paſs upon the World for holding Communion with the *Arians*. They accepted of his Offer, however; but took all neceſſary Precautions to avoid what they ſo heartily deteſted. They aſſembled, indeed, and perform'd ſome Parts of the Divine Service under the ſame Roof; but never went ſo far as to join with the *Arians* in the Participation of the holy Myſteries. Theſe two holy Men took particular Care even in thoſe Parts of the Office which they perform'd at the ſame Time, to diſtinguiſh themſelves from the Hereticks. The *Arians*

Feb. 21 at the End of their Pſalms ſaid, *Glory be to the Father, by the Son, in the Holy Ghoſt, for ever and ever.* But this Form of Doxology being capable of an heretical Senſe, and having been perverted by the *Arians* to that Uſe, our holy Champions of Truth uſed one not liable to the ſame Abuſe; and ſaid, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*, &c. How neceſſary and innocent ſoever this Compliance might ſeem to *Flavian* and *Diodorus*, ſeveral Catholicks were ſcandaliz'd at their Conduct, left them, and from that Time were diſtinguiſh'd by the Name of *Euſtathians*, becauſe they would acknowledge no Biſhop ſince *Euſtathius* was depoſed and baniſh'd. This was the Beginning of that Schiſm which divided the Church of *Antioch* ſo many Years, and is mention'd in our Account of St. *Meletius*, *Feb.* 12. That Saint coming to the See of *Antioch*, ordain'd *Flavian* and his Companion Prieſts; who took Care of that Church when he was baniſh'd by *Conſtantius*. The Courage and Conſtancy which they ſhew'd in their Conduct of the Flock during the Abſence of it's Paſtor, made *Theodoret* compare them to two Rocks which ſtand immoveable, and defy the moſt violent Storms. The *Arians* were now the predominant Party, had ſeiz'd all the Churches in the Town for their own Uſe, and drove out thoſe that adhered to *Flavian* and *Diodorus*. But nothing could diſcourage their Devotions; for 'though they were obliged to move their Ground frequently, their Employment was ſtill the ſame. Our Saint and his Companion in this good Work continued their Concern and Labours for *Meletius*'s Flock; and, 'though their Zeal was equal, *Flavian* ſeem'd to be the chief Maſter and Director of that holy Company. They divided the Charge, however, without the leaſt Jealouſy; and while *Diodorus* undertook to preach, it was *Flavian*'s Buſineſs to ſupply him with Materials. *Meletius* at his Return was delighted to ſee the flouriſhing Condition of his little Flock, and knowing to whoſe Zeal and Care it's Preſervation and Improvement were owing, continued them in the Employment they had acquitted themſelves of with ſo much Succeſs. They continued theſe Labours together, 'till *Diodorus* was made Biſhop of *Tarſus*; and then the whole Weight reſted on the Shoulders of our Saint; who bore it with a ſuitable Courage during *Meletius*'s third Exile.

St. *Meletius* died in the Year 381; and now, purſuant to a Propoſal that Prelate had made to *Paulinus*, the whole Church of *Antioch* was to obey the ſurviving Biſhop. And accordingly St. *Gregory Nazianzen*, Patriarch of *Conſtantinople*, and ſeveral others oppoſed the Election of a Succeſſor to *Meletius*. But a larger Number declared *Paulinus*'s Conſecration irregular and uncanonical, and inſiſted on honouring the Memory of the late Biſhop of *Antioch* by giving him a Succeſſor in that See. This Reſolution being once taken, it could

could admit of no Debate who ſhould be rais'd to that Dignity. *Flavian*'s Zeal and other paſtoral Qualifications engaged almoſt all the *Eaſt* in the Choice, which was afterwards confirm'd and approved of by the Council of *Conſtantinople* the Year following. The *Weſtern* Biſhops, one of whoſe Number had conſecrated *Paulinus*, were prejudiced in Favour of him; and the whole Time he ſate in the Epiſcopal Chair was ſo unhappy by the Continuation of this Diſpute, that more than a common Patience and Courage were neceſſary to carry him through or ſupport him under the Difficulties and Troubles that ſurrounded him. Feb. 21

He had ſeen how much the Security of the Flock depends on the Choice of good Paſtors; and the Succeſs of his own Labours that Way made him ſtill more careful in the Choice of ſuch as he deſign'd to entruſt with any Part of his People. He gave an excellent Proof of his Concern for the Church of *Antioch*, when he ordain'd St. *John Chryſoſtom* Prieſt, who had been made a Deacon by *Meletius*; and employ'd him in preaching; a Talent which he himſelf did not want, but was pleas'd to ſee in any Hands where it could do good. So far was our holy Biſhop from the leaſt Jealouſy or Envy upon that Account, that, as the Converſion and Inſtruction of his People were his whole Care, thankful to Providence that had given him ſo able an Aſſiſtant in that important Work, he obliged him to ſupply his Place in the Pulpit, and take that Part of the Miniſtry entirely into his own Hands.

Scarce had *Flavian* employ'd St. *John* two Years in this Manner, when the Calamities of *Antioch* gave that holy Prelate an Opportunity of ſhewing the whole World the Vigour of his Charity, and the Tenderneſs of his Concern for the Inhabitants of that ſeditious City. In the Year 387, the Emperor *Theodoſius* was obliged to levy a new Tax on his Subjects, to defray the Expences of his War with *Maximus*, who had declared himſelf Emperor of the *Weſt*. The People of *Antioch*, incenſed at the Demand, and ſtill more ſo at the Manner in which the Money was gather'd, mutinied, and committed ſeveral Extravagances. They diſcharged their Fury on the Statues of the Emperor, thoſe of his two Sons, and *Flaccilla* his late Wife, a Woman of uncommon Piety and unexceptionable Morals. But nothing could eſcape the Fury of the enraged Mob, which had any Connexion with the Emperor, whom they now look'd on as an Oppreſſor and Tyrant. *Theodoſius* enraged at theſe rebellious Inſults, was reſolved to be revenged of the Authors and Promoters of them. To do this effectually, it was at firſt propoſed that all their Goods ſhould be confiſcated, their Town burnt to the Ground, and the very Foundations of it plough'd up. But afterwards it was reſolved, that *Antioch* ſhould loſe the Privilege of

Feb. 21 being the Metropolis of the *Eaſt*, that Honour be conferred on *Laodicea*, and the Offenders ſeverely puniſh'd. Two Officers were diſpatch'd to execute theſe Orders. Their Arrival diffuſed an univerſal Terror and Conſternation; ſeveral of the Inhabitants left the City, and fled to the Mountains and Deſarts to ſave their Lives, or avoid the Extremities with which they were threaten'd. Thoſe that remain'd were examin'd, and committed to Priſon 'till farther Orders from the Emperor. But theſe were happily prevented by the holy Prelate, who left *Antioch* in the Beginning of theſe Troubles.

He had all the Tenderneſs of a Father for this unhappy People, was reſolved to poſtpone every Conſideration to their Safety, and even ſacrifice his own Life to deliver ſuch a Multitude from the Misfortunes which were ready to fall upon them. In this View neither his Age and Infirmities, the Seaſon of the Year, nor his Affection for an only Siſter at the Point of Death, could detain him at *Antioch*. He left the Inſtruction and Encouragement of his diſtreſſed Flock to St. *John Chryſoſtom*, and then ſet out for *Conſtantinople*, where the Emperor was. At his Arrival in that City a little before Lent, he went directly to the Palace; and coming into the Emperor's Preſence, ſtood ſtill at a Diſtance, fix'd in a profound Silence, and left his Tears to ſpeak his Buſineſs. In this Poſture of Reſpect and Sorrow he remain'd ſome Time, and ſeem'd to carry the Weight of the publick Guilt in his Breaſt. *Theodoſius*, moſt ſenſibly affected with thoſe Marks of Grief and Confuſion that appear'd in *Flavian*, ſoften'd his Fury into a mild and cool Expoſtulation, repeated the many Favours *Antioch* had received from the Royal Bounty, and in the Concluſion of each Article ask'd, without the leaſt Emotion, *Is this a ſuitable Return for my Goodneſs to them?* "*How have I deſerved this Treatment at their Hands? And* "*even ſuppoſing I had given them Reaſon to complain of me, why muſt the Dead* "*and the Innocent be inſulted? But have I not upon all Occaſions ſhewn a parti-* "*cular Regard for* Antioch, *and preferr'd it to all the Cities in my Dominions,* "*even to that which gave me my Birth?*" *Flavian* knew theſe Reproaches were juſt, and therefore did not attempt to juſtify their Conduct. But taking this for a favourable Moment, he repeated his Tears and Sighs, and made an eloquent and moving Speech, which St. *Chryſoſtom* has preſerv'd entire in one of his Homilies. He owns rhe Offence of ſo black a Nature, that the moſt rigorous Puniſhment he could invent would be too mild for that ungrateful People. But then obſerves to him, that conquering his Reſentment, overcoming his Paſſion, and paſſing an Act of Oblivion in Favour of them would be the brighteſt Ornament in the Imperial Crown. "*It is true*, ſays the Saint, *your* "*Statues have been abuſed and demoliſhed; but you may erect more valuable ones*

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" *in the Hearts of your Subjects by this generous Action.*" He then puts him in Feb. 21.
Mind of *Conſtantine*'s Conduct on a like Occaſion. A Statue of his had been abuſed; upon which ſome Courtiers repreſented to him the Indignity offer'd to his Honour, and begg'd he would revenge the Affront. That Prince ſilenc'd his Flatterers, and ſhew'd a true Nobleneſs of Soul by putting his Hand to his Head and aſſuring them he could not find he was hurt. But, as nothing affects us more than our own Words or Sentiments ſeaſonably introduced, he deſired him to remember a glorious Speech of his own, when, upon giving an Act of Grace through the whole Empire, he was pleaſed to ſay, *he wiſh'd he could as eaſily reſtore Life to the dead, as ſave the Criminals he had delivered.* *Flavian* made his Advantage of this princely Declaration; and, ſuppoſing him ſtill as full of Mercy and Compaſſion, tells him it was now in his Power to put this noble Deſire in Execution. He goes on to preſs him to this Act of Clemency, as what would certainly conduce very much to the Honour of the Chriſtian Religion. " *The Jews and Pagans*, ſays he, *have their Eyes fixt on your* " *Imperial Majeſty at this critical Juncture; they will be edified at the Gene-* " *roſity of your Conduct, if you incline to Mercy; will agree to praiſe and worſhip* " *that God, who can raiſe Men above the Sentiments of Nature, and embrace* " *that Religion which teaches ſuch ſublime Morality.*" He then gives him a ſtrong, but melancholy Deſcription of the Miſeries of the People of *Antioch*, tells him what they ſuffer'd from their juſt Apprehenſions, what Dangers they had been expoſed to by flying, and how deſolate the Town was already; exhorts him to Compaſſion from Motives of Humanity and Religion, and concludes with his own Reſolution of never ſeeing *Antioch* again, unleſs he could carry home the welcome News of a free Pardon.

A Diſcourſe of this Nature could not fail of it's Effect. The Emperor was ſo ſtrongly affected with it, that he could ſcarce forbear owning it's Force by his Tears; and in few Words declared himſelf diſarmed of all his Reſolution to revenge that People's Inſolence. *Flavian*, tranſported at his Succeſs, made an Offer to keep his *Eaſter* with *Theodoſius*. But that Prince, knowing how neceſſary he was to his own Flock, adviſed him to allow them the Satisfaction of his Company at that great Feſtival. His Return to *Antioch* made a comfortable Change in the Face of Affairs: All Sorrow was baniſh'd, and the Happineſs of that Day acknowledged by all poſſible Demonſtrations of an univerſal Joy. But *Flavian*'s Humility was equal to his Charity; he took as much Pains to conceal the Share he had in preſerving his Flock, as he had done to procure their Pardon. When asked any Queſtions about his Manner of diſſuading the Emperor from puniſhing them, he would not own he had any Hand

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Feb. 21 in the Matter, but attributed the whole Change of *Theodoſius*'s Mind to God only. His Modeſty was ſo extraordinary, that we ſhould never have been Maſters of theſe Particulars, had not they been preſerv'd by one that was preſent at the Interview, and carefully deliver'd them to St. *Chryſoſtom*, who has done this Juſtice to St. *Flavian*'s Character, and tranſmitted to Poſterity a glorious Inſtance of the Affection of a good Prelate for his People.

About the Year 390, ſoon after his Return to *Antioch*, he found his Dioceſe infeſted with the Hereſy of the *Maſſalians* or *Euchites*, ſo called from two Words, one *Syriack* the other *Greek*, ſignifying *Prayers*. They made the whole Eſſence of Religion conſiſt in that Exerciſe; and their conſtant Application to it made them imagine themſelves favour'd with extraordinary Viſions and Revelations. As a neceſſary Conſequence of this grand Principle, they rejected all exterior Mortification as uſeleſs, and look'd on the Sacraments as Things, at beſt, but indifferent. The *Syrian* Biſhops did all in their Power to guard their reſpective Flocks againſt this dangerous Hereſy; which was no eaſy Task for thoſe Prelates, while the pretended Spirituality of their Tenets ſurprized ſeveral devout Perſons into their Enthuſiaſm; and when they were tax'd with their Heterodox Notions, they made no Scruple of denying them; and thus evaded the Cenſures of the Church. *Flavian* was reſolv'd to bring them to acknowledge and profeſs their Principles; and therefore ſent for *Adelphius*, one of the chief of the Sect; in whom he ſeem'd to repoſe a Confidence, and addreſs'd him like one that had a tolerable Opinion of his Judgment, deſiring him to communicate freely and candidly his Sentiments and Experience of the Operation of Divine Grace. *Adelphius* immediately unboſom'd himſelf, and told him his Opinion without Reſerve. This plain Confeſſion enabled our Saint to proceed againſt him. He pretended to abjure his Errors; but it was afterwards proved againſt him that he ſtill held a Correſpondence with the *Maſſalians*, and aſſured them that he had not changed his Opinion. His Inſincerity and Obſtinacy being thus detected, *Flavian* gave the Faithful of *Oſroëne* a full Account of what had paſs'd, and received the Thanks of the Biſhops of that Province for the Service he had done the Church.

Paulinus, Biſhop of that Party of the Catholicks call'd *Euſtathians*, was now dead; and the Schiſm of the Church of *Antioch* muſt have ended, had not his Adherents kept open the Breach by placing *Evagrius* in his Room. Several Canons were violated by this Promotion; he had been conſecrated to that See during the Life of his Predeceſſor, and the Ceremony perform'd by *Paulinus* alone, without the Advice or Conſent of the other Biſhops of that Province. The *Weſtern* Church, however, overlook'd theſe irregular and illegal Proceedings,

ceedings, held Communion with him, and did all they could to give the Emperor Feb. 21
a diſadvantageous Opinion of our Saint.

A Council was held at *Capua*, which took this Affair into Conſideration; and, finding he would not appear there, refer'd it to the Judgment of *Theophilus*, Patriarch of *Alexandria*, and the *Egyptian* Biſhops, who were thought the moſt proper to decide the Diſpute, becauſe they had never openly engaged in either of the contending Parties. But *Flavian* knew the Diſpoſition of thoſe Prelates, and had his Reaſons for not ſubmitting to have his Cauſe put into their Hands. He choſe rather to write to the Emperor, who was at the ſame Time warmly attack'd by the Pope and other *Weſtern* Biſhops in Favour of *Evagrius*'s Title. In the Year 391 *Theodoſius* came to *Conſtantinople*, ſent for our Prelate, and adviſed him to make a Journey to *Rome*, where he might do himſelf Juſtice, and remove the Prejudices the Biſhop of that City and others had imbibed, by being miſinformed of his Caſe and Diſpoſitions. This Propoſal being made in the Winter, *Flavian* deſired to be excuſed travelling 'till the following Spring. Upon farther Application from the Pope, *Theodoſius* was urgent with him to go. The holy Biſhop ſeeing himſelf thus preſs'd, told the Emperor he was ready to reſign his Biſhoprick, ſhould be glad to end the Diſpute ſo, and would ſubmit his Morals and Faith to the Judgment of his profeſs'd Adverſaries. The Emperor, touch'd with this diſintereſted Humility and ingenuous Offer, ſent him back to his own Church, with Aſſurances of his Friendſhip and Protection. The Sincerity of this Profeſſion appear'd from his Behaviour in 394; he was then in *Italy*, which gave the *Weſtern* Prelates another, and as they hoped, a more favourable Opportunity of endeavouring the Diſgrace and Removal of *Flavian*. They were very violent in their Complaints againſt that Biſhop; and made no Scruple of calling him a Tyrant in the Church. *Theodoſius*, who had ſeen his Humility, and was convinced of his Inclinations to Peace, told them he was ready to plead *Flavian*'s Cauſe; and adviſed them for the future to employ all their Concern for healing, not fomenting Diviſions in the Church. This Reprimand ſtopt their Mouths, and they never dared to make another Attempt of that Nature.

The Death of *Evagrius* in the Year 395, open'd a favourable Proſpect. The *Euſtathians* had not Intereſt enough to continue a diſtinct Succeſſion of Biſhops; and thus the Union of the Orthodox ſeem'd a neceſſary Conſequence of the preſent Poſture of Affairs. To faciliate that long wiſh'd for Bleſſing, St. *Chryſoſtom* engaged *Theophilus*, Biſhop of *Alexandria*, to employ his Intereſt with the Pope, and other Biſhops of the *Weſt*, for a Reconciliation between them and *Flavian*. This was happily effected in 399. But the *Euſtathians*, 'though

Feb. 22 'though without a Paſtor, and condemn'd by the Practice of the whole Church, now in Communion with our Saint, ſtill continued their ſeparate Meetings, and kept up the Schiſm ten or eleven Years longer. So difficult it is to reduce thoſe to due Obedience, whoſe Obſtinacy is the Effect of a turbulent and indiſcreet Zeal for Religion. Their firſt Pretence for dividing might admit of a favourable Conſtruction; and the worſt that can be ſaid of that Action was, that they carried their Scruples too far. But their perſiſting in their Diſtance from their Brethren, after ſo much had been done to gain them, ſeems both ſchiſmatical and ſcandalous.

Next to his Concern for his own Flock, nothing could effect *Flavian* more than what related to St. *John Chryſoſtom*, whom he loved with a paternal Tenderneſs. He lived to ſee that good Biſhop perſecuted and baniſh'd; and was reſolved to undertake his Defence againſt his malicious Enemies. But he had already paſſed twenty three Years in continual Troubles; and Providence ſpared him the Affliction he muſt neceſſarily have felt, had he been Witneſs of all the Hardſhips and ill Uſage his dear Friend was to meet with. The Day of his Death is not known. Hiſtorians place it in the Year 404.

The XXII Day.

St. Peter's Chair at *Antioch.*

THE ſacred Writers have left us no Account of the Foundation of the Church of *Antioch*, 'though they ſpeak of the Goſpel being preach'd and receiv'd in that City. But that is univerſally acknowledged to be the Work of St. *Peter*, who eſtabliſh'd his Epiſcopal Chair firſt in this Place. Thus, according to the Obſervation of St. *Chryſoſtom*, the City where the Faithful were firſt called Chriſtians, had the Honour of being taught and govern'd by the chief of the Apoſtles. The Spirit of the Church, in this Day's Feſtival is the ſame as when ſhe celebrates the ſame Apoſtle's ſitting in the Chair of *Rome*, on the eighteenth of *January*.

St. Papias, Biſhop of *Hierapolis.*

NEXT to the Apoſtles themſelves, the Church has always ſhewn a particular Regard to thoſe, who were happy enough to learn the firſt Principles of

of Chriſtianity from their Mouths ;and are by our Hiſtorians called *Apoſtolical* Feb. 22
Men. The Saint,we propoſe to the Veneration of the Faithful this Day, was one of that honourable Number, and a Diſciple of St. *John* the Evangeliſt. *Euſebius*, indeed, has endeavour'd to deprive him of this Honour by aſſerting that *John*, called the *Elder*, and not the *Evangeliſt*, was St. *Papias*'s Maſter; he founds his Conjecture on a Paſſage in this Saints Writings, where he aſks, "*What ſays St.* John? *What ſays* John *the Elder*?" Which he takes the Liberty of believing two diſtinct Perſons, and aſſerting our Saint was inſtructed by the latter only. But this ſeems an Objection of no Force, when we conſider that all other Writers give us *Papias* as the Evangeliſt's Diſciple ; and St. *Irenæus* puts it beyond all Doubt, when he calls him the Companion of St. *Polycarp*. Add to this, that the Character of *Elder* is St. *John*'s own Style in two of his Epiſtles ; and is here join'd with a Repetition of that Saint's Name out of Reſpect to his Authority ; and, even ſuppoſing them two Perſons, he might have been the Diſciple of both.

St. *Papias* was Biſhop of *Hierapolis*, a City of *Phrygia*. We have only ſome few Fragments of his Works preſerved in the Writings of other Authors ; from which it appears that his Capacity was not equal to the Integrity of his Life, and Simplicity of his Heart. He declares himſelf ſtrongly in Favour of Apoſtolical Tradition ; but by miſunderſtanding the Senſe of thoſe firſt Preachers of the Goſpel, and taking them too literally, he has given Occaſion to the *Chiliaſts*, that is, ſuch as hold *Jeſus Chriſt* is to reign viſibly and corporeally on Earth with his Saints a thouſand Years after the general Reſurrection to claim him as the Author and Patron of their Opinion. This Error was embraced by ſeveral of the Primitive Fathers ; but not being then formally condemn'd by the Church, did not all affect their Character of Sanctity. This may be ſaid in a particular Manner of our Saint, who died long before the *Chiliaſts* were declared Hereticks. We have ſtill enough of his left to help us to judge of his Sincerity and Love of Truth ; and aſſure us he was one of thoſe, who, according to the Language of St. *Auguſtin*, may miſtake through Inadvertency ; but never will hold any Opinion againſt the known and declared Judgment of the Catholick Church. The Time of his Death is not known ; but the Martyrologe mentions him on this Day. Some have look'd on him as a Martyr ; but much the greater Part are of Opinion that he concluded a laborious, Paſtoral Life with a happy and peaceable Death at *Hierapolis*.

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The XXIII Day.

St. MILBURG, Virgin and Abbeſs.

ST. *Milburg*, Siſter to St. *Mildred*, of whom ſome Account is given on the 20th of this Month, exchanged all her Hopes of a Temporal Kingdom for the Security of a religious Retirement; and put her devout Reſolutions in Practice in the Monaſtery of *Wenlock* in *Shropſhire*, then Part of *Wales*, where ſhe received the Veil at the Hands of St. *Theodore* Archbiſhop of *Canterbury*. When ſhe had for ſome Time given ſufficient Proofs of her Humility, Prudence, and Love of Penance, and ſeem'd every Way qualified to direct others in Purſuit of the Happineſs ſhe made her only Aim and Deſire, ſhe was choſen Abbeſs of that Houſe, which flouriſhed long under her Conduct. Her Vertues in that Station were ſo great, and her Life ſo holy and exemplary, that the Writers of our Nation, who have mention'd her, call her an *Angelical Mother*, *glorious Virgin*, and *a Guide to eternal Life*. Her Concern for the holy Society under her Care employ'd her laſt Thoughts. Upon her Death Bed ſhe recommended to them Peace, Unity, the Love of Prayer, and a punctual Performance of Monaſtick Duties; begg'd they would make choice of ſuch a Succeſſor, as would lay this ſeriouſly to Heart; and left this World on the twenty third of *February*; but in what Year is uncertain. She was buried in the Church of that Monaſtery, and her Memory very much honour'd by the Nuns and Inhabitants of that Neighbourhood; who had been long edified and inſtructed by her holy Life. This Houſe was one of thoſe that ſuffer'd from the Calamities of the Times, and the Invaſions of the *Danes*; and St. *Milburg*'s Body lay long neglected and unknown. In the Reign of *Henry* I. *Roger*, Earl of *Montgomery* built a Houſe in this Place, and fill'd it with Monks of the Congregation of *Cluny*. As they were digging for the Foundations of the new Church, our Saint's Body was found in the Ruins of the old one. The Diſcovery was received with Gratitude by great Crouds of People that flock'd thither upon this Occaſion; and their Devotion rewarded by ſeveral Miracles perform'd in their Favour. This Monaſtery ſtood, and the Saint's Memory was honour'd 'till the Reformation.

St. DOSITHEUS, of *Paleſtine*.

DOSITHEUS was born under the Emperor *Juſtinian*, who began his Reign in the Year 526, and died in 566. But we are in the dark as

to

to all other Particulars relating to this Saint 'till his Converſion. We may be very eaſy under our Ignorance of thoſe Circumſtances, which carry no Edification or Inſtruction, ſince the Divine Providence has preſerv'd and continued down to this Age enough to comfort and encourage thoſe that come late to the Knowledge of the Truth. Feb. 23

Our Saint was from his Infancy brought up in the Family of one of the chief Officers of the Emperor's Army, who loved him, indeed; but in the Manner we but often do our Friends. Inſtead of giving him any Light into a Religion that would lay a Reſtraint on his Paſſions, or deprive him of the Satisfaction of the World, he allow'd all his Appetites and Inclinations a free Looſe, and let his firſt Years paſs in ſuch Diverſions and Pleaſures as are moſt acceptable and agreeable to the Sentiments of corrupt Nature. While he was in the Midſt of theſe Engagements, he frequently heard the Diſcourſe turn upon *Jeruſalem*, which he obſerved was always mention'd with a particular Reſpect, and called the *Holy City*. This raiſed his Curioſity to ſee that Place. He communicated his Deſire to his Friend and Benefactor, and begg'd Leave to make a Journey thither. His Requeſt was eaſily granted, and he recommended to the Care of one that was then going for *Paleſtine*. When they came to *Jeruſalem*, and had ſeen all the holy Places in that City, they went to *Gethſemane*. Here he found a Picture, repreſenting the Torments of Hell, and the various Miſeries and Horrors of that State. A Piece ſo dreadful and amazing ſtartled and ſhock'd him; but, for want of a proper Education, he could not tell what to make of it; 'till, upon asking one that ſtood by what it meant, he was told, the Perſons there repreſented were the *Damned*, and the Puniſhments which the Painter had endeavour'd to deſcribe, were the eternal Lot of thoſe unhappy Criminals. She then went on to explain every different Figure in the Picture, ſhewing him how each Sin met with it's proper Puniſhment. This Language was entirely new to *Doſitheus*, whoſe Education had kept him a Stranger to the very Terms made Uſe of. The Account, however, engaged his ſtrict Attention, ſurpriz'd and alarm'd him, and, in the Concluſion, he ask'd this important Queſtion, *What ſhall I do to avoid theſe Miſeries?* and was told, he muſt employ his Time in this World in Prayer, Works of Penance, and Mortification.

Returning to *Jeruſalem*, he ſhew'd how much he was affected with this Diſcourſe, by beginning to practice the Advice he had received. This ſudden and great Change in his Life both ſurpriz'd and diſturb'd the Perſon who accompanied him thither. His Companions ſeeing him go on in this Manner, told him his new Way of living was more fit for a Recluſe than a Man of the

Feb. 23 World, and therefore adviſed him to retire to ſome Monaſtery, where the Care of his Salvation might be his ſole Employment. *Doſitheus* ſcarce knew what was meant by a Monaſtery; but deſired them to ſhew him one. One of them that had made the Propoſal, undertook to carry him to a religious Houſe, govern'd by *Serides*, a Friend of his. The Abbot, ſeeing a gay young Man, made ſome Difficulty of admitting him. He ſuſpected his preſent Deſire of Retirement might be a haſty and paſſing Thought; and therefore employ'd *Dorotheus*, one of his Monks, in whoſe Abilities and Prudence he could confide, to examine him, and found his Inclinations. Upon Enquiry, it appear'd he was not engaged in any Vice; and ſeem'd to have promiſing Diſpoſitions. Upon this Report *Serides* conſulted with another Monk, venerable for Age and Wiſdom; and then put our young Penitent into the Hands of *Dorotheus*. That prudent and wiſe Director diſcover'd a happy Docility in his Pupil's Temper, which was not yet entirely ſpoil'd and deſtroy'd by the Life he had hitherto led. *Dorotheus* knew how hard it was to paſs from one Extreme to another; and therefore led him on to the Practice of Mortification by Degrees. At firſt he allow'd him to eat what he pleas'd, that he might be better able to judge how he was to proceed; and then diminiſh'd his Meal inſenſibly every Day, as he found his Strength would permit, 'till ſix Pounds of Bread were reduced to eight Ounces. He proceeded in the ſame Manner in the other Duties of that State of Life. But Obedience was what he inſiſted on moſt; and had the Pleaſure of ſeeing the Succeſs of his Endeavours in this Way. For an humble Simplicity and Reſignation of Will were the diſtinguiſhing Marks of our Saint.

Dorotheus was entruſted with the Care of the Infirmary, and employ'd *Doſitheus* under him there; who enter'd into the Obligations of that Station with ſuch an engaging Eaſe, and attended the Sick with ſuch Diligence and Charity, that they were comforted and relieved by the very Sight of him. He was ſo hearty in the Execution of his Office, that he never thought he did enough for them; while every Body admired his Zeal, his Patience, and his Humility. The Grace of God, that had directed him to this holy School of Piety and Penance, completed the great Work; and in a little Time made him a Pattern of Submiſſion and Obedience to the whole Monaſtery. His corporal Mortification and exterior Severities were not ſo conſiderable as thoſe practiced by the other Monks of that Houſe; but then the more eſſential Vertues of a Religious Life, Self-denial, and the Mortification of the Will, were what engaged the Attention and Admiration of all that ſaw him.

After

After five Years ſpent in this happy Manner, he fell into a Conſumption and ſpitting of Blood. In the laſt Extremity his Conduct was ſtill the ſame, and the Conqueſt of his own Will ſtill his whole Concern. Having put himſelf under *Dorotheus*'s Direction, he look'd on that holy Man as the Interpreter of the Will of God to him; and whatever Refreſhment or Relief his Inclinations or Diſtemper might ſeem to call for, he refuſed himſelf, in Conformity to *Dorotheus*'s Orders, who preſcrib'd him nothing but Prayer, Reſignation, and a quiet Submiſſion to the Will of Heaven. Our Saint languiſh'd ſome Time in this Diſtemper. When the Almighty ſaw his Patience and Humility had ſanctified him, and inſtructed his Companions ſufficiently, he rewarded him with a Crown of eternal Glory. Feb. 24

The XXIV Day.

St. Matthias the Apoſtle.

AFTER the Aſcenſion of our Lord *Jeſus Chriſt*, the Apoſtles went back to *Jeruſalem*; where they were to expect the Deſcent of the Holy Spirit, according to the Directions and Promiſe of their Divine Maſter; and remain'd in the ſame Houſe in Company with the Diſciples, of whoſe Number *Matthias* was. In one of the firſt Aſſemblies of the Church St. *Peter*, as chief Guide of the little Flock, 'roſe up, and declared the Neceſſity of chuſing one into the Place of *Judas*, whoſe Crimes and violent Death had made a Vacancy in the ſacred College. He inſiſts particularly upon electing one, whoſe conſtant Attendance on our Saviour, during the Time of his publick Miniſtry, qualified him for an unexceptionable Witneſs of his Reſurrection. Upon this Propoſal two Candidates were named; *Joſeph* called *Barſabas*, and ſurnamed *Juſtus*; and *Matthias*, both Men of irreproachable Characters. They then addreſs'd themſelves to God in the moſt ſolemn Manner, begg'd he would let them ſee which of them was his Choice for that great and important Errand; caſt Lots, and left the whole Affair to the Direction of Heaven, which declared for *Matthias*. He was accordingly rank'd amongſt the Apoſtles; and thus the Number our Lord had choſen in his Life Time was once more completed.

St. *Matthias*, thus raiſed to the Apoſtolical Dignity, received the Fulneſs of the Holy Ghoſt on the Day of *Pentecoſt*; and devoted all it's Gifts, and his whole Life to the Propagation of the Goſpel. St. *Clement* of *Alexandria* tells

Feb. 24 us our Apoſtle applied himſelf in a particular Manner to enforce Mortification both by Word and Example; which is all we know of him. The Account of his Travels and Martyrdom is a Piece of little Authority in the Church: The *Roman* Breviary, therefore, only gives us his Election out of the *Acts of the Apoſtles*; and recommends him to our Veneration as one choſen by God for eſtabliſhing his Kingdom in the World.

St. Ethelbert, King of *Kent.*

THE *Romans*, when they quitted our Iſland to employ all their Forces againſt the *Goths*, who then over-run *Italy*, left it's Inhabitants defenceleſs, and expoſed to the Incurſions of their Neighbours; the moſt troubleſom of which were the *Picts* and *Scots*. The *Britons* call'd in the *Saxons*, a People of *Germany*, to their Aſſiſtance againſt thoſe Invaders of their Country, and Diſturbers of their Peace. When they had got Footing here, they ſoon made themſelves Maſters of the whole Iſland, and forced the Natives to fly to *Wales*, *Cornwall*, and *Cumberland* for Shelter. As ſoon as they found themſelves thus conveniently ſeated, they invited over a great Number from their own Country, and divided *England* into ſeven diſtinct Kingdoms; whereof *Kent* was the largeſt and moſt conſiderable. This Iſland had been govern'd in this Manner about 150 Years, and all it's Inhabitants ſunk into Idolatry and Superſtition 'till the Year 597. Then it was that Pope *Gregory* the Great, a Man of extenſive Charity and a truly Apoſtolical Spirit, ſent St. *Auguſtin* the Monk, with about forty more, to preach the Faith to our Pagan Anceſtors. *Ethelbert* came to the Crown of *Kent* about the Year 560, had extended his Dominions, and married *Bertha*, Daughter to *Charibert* King of *France*, upon Condition ſhe ſhould be allow'd the free Exerciſe of her Religion under the Care and Direction of *Luidard* or *Letard*, a Biſhop; who came over with her for that End. This Alliance, however, did not procure the Converſion of the King or his Subjects; 'though, perhaps, it might diſpoſe both to treat the Meſſengers of Peace more favourably. That Work was reſerv'd for St. *Auguſtin*, who paſs'd through *France*, and landed in the Iſle of *Thanet*. From thence he ſent to *Ethelbert*, who kept his Court at *Canterbury*; and let him know he was come to put him in a Way of ſecuring a more valuable and glorious Kingdom after Death, than that he now enjoy'd. The King, with his natural Humanity, gave the Miſſionaries Leave to ſtay where they were, 'till he had conſider'd of their Propoſal; and order'd they ſhould be furniſhed with all Neceſſaries in the mean

mean while. Some Days after he went to them, and declared his Will to hear what they had to offer; but, full of Superſtition, he would not meet them in a Houſe, but in the open Air; where he imagin'd himſelf ſecure from any Magical Attempt on his Perſon or Senſes. When he had liſten'd to their Diſcourſe with Attention for ſome Time, he expreſs'd himſelf civilly, but in a Manner that ſeem'd to give them but ſlender Hopes of gaining him to the Chriſtian Religion. Feb. 24

" *Theſe*, ſays the King, *are, indeed, fine Words, and moſt agreeable Promi-*
" *ſes; but they are new, diſtant, and uncertain; and therefore not ſufficient to prevail*
" *with me to abandon the Religion of my Anceſtors. But*, continued he, *your Journey*
" *hither has been long, and full of Difficulties, and undertaken to ſerve us, by com-*
" *municating to us what you believe the moſt valuable, and take for Truth. We*
" *ſhall therefore be ſo far from treating you ill, that you ſhall be kindly received in*
" *our Dominions, allow'd to ſettle there, provided with what is neceſſary, and have*
" *free Liberty to make what Conqueſts you can in Favour of your Religion.*

He perform'd his Promiſe by introducing them into *Canterbury*, the Capital of his Kingdom, called then *Dorobernia*; where they ſpent their Time in preaching, praying, faſting, and practiſing a perfect Contempt of the World and it's Enjoyments. Their Behaviour, and the Miracles God perform'd by their Hands, prov'd the happy Occaſion of the King's renouncing his Errors, and embracing the Chriſtian Faith. His Baptiſm is fixt to *Whitſunday* 597 by an old Manuſcript Chronicle of *Canterbury*, produced by Sir *William Dugdale*. It ſoon appear'd what Influence the Example of Princes has over the Minds of their Subjects; for thoſe who were before reſtrain'd by the Practice of their King, and, out of Conformity to him, remain'd in groſs and abominable Superſtition, encouraged by *Ethelbert*'s Conduct, crouded to the ſacred Font, begg'd to be admitted to the Promiſes of the Goſpel, threw their Fortunes at the Feet of theſe glorious Miniſters of *Jeſus Chriſt*, and deſired to retire from the World under their Direction. The converted Prince was now full of Zeal for the Kingdom of God, and employ'd all his Authority to propagate it amongſt his People. He did not, indeed, uſe Force upon this Occaſion, having been taught that as Faith is a free Gift of God, ſo the Worſhip of the Almighty ought to be free and voluntary. But thoſe that embraced Chriſtianity were always treated with diſtinguiſhing Marks of the Royal Favour, and reſpected as his Fellow-Citizens in the Kingdom of Heaven.

St. *Gregory* was extremely glad to receive ſuch favourable Accounts of the Progreſs of Religion in *England*, expreſs'd his Joy in a Letter to the King, exhorted him to Perſeverance, and propoſed *Conſtantine* the Great as a proper Example to inflame his Zeal for the Converſion and Reformation of his Subjects.

This

Feb. 25 This Letter is dated in 601; and was accompanied with several valuable Presents. Thus encouraged, he went on, and assisted the Missionaries in planting Christianity in his Dominions on the Ruins of that false and detestable Religion which had deceived him and his Subjects so long. In Order to perpetuate the Blessing he now enjoy'd, he built a Church in the City of *Canterbury*, which was dedicated to our blessed Saviour, and establish'd the Metropolitan See there. After this he built them a Church and Monastery without the Walls of that City, dedicated it in Honour of St. *Peter* and St. *Paul*, which he endow'd very largely, and declared it should be the Burial-Place of him and his Successors. St. *Andrew*'s Church at *Rochester* too was founded by this pious King, and a plentiful Provision made for it. By his Direction St. *Austin* built a Church at *Ely*, to which that Prince annex'd a considerable Revenue. But this was dissolved and ruin'd by the Barbarity of *Penda* King of the *Mercians*. *Ethelbert*'s Zeal was not confin'd to the Limits of his own Dominions; he procured the Conversion of *Serberth* King of the *East-Saxons*, by sending *Mellitus* to preach to him and his Subjects; and founded the Church of St. *Paul* at *London*, which that Bishop made his Cathedral. These pious Works, excellent Proofs of a Heart thoroughly enflamed with the Love of God, and full of a true Concern for his Honour, were rewarded by a happy Death in the Year 616, on the twenty fourth of *February*, the Day on which the Catholick Church honours his Memory: A Day which we of this Nation ought to join with that of St. *Austin*, and pay our devout Thanks on them both for the Favour we received by the preaching of that holy Monk, supported by the Authority of this pious and religious Prince. Other Particulars of that Blessing are reserv'd to the twenty sixth of *May*; which our Ancestors, with the whole Church, consecrated to the Memory of that Apostolical Bishop of *Canterbury*.

The XXV Day.

St. Tarasius, Patriarch of *Constantinople*.

ST. *Tarasius*, a Native of *Constantinople*, and honourably descended, was born about the Middle of the eighth Century. His Education, under the Care of Parents remarkable for Probity and Religion, qualified him for a considerable Post in the Emperor's Court, and prepared him for his exalted Station in the Church. He was first Consul; and afterwards Secretary of State to *Constantine* the Son of *Irene*, who govern'd the Empire during his Minority. His

His Behaviour in those two Posts set his Character in a most advantageous Light, and recommended him to the publick Esteem. The Fidelity with which he served his Prince, the Integrity of his Conduct, the Purity of his Morals, the Fervour of his Piety, and his religious Contempt of the World, while surrounded with all that could flatter Pride or inspire Ambition, were too conspicuous to allow him to remain at Court, when the Church wanted a good Pastor. Feb. 25

Paul, Patriarch of *Constantinople*, had been weak enough to subscribe a Condemnation of the Use of holy Images; and thus drew a great Part of his Flock into the Heresy of the *Iconoclasts*. Touch'd with Remorse at that Action, he resign'd his Bishoprick, and retired into a Monastery to do Penance for it. *Irene* and *Constantine*, surprized at this Step, went to him, and asked him his Motive for leaving his See. He satisfied their Enquiries, persisted in his Resolution of repairing the Scandal he had given, and press'd them to supply his Place with one worthy of, and equal to that Charge. Upon being asked where such a one was to be found, he immediately named *Tarasius*, whose Vertues were already sufficiently known to their Imperial Majesties, and died in Peace soon after this Declaration. The Empress then assembled such as were well versed in Ecclesiastical Affairs, advised with them about a Successor to the deceas'd Patriarch, and found *Paul*'s Nomination confirm'd by the united Voices of all present. She communicated this Choice to the People, who all join'd in demanding *Tarasius* for their Bishop. He was sent for, and told what had pass'd. His Humility, that made him look upon himself as unfit for that tremendous Dignity, prompted him to refuse it. But God seem'd to speak by the Mouths of the People, and declare for his Promotion. When he saw, therefore, that was unavoidable, he address'd himself to those that were conven'd for his Consecration, told them that 'though the Station to which they were resolved to raise him was full of Difficulties, none affected him so much as the Disputes which divided the Church at that Time; and insisted on their promising to procure a general Council to compose them, as the only Condition on which he could accept of the vacant See. This Demand was immediately complied with; and *Tarasius* made Patriarch of *Constantinople* on Christmas-Day, in the Year 784.

In the Beginning of the next Year he wrote to Pope *Adrian*, and the three *Eastern* Patriarchs, gave them an Account of his Consecration, and sent them a Profession of his Faith, in which he approved of the six general Councils, and condemn'd that of *Constantinople* against the Use of Images in 754. The Particulars of his Promotion communicated to those Prelates convinced them

Feb. 25 that the Will of God was nearly concern'd in this Choice; and the Pope, in a Letter to the Emperor, expreſſes his Joy at ſeeing the ſecond See fill'd by one who ſeem'd rais'd by Divine Providence to aſſert the Veneration due to holy Images. It was not then a common Thing for a Man to ſtep from among the Laity into the Epiſcopal Dignity at once; and is what might have made his Conſecration ſeem ſomewhat precipitate. But the uniform Sanctity of his whole Life had been a real Preparation for the ſacred Character he now bore. When once inveſted with that, he diſengaged himſelf entirely from all worldly Employments, and ſpent his whole Time in Works of Charity, reading the holy Scriptures, and Prayer. Humility and Simplicity were Vertues that appear'd in every Action of our holy Patriarch; his Cloaths, Table and Furniture all ſpoke the frugal Eccleſiaſtical Spirit of their Maſter. To his Concern for the Poor and Sick the Hoſpitals ow'd their Allowances, and ſome their Foundation. His Alms, 'though never given with a ſparing Hand, were always doubled in Lent, when he thought the needy had a Right to all that was retrenched from his own Diet in that penitential Seaſon. He built a Monaſtery near the *Boſphorus*, for the Conveniency of ſuch as were diſpoſed to ſerve God at a Diſtance from the World, where he paſs'd all the Time his paſtoral Duties left at his own Diſpoſal.

The Calling of a general Council for deciding the Controverſies then on Foot was never out of his Thoughts; and he had been very active ever ſince his Ordination in endeavouring to procure that Bleſſing to the Church. He was ſo preſſing with the Emperor and Empreſs on this Subjects, who had deſired the Pope to ſend his Legates to *Conſtantinople*, that the Council was open'd there in the Year 786; but diſturb'd by the Violence of the *Iconoclaſts*, who had engaged a Number of Soldiers to break in, and threaten to kill the Biſhops if they offer'd to proceed againſt the Deciſions of the former Council of that City. This obliged them to break up; but they met again at *Nice* the next Year. When they were aſſembled, *Taraſius* begun with thanking God for the Peace they then enjoy'd, after the Troubles of the preceding Year, exhorted the Biſhops to act up to the Expectations of the Church by ſticking to it's Traditions, and rejecting all Novelties. The Queſtion of Images was thoroughly debated here, the Authority and Antiquity of the Thing in Diſpute conſider'd, and the Senſe of the preſent Church declared, and found to agree in allowing them a relative Honour. Several Biſhops, that had declared againſt them, recanted their Errors.

The Judgment of the Church was now deliver'd; and it was evident from that Time who were to be called *Hereticks*; but not ſo eaſy to rectify their Way of thinking, and bring them to a Senſe of their Miſtake. This is the

Buſineſs

Business of every Pastor, and was his first Employment after the Council broke Feb. 25
up. He knew it was now no hard Matter to thunder out Anathemas against them; but that might make them desperate or Hypocrites; and he was resolved to endeavour a sincere and solid Conversion. For which Reason he used all the soft Means for their Recovery that Prudence and Charity could suggest. Having thus united his Flock, he conld now apply himself with more Success to remedying other Evils that reign'd amongst them. His Care in this Particular extended to all the Churches subject to his Patriarchal Jurisdiction; and Simony, wherever it was found, was sure of meeting with a severe Enemy in *Tarasius*. His Acquaintance with the Civil and Canon Law, qualified him for accommodating several Differences, and deciding several Causes, which were always ended when he had given his Judgment; for the Equity and Integrity of his Determinations left no Room for Appeals.

In 789 *Constantine* was about twenty Years old, and had the Year before married one whom his Mother had obliged him to take. This Act of Violence and other ambitious Actions of *Irene*, who engross'd the Imperial Power, exasperated the young Prince, who was now resolved to reign alone, and got himself declared sole Emperor by the Army. *Constantine*, seeing himself Master of his own Actions, was resolved to turn off *Mary*, whom he had married against his Inclinations; and even *Irene*, at whose Instance he had taken her, did not fail to advise him to that Step; which she hoped would make him odious to the World, and thus give her a fair Chance of getting the Government into her own Hands again. The Emperor was in Love with *Theodota*, one of the Empress *Mary*'s Attendants; and knew not how to make his Way to her but by a Divorce. This he consider'd could not be granted without a sufficient Reason. Not being able to attack her Vertue in any other Point, he gave out that she had attempted to poison him. Desirous of seeming to proceed regularly, he sent a special Messenger to *Tarasius*, who acquainted him with all the Circumstances of her pretended Crime, and assured him the Charge was very well grounded. The holy Patriarch replied, that supposing the Empress as guilty in that Particular as the Emperor would have the World believe, he had yet no sufficient Reason for parting with her; since the Scripture allow'd of such a Separation only in Case of Adultery: And then bid him tell *Constantine*, that he was prepared to bear all Manner of Torments, and meet the most cruel Death, rather than consent to so outrageous a Violation of the Law of God. The Emperor was surprized at this Resolution; but would not give over all Hopes of gaining *Tarasius* to his Wishes. He sent for him, pretended a profound Respect for his Authority and Judgment, told him he was

Feb. 25 unwilling to do a Thing of that Conſequence without conſulting him; but ſtill inſiſted on *Mary*'s Crime, which he would maintain was a ſubſtantial Motive for a Divorce. The holy Patriarch, who was no Stranger to his Paſſion for *Theodota*, concluded with aſſuring the Emperor his Marriage with *Mary* was indiſſoluble, and he ſhould be obliged to excommunicate him if he purſued his infamous and ſcandalous Deſign. But *Conſtantine* would hear of no Obſtacle to his Deſires. As ſoon as our Saint was gone, he turn'd the Empreſs out of the Royal Palace, forced her into a Monaſtery, declared *Theodota* his Wife, and was very urgent with *Taraſius* to approve of his new Marriage. The Saint had no Complaiſance for his Prince's Luſts, and could never be prevail'd on by all the bad Uſage he received, to give the leaſt Countenance to this adulterous Action. But then he conſider'd the Intereſt of the Church; and therefore did not think it prudent to employ too much Canonical Severity againſt him. He fear'd the Violence of his Temper, when farther provoked by a formal Sentence of Excommunication, might go a dangerous Length, and engage him in eſpouſing the Cauſe of the *Iconoclaſts*. 'Though our Saint's Lenity was blamed by ſome, St. *Auguſtin*'s Rule in ſuch Caſes will ſufficiently vindicate his Conduct. In his third Book againſt *Parmenian*'s Epiſtle, he reaſons thus: *If any one*, ſays he, *falls into a Sin, which deſerves Excommunication, let that Sentence be pronounced, when there is no Danger of Schiſm.* A little after that Father quotes our Saviour's Command about letting the Tares grow, rather than endanger the Wheat by tearing them up; which he explains in Favour of a prudent Uſe of Eccleſiaſtical Power: *If*, ſays he, *the Fault is known and deteſted by all, and conſequently cannot engage any to undertake it's Defence, or at leaſt ſuch as are capable of dividing the Church; then, indeed, Severity may and muſt be uſed.—A rigorous Reproof can never be uſeful, but when the Crime is not committed by great Numbers. But when it is ſtrengthen'd ſo powerfully, we can only pour out our Hearts before God in Sighs and Tears.* This, St. *Auguſtin* aſſures us, is no new or unuſual Way of talking, but exactly conformable to the Senſe and Practice of the Church; as indeed it had been in the Reigns of the *Arian* Emperors before his Time, and continued to be 'till the Beginning of the ninth Age.

Conſtantine dying in the Year 797, *Irene* was once more declared Empreſs; and then *Theodore* and *Plato*, two holy Monks, who had ſeparated themſelves from *Taraſius*'s Communion upon the Account of his Lenity to the Emperor, heard the Reaſons of his Conduct, and from that Time maintain'd a ſtrict and holy Friendſhip with him. The Saint continued his charitable Care of his Flock, and practiſed his uſual Mortifications, 'till his laſt Sickneſs render'd him incapable of either. As long as he was able to move, neither his Age

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nor the Violence of his Diſtemper gave any Interruption to his pious Exer- Feb. 25
ciſes, or hinder'd him from making a daily Offering of *Jeſus Chriſt* in the holy Euchariſt. His Death was a ſenſible Affliction to all that had the Cauſe of God and his Church at Heart. *Nicephorus* the Emperor expreſs'd a particular Concern for him, cried over his Body, called him his Father, his Paſtor, his Divine Maſter, his Aſſiſtant in the Empire, his Strength in the Field, the Guide of the People, and Light of the Church. He was buried in the Church belonging to the Monaſtery he had built on the *Boſphorus*; and God manifeſted his Sanctity by ſeveral Miracles perform'd there.

His Death is fixt both by the Greek and Latin Church to the twenty fifth of *February*. He left this World in the Year 806, after having ſate twenty one Years in the Patriarchal See of *Conſtantinople*.

St. WALBURG, *Virgin and Abbeſs.*

ST. *Walburg* was Daughter to *Richard*, a Man of a large Fortune and ſingular Piety in the Kingdom of the *Weſt-Saxons*, in the Time of King *Ina*. Her Father left his Country, diſmiſs'd his Equipage, and made a devout Journey to *Rome* about the Year 721. He took his two Sons with him; but left his Daughter at the Monaſtery of *Winburn* in *Dorſetſhire*, to be inſtructed in the Duties of Religion. *Winebald*, one of her Brothers, returning about ſeven Years afterwards, found her conſecrated to God. She remain'd there twenty Years more, and made a happy Progreſs in Virtue and Piety under the Direction of St. *Tetta*, the worthy Abbeſs of that Houſe. During that Time St. *Boniface*, the Apoſtle of *Germany*, had engaged both *Winebald* and his Brother *Willibald* in the Miſſion of that Country. Convinced that nothing would ſo effectually give his new Converts of the Female Sex a Love of Chriſtian Virginity, as the Example of ſome devout and holy Nuns, that might be ſettled amongſt them; by the Means of his two *Engliſh* Aſſiſtants in the Work of God, he applyed to St. *Tetta* upon that Subject; and obtain'd what he thought ſo neceſſary. She ſent a Detachment of the beſt and moſt regular her Houſe could afford, and among the reſt our Saint. Their firſt Settlement was in a Monaſtery at *Biſchoffſheim*, founded by that holy Prelate; where their Silence, Penance, Retirement, and regular Devotions preach'd very powerfully to their Neighbours. Two Years after their coming thither, St. *Winebald* built a Nunnery at *Heidenheim*, in the Dioceſe of *Aichſtet*, of which his Brother was Biſhop; and made St. *Wal-*

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Feb. 26 *burg* Superior there. Placed in this conſpicuous Station, and entruſted with the Conduct of others, ſhe lived the Object of every one's Veneration and Eſteem. Her rigorous Faſts, her Conſtancy in Prayer, and that Fervour which carried her cheerfully through the moſt painful Exerciſes of a penitential Life, were at once ſo many Proofs of her own Sanctity, and perſuaſive Motives to Perfection for thoſe under her Care. She had been above ſeven Years in this Poſt when ſhe loſt St. *Winebald* her elder Brother, her Director, and Founder of the Monaſtery; and aſſiſted at the Removal of his Relicks ſixteen Years afterwards, which was done by her ſurviving Brother the Biſhop of that Place. She lived but two Years after the Performance of this religious Ceremony: and made a happy End on the twenty fifth of *February* 779.

God was pleaſed to declare her Glory by a great Number of Miracles, which ſoon engaged all *Europe* to acknowledge her Sanctity, and worſhip God, who is *wonderful in his Saints*. Her Body remain'd above forty Years at *Heidenheim*, where it had been buried; and *Otgar*, the ſixth Biſhop of *Aichſtet*, tranſlated it to the Epiſcopal City in 870, with great Solemnity.

The XXVI Day.

St. Alexander, Biſhop of *Alexandria.*

ST. *Alexander* was placed in the See of *Alexandria* at the Beginning of the fourth Age. This Choice was a Proof of his extraordinary Merit, and the Reſult of the moſt mature and ſound Judgment both in the Clergy and People of that City. His Life had been without Blame, his Doctrine Orthodox and truly Apoſtolical; which, recommended by a peculiar Sweetneſs and Affability to all, and a charitable Liberality to the Poor, gave the Church abundant Reaſon to hope great Things from his Adminiſtaation of ſo conſiderable a See. Nor were their Expectations diſappointed.

Arius at that Time was a Prieſt, and entruſted with the Cure of Souls in a Church in *Alexandria*. He was a Man of a good Capacity and ſome Learning, but full of Ambition; a Paſſion that muſt prove deſtructive, when admitted into the Breaſt of thoſe, whoſe very Profeſſion and Character oblige them to the contrary Vertues; and has commonly been the firſt and principal Motive of broaching Hereſies, under the ridiculous Pretence of reforming the Faith and Language of the Church. This unhappy Eccleſiaſtick, whoſe

whoſe Errors were ſo ſucceſsfully propagated afterwards by the Author and Father of Lies, imagin'd himſelf fit for the Epiſcopal Chair; but ſeeing his Hopes defeated by the Promotion of our Saint, became his mortal Enemy. He thought he ſhould make himſelf ample Amends for the Diſappointment, could he but blaſt his Reputation. This, however, was a difficult Task. *Alexander*'s Morals were Proof againſt the moſt diabolical Calumny, ſo that *Arius* had but one Way left of executing his Deſign againſt that holy Prelate, which was to make his Doctrine odious or ſuſpected to his Flock. His implacable and reſtleſs Malice ſoon found a favourable Occaſion of doing this. Upon hearing *Alexander* aſſert the Trinity in the Catholick Senſe of that Myſtery, and declare "*the Son in all things equal to the Father, and together with the Holy Ghoſt eſſentially one*;" he laid hold of this Explanation, affirm'd it favour'd the Hereſy of *Sabellius*, who maintain'd a Unity of Perſon in the Divine Nature; and added that *Jeſus Chriſt* is but a Creature and made in Time. This Hereſiarch at firſt diffuſed the Poiſon of his falſe Doctrine privately; not venturing to preach it in publick, 'till he could form a conſiderable Party to ſupport him againſt the Oppoſition he knew it muſt meet with. This coming to *Alexander*'s Notice; he endeavour'd to ſtifle and ſuppreſs it before it had Time to do much Miſchief; and omitted nothing that a vigilant and zealous Paſtor can do upon ſuch an Occaſion. He firſt tryed all the ſoft and gentle Methods he thought capable of recovering *Arius* to the Truth, who finding ſeveral among the Clergy and People give warmly into his Errors, he threw off the Mask, and declared his Sentiments. *Alexander* perceiving all his Endeavours for reclaiming him prov'd ineffectual, and that he remain'd ſtill deaf to his Exhortations and rebellious to his Orders, conven'd a Council of an hundred Biſhops at *Alexandria*, where *Arius* was cited to give an Account of his Opinions. He appeared, and had full Liberty to explain himſelf at large. His Notions were heard with Horror by the whole Aſſembly, who charitably preſs'd him to renounce them. But his Reſolution was taken; and all his Buſineſs there was to convince that Venerable Aſſembly of his Obſtinacy and inflexible Temper. In the Concluſion his Opinions were condemn'd, as new and Heretical; and he with his Adherents cut off from the Communion of the Catholick Church. Feb. 26

From this Moment *Arius* made it the whole Employment of his Life to diſturb the Peace of the Church, and thus give his holy Patriarch the moſt ſenſible Mortification. That Heretick was excellently form'd for deceiving the World. His Perſon was tall and commanded Reſpect; his whole Exteriour carried an Appearance of Gravity and Mortification; his Dreſs was far from betraying any Love for the World; his Diſcourſe ſweet and inſinuating. With

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Feb. 26 theſe Talents, he ſtrengthen'd and encreas'd his Party, and drew in ſeveral Biſhops of *Libya*, *Egypt*, and *Thebais*. He made an Advantage of his Excommunication by retiring into *Paleſtine*, and paſſing upon the Catholicks there for a Lover of Peace, and a Sufferer for his Conſcience. When he was upon this Topick, did not fail to juſtify his own Conduct, by making odious Reflections on his Biſhop. *Euſebius* Biſhop of *Nicomedia*, and another of that Name Biſhop of *Ceſarea* declared in his Favour, and were follow'd by ſeveral more ſo that in a little Time the whole Eaſtern Church was ſet on fire by the Artifices of this active Incendiary. This obliged *Alexander* to write ſeveral Circular Letters to the Biſhops, of which we have but two left at preſent. He there makes a Relation of the Troubles cauſed in the Church by *Arius*'s Faction, lays open and confutes their falſe Doctrines, complains of thoſe Biſhops that had favour'd and ſupported them, and begs the Concurrence of the Prelates, to whom he writes.

If we may be allow'd to form a Judgment of our Patriarch from theſe Remains of his Zeal and Charity, he muſt be acknowledged a Man of a ſteady Courage temper'd with an engaging Sweetneſs. But the unhappy *Arius* was Proof againſt the Force of thoſe paſtoral Qualifications. *Euſebius* of *Nicomedia*, receiv'd *Arius* with all poſſible marks of Reſpect, and employ'd his Credit at Court to protect him againſt the Aſſaults of his Adverſaries. He eſpouſed his Cauſe ſo warmly, that he wrote to *Alexander*, ſeveral Times, deſired him to drop theſe difficult Queſtions, and admit *Arius* to his Communion. But, to ſhew by what Spirit he was acted in theſe Applications, he was at the ſame Time endeavouring to render his Perſon and Conduct odious to the other Biſhops. Our Patriarch's Vigilance ſecured him from being ſurpriz'd into any thing unbecoming his Character; and his Affection for Truth wou'd not allow him to make any Conceſſions to it's Prejudice. This Steadineſs incenſed *Euſebius* and the other Biſhops of the *Arian* Party; who met in *Bithynia*, called themſelves a Council, undertook to write to all the Biſhops in the World, in Favour of the *Arians*, whom they pronounced Orthodox, and required *Alexander* to receive them, as ſuch. But our Saint was immoveable; and the more Art or Violence was uſed by that Party againſt the Truth, the more vigorous he was in it's Defenſe.

Alexander had ſtill the Tenderneſs of a Father for *Arius*, and declared himſelf always ready to receive him with open Arms, if he would return. It was with the utmoſt Grief he ſaw that unhappy Prieſt's reſtleſs Pride hurry him into new Errors every day; But finding him paſt Recovery, he employ'd his utmoſt Diligence

Diligence and Care to preſerve the ſound Part of the Church from Infection. Feb. 26
To this End he drew up a Memorial againſt him, in Defence of the Orthodox Faith, which he ſent to ſeveral Biſhops for their Subſcription.

Conſtantine had now quite defeated *Licinius*, and remain'd in ſole Poſſeſſion of the Empire; But having not yet choſe *Byzantium* for the Seat of the Empire, reſided at *Nicomedia*; which gave the Biſhop of that City a favourable Opportunity of ſoliciting *Arius*'s Cauſe. He endeavour'd to impoſe on that pious Prince by miſ-repreſenting the preſent unhappy Diſputes, which he pretended were only about Words, and idle Speculations, in which the Faith of the Church was not at all concern'd: that the greateſt Misfortune in this Affair was the Bitterneſs of Mind with which the Conteſt was carried on: but more particularly *Alexander*'s perſonal Quarrel with *Arius*: and told him that all the Difference might be eaſily compos'd by his Imperial Orders for ſilencing that Patriarch. *Conſtantine* wrote to *Alexander* and *Arius* conjointly, and after telling them how the Caſe had been repreſented to him, he preſſes them to agree, and aſſures them he was very much afflicted at being obliged to engage in ſo diſagreeable an Affair. This Letter was providentially ſent by *Hoſius* Biſhop of *Corduba* in *Spain*, with expreſs Orders to inform himſelf more particularly and exactly of the Buſineſs, and do all that ſhou'd be thought neceſſary for bringing things to a happy Concluſion. He deliver'd the Emperor's Letter to the Patriarch, and called a Council of the *Egyptian* Biſhops at *Alexandria*; but that proved too weak a Remedy, for ſo inveterate an Evil. *Hoſius* return'd to *Nicomedia*, gave *Conſtantine* a faithful and juſt Account of the State of the Diſpute; and propoſed the calling a general Council, as the only Means for ſecuring the Peace of the Church. St. *Alexander* had given him this Inſtruction, and wrote to the Emperor at other Times upon the ſame Subject.

Conſtantine approved of the Propoſal, and immediately diſpatched his Letters to all the Biſhops in his Dominions, requiring them to meet at *Nice* a City in *Bithynia* not far from *Nicomedia*. This was done in the Year 325, and the Council conſiſted of three hundred and eighteen Biſhops. *Alexander* was now grown old and infirm; but nothing could keep him from *Nice*, when the Defenſe of the Orthodox Faith called him thither. His Preſence, and the Vigour he exerted in the cauſe of Truth, animated that illuſtrious Aſſembly, to a glorious Defenſe of the Divinity of the Son of God; they gave him the Thanks of the Church for what he had done for aſſerting the Truth, and procuring Peace. *Arius* was allow'd a Hearing before the Council; but upon laying his Blaſphemous Opinion, before them, and profeſſing his Reſolution of not quitting it,

Feb. 26 he was condemn'd unanimouſly, and the Judgment and Conduct of our Saint juſtified and applauded by the ſupreme Tribunal of the Catholick Church.

This Authentick Approbation of his Conduct, gave the holy Patriarch freſh Strength and Vigour, which he employ'd in his uſual Labours 'till he was called to receive the Reward due to thoſe that *keep the Faith.* His Concern for his Church ſhew'd itſelf in his laſt Moments by his naming the celebrated *Athanaſius* to ſucceed him in the Government of it. He died in the Year 326, about five Months after his Return to *Alexandria*, and his Memory has always been honour'd in a particular Manner by the Orthodox of all Ages.

The XXVI Day.

St. Porphyrius, Biſhop of *Gaza.*

ST. *Porphyrius* was of illuſtrious Extraction, and born at *Theſſalonica* in *Macedonia*, in the Reign of the Emperor *Conſtantius.* His early Education in Piety and the Fear of God inſpir'd him with a Deſire of leaving the World; which he did when twenty five Years old, and retired into a Monaſtery at *Scetis* in *Egypt.* When he had ſpent five Years in the Penitential Exerciſes of that State of Life, he made a Journey to *Jeruſalem*, to viſit the holy Places. He then lived five Years more in a Cave near the River *Jordan*, and was by his own Choice ſo poorly furniſh'd with the Neceſſaries of Life, that at laſt he fell ill, and was obliged to return to the City. In his Sickneſs he was thoroughly reſign'd to the Will of God, and only uneaſy becauſe he had not diſpoſed of his Eſtate, and given it to the Poor before he left his own Country. In Obedience, therefore, to the Evangelical Counſel, and deſirous of the Perfection recommended by *Jeſus Chriſt*, he ſent one *Mark*, a Diſciple of his to *Theſſalonica* with a full Commiſſion to diſpoſe of all that belong'd to him; which he executed punctually and return'd in three Months with the Money. He was now pretty well recover'd, and glad to ſee himſelf in Poſſeſſion of ſo large a Sum for pious Uſes. He beſtow'd it all on the Poor of *Egypt* and *Paleſtine*, and ſome Monaſteries, that were reduced. Being now arrived at that holy Poverty he wiſh'd for, he reſolved not to ſpend his Time in Idleneſs and be burthenſome to others, and therefore learn't to get his Bread by Labour.

Thus he lived in the Practice of Humility and Penance, 'till he was forty Years old; and then the Biſhop of *Jeruſalem* well acquainted with his Virtue and

and Capacity, and obliged him to receive the Order of Prieſthood, and gave him the Care of the Holy Croſs, which had been brought to that City in the Reign of *Conſtantine* the Great. Here his Qualifications which had been hid in Silence, and Solitude, were ſet out to the Publick View, and converted to the Uſe of the Church. He had a bright Genius and a ſound Judgment; was well verſed in the Holy Scriptures; modeſt, humble, ſincere, affable, mild, and a Stranger to Heat, unleſs when his Zeal was employ'd againſt Pagan Superſtition, or Heretical Blaſphemy. Feb. 26

In the Year 396, *Eneas* Biſhop of *Gaza* died; and a Diſpute aroſe amongſt the Clergy and People of that City about filling the vacant See, which could be ended no other Way than by applying to *John* Biſhop of *Ceſarea*, their Metropolitan, whom they deſired to name a Paſtor for their Church. An Affair of this Importance required a mature Deliberation; for which Reaſon that Prelate order'd a publick Faſt for three Days, and then, directed by the Holy Ghoſt, pitch'd upon our Saint. He wrote to the Biſhop of *Jeruſalem*, inform'd him of his Choice, and deſired *Porphyrius* might be ſent to *Ceſarea*. This was done immediately, but the Saint not let into the Deſign of his Journey, 'till he was told it by the Biſhop of that City. His Tears upon this Occaſion ſpoke his Humility and Apprehenſions of ſo weighty and difficult a Charge; but were not ſtrong enough to diſſuade the Biſhop from conſecrating him. When the Solemnity was over, he was conducted to *Gaza*, and put into Poſſeſſion of that Church. His Labours here were more and greater, than any he had been acquainted with before; but he ſtill continued the Practice of a Monaſtick Life. His uſual Diet was brown Bread, and Legumes; to which he made an Addition of Oil and Cheeſe, with a ſmall Quantity of Wine on Feſtivals.

The Heathens were very numerous at *Gaza*, and had eight Temples in that City dedicated to their Idols. The Country had ſuffer'd very much that Year from a Drought. The Pagans, according to their uſual Cuſtom, attributed that Calamity to the Arrival of the new Biſhop of the Chriſtians, and importun'd their Gods with Prayers and Sacrifices. Their Directions continued ſeven Days; but were not rewarded with a Supply of what they wanted. At laſt the Chriſtians deſired *Porphyrius* to apply to Heaven in this Extremity; which he did with his uſual Charity and Fervor. He order'd a Faſt, and led his ſmall Flock out to St. *Timothy*'s Tomb. The Idolaters ſhut the Gates of the City upon them, imagining the Removal of a People ſo hateful to their Gods wou'd plead ſtrongly in their Favour and procure them the much wanted Relief.

Feb. 26 The Chriſtians, however, continued their Prayers; which were heard, and their Force appear'd by a ſuddain and plentiful Shower. Upon which ſome of the Pagans open'd the Gates, threw themſelves at their Feet, and deſired to be inſtructed in the Service of the God that was the Author of this Bleſſing. This Miracle eſtabliſhed the Reputation of the Chriſtians, who encreas'd daily from that Time. The Heathens perceiving their Number decreaſe were incenſed at *Porphyrius*, and inſulted him and his Clergy in ſo outrageous a Manner, that he was obliged to have Recourſe to the Emperor's Authority for his Protection. *Mark*, his Deacon, was ſent to *Conſtantinople* on that Errand. His Inſtructions were not to inſiſt on the Puniſhment of thoſe that had injured them, but only deſire their Temples might be demoliſh'd. He ſucceeded ſo far in his Embaſſy, as to obtain *Arcadius*'s Order for ſhutting the Temples; for the Emperor was not willing to exaſperate the Pagans too much. This was put in Execution; and the Number of Chriſtians, who were but 280 when *Porphyrius* came to *Gaza*, ſoon became very conſiderable. Thoſe, who remain'd in their Blindneſs and Superſtition, were now more violent than ever in perſecuting the holy Biſhop and his Flock. They carried their Inſults and ill Uſage ſo far, that *Porphyrius* begg'd his Metropolitan would give him Leave to quit his Charge, which the Badneſs of the Times had made ſo difficult. The Biſhop of *Ceſarea* ſaid all he could to comfort him under the Difficulties he had to ſtruggle with, and told him none but God could diſpenſe with his Attendance on his Flock. *Porphyrius* was now convinced that he ought not to think of leaving his Biſhoprick; but deſired his holy Metropolitan wou'd go with him to *Conſtantinople*, and help him to ſolicit the entire Deſtruction of the Idols Temples at *Gaza*, as the only Thing that could facilitate the Converſion of the People.

They reach'd the Imperial City in the Beginning of the Year 401, and addreſs'd themſelves to St. *John Chryſoſtom*, then Biſhop of *Conſtantinople*. There was at that Time ſome Miſunderſtanding between the Empreſs and that Saint, which put it out of his Power to ſerve them in Perſon; but he recommended them and their Cauſe to *Amantius*, a good Chriſtian, and a great Favourite with *Eudoxia*; he introduced them, and procured them a gracious Reception. The Empreſs treated them with the Reſpect due to their Character; told them ſhe would defray the Charges of their Journey, aſſured them ſhe wou'd take the firſt Opportunity of laying their Buſineſs before the Emperor, and uſing all her Intereſt with him in their Favour.

Eudoxia was mindful of her Promiſe, and propoſed the Affair to the Emperor; who, conſidering it only with a View to his own Intereſt, rejected the Petition. He apprehended ſo violent an Action might exaſperate the People, make them quit

quit the Town, and thus he ſhould be deprived of Part of his Revenue. *Eudoxia* let the two Prelates know what had paſs'd; but promis'd ſhe would not deſiſt, and bid them depend on all ſhe could do for them. The Biſhops thank'd her for the Zeal ſhe expreſs'd for their Cauſe, which they begg'd ſhe would conſider was the Cauſe of God and Religion, and aſſured her of a Reward for the Pains ſhe was at in this Affair by the Birth of a Son, who ſhould ſucceed his Father in the Throne. The Empreſs, who never had a Son, tranſported at this Promiſe, which ſhe believed thoſe holy Men had made by the divine Direction; told them when that came to paſs, ſhe would not only engage for what they now asked; but build them a Church in *Gaza*. In a few Days *Eudoxia* was deliver'd of *Theodoſius*; which cauſed extraordinary Joy at Court. The young Prince was carried to the Church, and baptized with great Solemnity, and the Emperor aſſiſted in Perſon on this Occaſion. As he was returning to his Palace the two Biſhops of *Paleſtine* took their Opportunity to preſent their Petition; which he received very graciouſly, and gave Orders for the Execution of the Contents of it. Feb. 26

After *Eaſter* they left *Conſtantinople*, loaded with Preſents, which their Imperial Majeſties had made them for the Uſe of their Poor, and the Service of their Churches. When they were at Sea, they were in great Danger from a violent Storm that aroſe after they had ſail'd by *Rhodes*. The Pilot had given over all Hopes of ſaving his Ship, or his Paſſengers, when our two holy Prelates aſſured him neither the Veſſel nor any one in it ſhould be loſt, if he would but renounce *Arianiſm*, and embrace the Catholick Faith. Surpriz'd to find how God had communicated the Secrets of his Heart to theſe Saints, he immediately abjured his Hereſy. Upon which they pray'd with him, and gave him the holy *Euchariſt*; and the Calm which enſued, confirm'd him in the Truth he had embraced.

As ſoon as they landed in *Paleſtine*, the Chriſtians met them, and welcom'd their triumphant Return with Hymns to the Almighty expreſſing their Joy and Gratitude for the Succeſs of their Journey. Ten Days after they reach'd *Gaza*, two Officers, attended by a ſufficient Guard, arrived from the Court of *Conſtantinople*, read the Emperor's Letters Patent in the Market Place of that City; and there executed his Orders as there declared. *Eudoxia* built a Church there in the Form of a Croſs, which was finiſh'd in five Years, dedicated on *Eaſter*-Day, and called the *Eudoxian Baſilick* from it's Foundreſs. While this material Temple was building for the Service of God, St. *Porphyrius* was conſtantly employ'd in cleanſing, adorning, and improving the ſpiritual Edifice of the Church of God. Continual and fervent Prayer, a vertuous and exemplary

Life

Feb. 27 Life, ſtrongly recommended by frequent Miracles, enabled him to reform the Catholicks, confound Hereſy, and almoſt clear the Place of all the Remains of Paganiſm and Idolatry; and thoſe that remain'd in their Errors ſeem'd to be permitted by Divine Providence for the Trial of his Patience, and to make his Vertue appear more bright. After ſuffering very much from their Obſtinacy and Malice, he died on the twenty ſixth of *February* in 420, having lived about ſixty ſeven Years, and ſate in the Epiſcopal Chair almoſt twenty four.

The XXVII Day.

St. Leander, Biſhop of *Sevil* in *Spain.*

Leander, the Son of *Severianus* and *Theodora*, a Native of *Carthagena*, was born toward the Middle of the fourth Age. The Piety of his Parents, and his own happy Inclinations to Vertue, made him fly from the World before it had made any other Impreſſion on his Mind than what is conformable to the Idea the Scripture gives us of it. Finding it deſcrib'd in thoſe ſacred Writings as a Mixture of Vanity, Folly, Lies, and Deceit, he retired into a Monaſtery, while young; that he might enjoy a ſolid and ſubſtantial Good by a cloſe Union with his God in Prayer and Solitude. In this Retreat the Almighty prepared him for the Station he was to hold in the Church. An uniform Vertue, improved by a conſtant Application to the Word of God, and a thorough Acquaintance with all thoſe Branches of Learning which could qualify him for the Paſtoral Character, attended with a ſublime Genius and maſterly Eloquence, recommended him to the See of *Sevil*, one of the moſt conſiderable in *Spain*.

Providence had now drawn him from his Religious Solitude, and open'd a wide Scene of Labours and Difficulties to his View; ſome of which were eſſentially inſeparable from the Charge he bore; others 'roſe from the Iniquity of the Times in which he lived. But the Divine Wiſdom uſually diſpoſes of Things ſo, that extraordinary Evils are provided with Remedies proportioned to them. Thus the ſeveral Hereſies, which, by Divine Permiſſion, have infeſted the Church, have met with early Oppoſition from thoſe Champions for Truth, whoſe Arms, if they did not quite defeat them, have, at leaſt, put them out of a Condition of hurting any that are not almoſt willingly deceived.

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The *Viſigoths* were then Maſters of *Spain*, where *Arianiſm* flouriſh'd and tri- Feb. 26
umph'd under their Protection. This found ſufficient Employment for St. *Leander*'s Zeal and Vigilance. That peſtilent Hereſy, which had over-run the Chriſtian World, and made ſuch Havock in the Flock, was to be treated like a Wolf, and attack'd by all the Weapons Providence had put into the Hands of our holy Paſtor. And accordingly the Deſtruction of this rapacious Enemy was the Buſineſs of his Sermons, the Subject of his Writings, and the End of his Diſcourſes. Indefatigable in his Labours for Truth, he gain'd ſeveral to the Faith. But the moſt glorious Conqueſt he made of this Sort was the Converſion of St. *Hermenigild*, eldeſt Son to *Leovigild*, King of that barbarous People. His Inſtructions were ſo well enforced, that the Prince preſerved his Faith with invincible Steadineſs and unſhaken Courage, and at laſt laid down his Life, rather than he would receive the *Euchariſt* at the Hands of an *Arian* Biſhop. But we ſhall have Occaſion to ſpeak of him on the thirteenth of *April*, the day dedicated to his Memory. This Converſion drew a violent Storm on the Catholicks; and obliged our Saint to fly for his own Security, and reſerve himſelf for the Service of his People. He made his Way to the Emperor *Tiberius*, laid the Caſe of the Catholicks in *Spain* before that Prince, and begg'd he would interpoſe his good Offices in their Favour, and employ his Intereſt with *Leovigild* for reſtoring Peace to the Church. While he was at *Conſtantinople* on this Errand, he contracted an Acquaintance with St. *Gregory* the Great, who was then a Deacon of the Church of *Rome*, and attended the Emperor about the Buſineſs of that Church. This Meeting was in the Year 582; and by the Conformity of their Sentiments and Virtues, was improved into a cloſe Intimacy between thoſe two Saints.

The Death of *Tiberius* broke all *Leander*'s Meaſures. His Son-in-Law and Succeſſor *Mauricius* was ſo taken up with the Affairs of the *Eaſt*, that he could not employ one Thought for redreſſing any Grievances in the *Weſt*. The Biſhop, therefore, ſeeing he could do no Good by ſtaying, return'd to *Spain*, where he found the Perſecution rage more than ever. The King was but too well acquainted with the Zeal of that Prelate, and the Succeſs which uſually attended it; he knew his Stay in *Spain* would neceſſarily ruin his Deſigns, ſupport the Orthodox under their Sufferings, and even make Death lovely to thoſe on whom he exerted his Fury. For which Reaſon he baniſh'd him, with ſeveral other Biſhops in the Year 585. During his Exile he wrote two Books againſt the *Arians*, with whom he was not now allow'd to engage any other Way. But thoſe Pieces are loſt.

Leovigildus had afterwards ſome Remorſe, when he came to reflect on the Death of his innocent Son, who had been diſpatched by his Orders, and re-

called

Feb. 28 called *Leander*. He had another Son, whoſe Name was *Reccaredus*; a Prince of excellent Qualities, whom he put into our Saint's Hands, with free Leave to inſtruct him as he pleas'd. This gave the holy Biſhop an Opportunity of ſecuring the Peace of the Church, by forming his Mind to the Orthodox Faith. The Succeſs of his Endeavours in that Way appear'd ſoon afterwards. *Leovigildus* died in 587, and *Reccaredus* ſucceeded him in the Throne. As ſoon as he was ſeated in it, he abjured *Arianiſm*, and employ'd his Authority for the Converſion of his heretical Subjects. *Leander* was the chief Inſtrument in that great Work. St. *Gregory*'s Promotion to the Holy See in the Year 590, gave him a particular Pleaſure, which he repay'd with an Account of this happy Turn of Affairs in *Spain*; a Piece of News which he was ſatisfied muſt be moſt agreeable to a Man of that Pope's Apoſtolical Spirit.

St. *Leander*, encouraged by his Succeſs againſt *Arianiſm*, went on in the other Parts of his Duty with freſh Vigour. He knew the bare Extirpation of Errors was not ſufficient; but that Integrity of Morals muſt be made to accompany Purity of Faith. The reſt of his Life, therefore, was employ'd in inculcating the great Truths of the Goſpel, and recommending thoſe important Leſſons of Morality by Diſcourſe and Example. His Pen too was engaged in the Service of the Church and Religion. We have ſtill extant a Letter of his to his Siſter *Florentina*; it is uſually called St. *Leander*'s *Rule*, becauſe it turns upon the Contempt of the World, and is full of excellent Inſtructions for Nuns. He wrote to St. *Gregory* and other Biſhops, upon the Doctrine and Diſcipline of the Church; and made conſiderable Improvements in the Office of his Church. Some place our Saint's Death in the Cloſe of the ſixth, and others at the Beginning of the ſeventh Century. It is mark'd in the ancient Martyrologes on this Day. He is ſtill honour'd in *Spain* as one of the moſt conſiderable Prelates of that Kingdom.

The XXVIII Day.

St. Proterius, Patriarch of *Alexandria*, Martyr.

THE Birth, Education, and other Circumſtances of this Saint's private Life are not handed down to us. St. *Cyril*, Biſhop of *Alexandria* rais'd him to the Prieſthood; and the known Character of that holy Patriarch for Wiſdom

Wiſdom and Integrity leaves us no Room to doubt of St. *Proterius*'s Vertue and other Qualifications for the Miniſtry. St. *Cyril* died in the Year 444, and was ſucceeded in his See by *Dioſcorus*, the ſworn Enemy of his Memory and Family. While he calumniated, perſecuted, and oppreſs'd the other Friends of his Predeceſſor in order to ſtrengthen his own Party, he thought it more prudent to endeavour to gain *Proterius* to his Intereſt by good Uſage. He knew his Reputation in the City was very conſiderable, and might help him to promote his Deſigns, if he could but gain him. To do this, and engage him more ſtrongly to himſelf by the Ties of Gratitude and Duty, he committed a whole Pariſh to his Care. But *Proterius* was not to be corrupted or drawn into any Party: his Heart was full of the Intereſt of the Church. He accepted of the Poſt, and acquitted himſelf of all it's Obligations with Fidelity and Exactneſs. When *Dioſcorus* eſpouſed the Cauſe of *Eutyches*, and gave into his Errors, our Saint was particularly careful to let all the World know how far he was from any Inclination to follow his Example. The Council of *Chalcedon* condemn'd and depoſed that Patriarch, and order'd another to be placed in his See. The Emperor directed his Letters to the Biſhops of *Egypt* upon the ſame Subject. As ſoon as thoſe Prelates left *Chalcedon*, and return'd into their own Provinces, they met at *Alexandria* to execute the Commiſſion with which they were entruſted. Several of the Clergy of that City, and a conſiderable Number of the chief among the Laity oppoſed their Proceedings, and declared they could not admit of another in that See, while *Dioſcorus* was alive. But at laſt that Motion was over-ruled, and *Proterius* choſe to fill the Vacancy; a Perſon, who probably would be moſt acceptable to *Dioſcorus*'s Friends, upon the Account of the Regard always paid him by that Patriarch. In this too they acted in Conformity to the Emperor's Directions, which were to let nothing influence their Choice of a Patriarch, but the Clearneſs of the Perſon's Character, and the Purity of his Faith. But nothing could ſecure our Saint from the turbulent and ſeditious Inſults of that divided City. Some were very loud in demanding the Return of *Dioſcorus*: others as ſtrenuous in aſſerting the new Patriarch's Title; and 'though thoſe who clamour'd for the degraded Biſhop were in reality the Aggreſſors, yet in the Courſe of the Diſpute perſonal Quarrels were mixed with and diſguiſed under the publick, and much Miſchief done on both Sides. *Proterius*, the innocent Cauſe of theſe unhappy Troubles, was expoſed to the manifeſt Danger of falling a Sacrifice to the unbridled Fury of a Set of deſperate, and rebellious Schiſmaticks, who paid no Deference to the Imperial Orders, or the Deciſions of a general Council. Theſe Diſorders increas'd daily; which obliged the Governor of *Thebais* to lead a Party of Soldiers againſt them, and endeavour

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Feb. 28 deavour to quell the Sedition by Force of Arms. But the Citizens overpower'd them, put them to Flight, drove them into a Church, and burnt them alive there. The Emperor, incenſed at this inſolent Cruelty, ſent two thouſand Men, who, by the Help of a favourable Wind, reach'd *Alexandria* in ſix Days; but their debauched Behaviour there exaſperated the People ſtill more, and added freſh Fewel to a Fire that already burnt but too fiercely. The prudent Conduct of *Florus*, Governor of the Town, reſtor'd Peace among ſt them for ſome Time. But *Proterius* was ſtill the Mark at which the diſcontented Party levell'd their Reſentments. They look'd on him as a perpetual Bar to the Return of *Dioſcorus*; and therefore ſought all Opportunities of removing that Obſtacle; 'till the ſeveral Attempts that had been made on his Life obliged him to accept of a Guard for his Security. The many flagrant and notorious Crimes the diſplaced Patriarch had been guilty of, join'd to the Obſtinacy with which he maintain'd his Errors, and adhered to them after the Holy Ghoſt had ſpoke by the Mouths of the chief Paſtors of the Church, placed in one Scale; and the perſonal Character of *Proterius*, whoſe Election was made according to the Direction of a general Council, laid in the other; and the Conduct of a numerous Party in Regard to thoſe two Perſons, ſhew us what Extravagances a reſtleſs and factious Multitude is capable of committing; and convince us that their Favour or Perſecution are never to decide the Merits of the Perſons whom they pretend to love or hate.

The Emperor *Marcian*, underſtanding the Sedition of *Alexandria* encreas'd every day, order'd all the Corn of *Egypt* ſhould be carried to *Conſtantinople*; a Puniſhment; which he thought could not fail of reducing that People to a Senſe of their Duty. This Order was rigorouſly executed, and the Inhabitants of the City were obliged to have Recourſe to our Saint's charitable Endeavours to the Emperor in their Favour. But nothing could gain the Hearts of that Faction, whoſe Spirit was kept up by the infernal Author of all Diviſions, the indefatigable Enemy of the Church's Peace.

Theſe Diſturbances at home did not deprive our Patriarch of the Comfort of a cloſe Union with the whole Catholick Church: But his dear Friend St. *Leo* was particularly ſolicitious for him. In the Year 454, that Pope wrote to him, encouraged him in his Proceedings with the *Eutychians*, exhorted him to keep the Faith inviolably, and employ his beſt Endeavours for reclaiming the Hereticks, by ſhewing them the wide difference between the Doctrine of *Neſtorius*, and that maintain'd by the Council of *Chalcedon*.

A Queſtion was then on foot, and warmly debated, about the day on which the Solemnity of *Eaſter* was to be obſerved the enſuing Year. The Biſhops of the

the *Eaſt* follow'd a Calculation made by *Theophilus* of *Alexandria*; which was Feb. 28. ſomewhat different from that uſed in the *Weſt*. Pope *Leo* was deſirous of an exact Uniformity in this Point, and therefore wrote to the Emperor *Marcian*, and deſired the Queſtion might be examined by Men of the beſt Capacities and Characters. That Prince, who knew the Abilities of our Saint, diſpatch'd a Courier to him upon that important Affair. This gave *Proterius* an Occaſion of ſending his Opinion at Length to the Pope; and eſtabliſh'd the Credit of *Theophilus*'s Scheme. St. *Leo*'s Opinion was ſupported by very plauſible Reaſons; but his Deference for our Patriarch's Judgment gain'd him, and made him uſe all his Authority to bring the *Weſtern* Churches to the Practice of the *Eaſt*.

While *Proterius* was thus employ'd in regulating the publick Diſcipline, and cultivating a good Underſtanding between the Churches of the *Eaſt* and *Weſt*, *Dioſcorus*'s Party was buſy in ſtregthening their Schiſm. They urged the Neceſſity of breaking Communion with *Proterius*, which they pretended they could not hold, without a manifeſt Injuſtice to the Cauſe and Title of their injured Patriarch; for that was always their Language when they ſpoke of *Dioſcorus*. This factious Party was headed by *Timothy* and *Peter*, the former a Prieſt, the latter a Deacon of *Alexandria*, both Men of vicious Lives, and Heretical Sentiments, and thus every way qualified for the Employment in which they were engaged. But God makes every thing ſubſervient to his grand Deſign of perfecting thoſe that ſerve him with Fidelity and Sincerity; for the many open Inſults, and repeated Injuries received from theſe rebellious Eccleſiaſticks and others that join'd them in the Work of Darkneſs, proved ſo many favourable Opportunities of increaſing our Patriarch's Zeal, and ſetting his Humility, Patience, and Charity in a ſtrong Light. But the natural Sweetneſs of his Temper did not betray him unto an unſeaſonable Lenity; for, when he found his Schiſmatical Adverſaries were not to be reclaim'd by all the ſoft Means he could employ for undeceiving them and recovering them to the Church, he call'd a Provincial Council in the Year 455, in which they were regularly and canonically excommunicated. The Judgment of the Biſhops was ſupported and ſeconded by the Imperial Authority, and the Chief of the Faction were baniſh'd. But *Marcian*'s Death which happen'd two Years after, gave a new Turn to Affairs: the Exiles return'd to *Alexandria*, engaged in their uſual Cabals againſt *Proterius*, and ſeem'd reſolved to be revenged on him for what they had ſuffer'd in the laſt Reign. *Timothy*, who was at the Head of all the Deſigns that had been formed againſt our Patriarch, employ'd all Arts for ruining his Credit, drawing the People from his Communion, and raiſing himſelf to that See. At laſt, taking his Advantage of the abſence of *Dionyſius*, who Commanded the

Feb. 28. Forces of that Province, and was then in the upper *Egypt*, he ſeiz'd on the great Church, and was uncanonically and ſacrilegiouſly conſecrated by two Biſhops of his Faction, that had been depoſed for Hereſy. The Uſurper went on in the Exerciſe of all the Epiſcopal Functions, and uſed the whole Rigour of his pretended Authority to oppreſs the Catholicks, 'till the Commander's Return, who upon hearing the Diſorders that had been committed, and that *Timothy* was the chief Author of them, drove that Incendiary out of the Town. The *Eutychians* reſented this Uſage of their Patriarch, in whom all their Hopes were center'd and were reſolved to keep no Meaſures with *Proterius*. Their Attempts were now ſo open that the holy Patriarch was obliged to fly to the Church, which he hoped would ſecure him from their Violence. But no Place was ſacred enough to ſcreen him from the Rage of thoſe, who had already broke through and trampled on all that was Holy, and could command Reſpect. On *Good-Friday* in the Year 457; they went in a large Body, ruſh'd into the Church, and without any Regard to the Dignity of the Place, the Solemnity of the Time, or the venerable Age and Character of our Saint, barbarouſly maſſacred him, while at his Prayers. But the Triumph would not have been compleat, had they not dragg'd his Body through the Streets, inſulted, cut it in Pieces, burnt it, and ſcatter'd the Aſhes in the Air. Thus died the Glorious Martyr. *Timothy* continued his Violences after his Death, erafed his and St. *Cyril*'s Names out of the Church Dypticks, and fill'd up the Vacancy with his own, and that of *Dioſcorus*; plunder'd and perſecuted his Relations and Friends, and expreſs'd a Horror for and Averſion to every thing that had belong'd to him, or had the leaſt Connexion with him. *Leo*, who ſucceeded *Marcian* in the Empire, ſollicited by the Biſhops of *Egypt*, eſpouſed our Saint's Cauſe, reſcued his Memory from the Calumnies, with which the Schiſmaticks had loaded it, puniſhed all that were concern'd in the Aſſaſſination with the utmoſt Severity, and baniſh'd *Timothy*, to prevent his cauſing farther Troubles in the Church. The *Greek* Church honour his Memory on this Day, and reſpect him as one that ſuffer'd for his ſteady affection for the Orthodox Faith, and fell a Sacrifice to the Rage of it's profeſs'd Enemies. And the Writers of the *Latin* Church, eſpecially *Baronius*, mention him with all the Reſpect due to a holy Biſhop, a glorious Martyr, and Companion of the Glory of the Apoſtles.

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The XXIX Day. Feb. 29.

St. OSWALD, Biſhop of *Worceſter* and Archbiſhop of *York*.

SInce the uniting the ſeven *Saxon* Kingdoms into one, the *Danes* had been very troubleſome to this Iſland, made ſeveral Incurſions, and gain'd conſiderable Advantages over the Natives. But our Country owes the Saint, we honour this Day, to thoſe Attempts. For upon theſe Occaſions great Numbers of that People ſettled in *England*; and St. *Oſwald* was nobly deſcended of one of their moſt antient and illuſtrious Families.

Odo Archbiſhop of *Canterbury*, raiſed to that See in 941, a Man of ſingular Piety, was his Uncle. Our Saint's Parents engaged that Prelate to undertake his Education, who took Care to inſtruct him in the Sciences, and the Duties of Chriſtian Religion. *Oſwald*'s Docility, and ſerious Application to Learning, and a happy Diſpoſition to Vertue, made him the Wonder of his Age. His Uncle obſerving his Progreſs in every thing that could qualify him for the Service of God to his Church, made him Canon of *Wincheſter*. His Life in this Station was ſo regular, and edifying, that he was ſoon judged a proper Perſon to be placed at the Head of the Eccleſiaſticks of that Church; and he was accordingly made Dean. While he was a Canon, his whole Duty was to live an exemplary Life for the Benefit of his own Soul, and Edification of his Neighbour. But the Poſt, to which he was now exalted, obliged him to inſpect, and reform the Morals of others. The Chapter of *Wincheſter* abounded in Diſorders and Scandals. The looſe Lives, and uncanonical Proceedings of the Canons gave every pious Chriſtian a ſenſible Affliction. However, all they had to do was to ſigh in private, and pray for their Converſion. But their Superior was charged with a more difficult Task, that of reclaiming Men harden'd in Vice, and eſtabliſhing a regular Diſcipline amongſt Perſons, who had long lived Strangers to Reſtraint, and Enemies of Reformation. *Oſwald*, 'though young, had all the Prudence and Gravity of more advanced Years, and muſt have ſucceeded in this Undertaking, had it been practicable at that Time. But he found all his Labours thrown away upon his Clergy, and could not bear to be an Eye-Witneſs of their ſcandalous Practices. He therefore quitted his Deanary and went over to *France*, furniſh'd with Letters from his Uncle, to *Archambaud* Abbot of *Fleury* upon the *Loire*.

Odo's

Feb. 29 *Odo*'s Character, which was well known here, and the extraordinary Merit of *Oſwald*, which was mention'd by that Prelate, recommended him very powerfully to the Superior of that Houſe; who receiv'd him with Pleaſure, and gave him the Habit of S. *Benedict*. He had not been long engaged in the Trial of a Religious Life before it appear'd that inſtead of a Novice, and one that wanted Inſtructions in the Duties of that State, the Monaſtery was bleſs'd with one capable of forming the whole Community to Virtue by his Example. He ſlept but little; faſted rigorouſly; obſerv'd a ſtrict Silence, and practiſed all theſe Auſterities upon his own Body that were neceſſary to make it obey the Motions of the Spirit. His conſtant Employment was to converſe with God in Prayer; the Pleaſure he took in that holy Exerciſe, and the Proficiency he made in it drew the Attention of his Abbot upon him, who allow'd him a Place apart in the Church, to which he might retire and indulge that heavenly Inclination, without the leaſt Interruption or Diſturbance. St. *Odo* had the Satisfaction to receive frequent Acounts of his Nephew's Progreſs in Virtues; which gave him a Deſire of recalling him and employing him in the Service of his own Country; this made the Subject of a Letter to him, and another to *Archambaud*. No Conſideration but that of his being uſeful in *England*, could have prevail'd with the Abbot and his Monks to part with one, whom Modeſty, Humility and Sweetneſs of Temper had made ſo valuable to them.

He came to *Canterbury* in the Year 961, where he found his Uncle dead. Upon this he would have gone back to his Monaſtery, had not his Relations and Friends preſs'd his Stay, and urged the Neceſſity of his ſpending the Remainder of his Life at home. When he had paid his laſt Duties to the holy Prelate, he went to *Osketil* Biſhop of *Dorcheſter* (a See ſince tranſlated to *Lincoln*) who was his near Relation, and, as moſt Writers ſay, his Uncle. *Oſketil* was ſoon after tranſlated to the See of *York*. Our Saint was thinking to retire from the World; but the Church wanted his Aſſiſtance. St. *Dunſtan*, lately removed from *Worceſter* to *Canterbury*, being well acquainted with his Merit, recommended him to King *Edgar* as a Perſon well worth his Royal Notice; and that Prince named him to the See of *Worceſter*. *Oſwald* would willingly have declined ſo heavy a Charge; he remember'd what Difficulties he had met with at *Wincheſter*, and could not but apprehend the Government of a whole Dioceſe muſt prove a harder Task than that of one ſingle Chapter. But there was no reſiſting the Authority of the King, and the firſt Biſhop in the Nation. Finding himſelf thus engaged by the Commands of his Prince and Metropolitan, he ſet ſeriouſly about the faithful Performance of what both God and Man had a Right to expect from him in that Station.

He

He built a Monaſtery at *Weſtbury*, in which he put twelve Monks. This was the Place of his Retirement, when his publick Functions would allow him that Satisfaction. Though, indeed, he always join'd the Auſterity of his former Profeſſion with the active Vigilance of his preſent Character. He was rais'd to this Dignity in the Year 962. Eight Years after his Promotion Pope *John* XIII directed the calling a National Council in *England* for reforming the Clergy. St. *Dunſtan*, as Primate, aſſembled the Prelates of this Kingdom at *Wincheſter*; and here it was order'd that all the Prieſts, Deacons, &c. in Poſſeſſion of Cathedral and Collegiate Churches ſhould conform to the Canons of the Church, and diſmiſs their Concubines, or loſe their Benefices. Our Saint and the Biſhop of *Wincheſter* were entruſted with the Execution of this Order; and, ſupported by the King's Authority, expell'd a great Number of ſecular Canons, and placed Monks in their Room. To give a farther Encouragement to Piety, and engage Men to Purity of Life he built, repair'd, or endow'd ſeven Monaſteries in his Dioceſe. *Aelwin*, a near Relation to King *Edgar*, had founded a Monaſtery at *Ramſey* in the Fens of *Huntingtonſhire* in the Year 969, and in 972 it was fit for the Reception of Monks. St. *Oſwald* therefore drew twelve out of his Monaſtery at *Weſtbury*, placed them here, and made ſeveral Donations to the Houſe. This Monaſtery in Proceſs of Time receiv'd ſeveral Additional Endowments, and flouriſh'd 'till the General Suppreſſion made by *Henry* VIII. At which time it was valued at 1716 pounds. 'Till that Time the Abbot of this Houſe was one of thoſe that ſat in the Houſe of Lords. Feb. 29

About this Time *Osketil* died, and *Oſwald* was choſe to ſucceed him in the See of *York*. Our Saint was well acquainted with the Canons, and had always made them the Rule of his Conduct in all that concern'd the Goverment of his Church. He knew they did not allow of Tranſlations; and therefore urged that Prohibition as a Reaſon for not accepting of the Archbiſhoprick. St. *Dunſtan* endeavour'd to ſatisfy that Difficulty by telling him he wou'd diſpenſe with it on this Occaſion; in which he was aſſured he acted in Conformity to the Spirit of the Church, the Publick Good of which was evidently conſulted by raiſing him to that Dignity. The holy Metropolitan went ſtill farther and obliged him to hold his former Biſhoprick too; which he thought abſolutely neceſſary for compleating the good Work of Reformation he had begun in the Cathedral of *Worceſter*.

In the Year 974 the Church of *Ramſey* was finiſh'd, and dedicated by St. *Dunſtan* and our Prelate. St. *Oſwald* ſpent ſeveral Years in reſtoring the Faith of his Flock to it's Purity, and regulating their Lives; and was indefatigable in the Execution of his Miniſtry to his two Dioceſes, 'till it pleas'd God to reward his

Feb. 29 his Labours with a happy Death. Being favour'd with a Foreſight of his Paſſage out of this Life, he was reſolved to ſanctify the laſt Moments of it in the beſt Manner he was able. The Evening before his Departure, he receiv'd the Extreme Unction, and fortified his Soul againſt the approaching Change with the holy *Euchariſt*; and then ſpent the whole Night in the Church. At Break of Day he waſh'd the Feet of ſome poor People, according to his Cuſtom, and accompanied that humble Employment with the devout Repetition of ſome of the Pſalms. The Moment he had perform'd this he expired, and went to enjoy the Happineſs promiſed to thoſe that receive and comfort the Poor for Chriſt's Sake. This was on the twenty ninth of *February* in the Year 992, which was Leap Year. He was buried in the Church he had built at *Worceſter* in Honour of our Bleſſed Lady, and made his Cathedral. About twelve Years afterwards *Adulfus*, his Succeſſor in that See, took up his venerable Body, and placed it in a Shrine; where it was reſpected and honour'd 'till the Change of Religion in this Kingdom.

The End of February.

THE

LIVES

OF

SAINTS

COLLECTED FROM

AUTHENTICK RECORDS,

OF

CHURCH HISTORY.

With a full Account of

THE OTHER

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

Number III. *for* MARCH.

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THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

MARCH First.

St. SWIBERT, *Apoſtle* OF FRISELAND.

FRISELAND was formerly the Name of the Track of Land between the Kingdoms of *France* and *Denmark*. The Inhabitants of that Country were Slaves to Idolatry and Pagan Superſtition, 'till toward the End of the VII Century. In the Year 686 *Egbert* an *Engliſhman*, Abbot of a Monaſtery in *Ireland*, fired with a holy Zeal for their Converſion attempted a Voyage thither. After ſeveral repeated Trials he found the Winds always oppoſe him; and concluding that Miſſion by Divine Providence reſerved for others, return'd to his Convent, and ſent *Wigbert* on that important Errand. But the Time appointed by God's Mercy for enlightening that Barbarous People was not yet come. *Wigbert* ſpent two Years there without Succeſs, and then came back to his own Country to ſpend the Remainder of his Days in Silence and Solitude. *Egbert*, however, was not diſcouraged at this Miſcarriage. He conſider'd that a Number of Apoſtolical Labourers might do what one ſingle Perſon, however qualified, could not effect. For thus not only the Goſpel would be preach'd in many Places at once; but Fellow Labourer's in God's Vineyard would be encouraged by the Induſtry, and Diligence of one another. Conformably to this way of thinking, he pick'd out Twelve of his Monks, Men of unexceptionable Lives, and Abilities, and ſent them to *Friſeland*. *Swibert*, whom we honour this Day, was one of that Number. He was a Native of *England*; received the

Mar. 1. firſt Rudiments of Learning and Piety under *Egbert*, went with his Maſter into *Ireland*, and under his Tuition learnt to deſpiſe the World, and devote his whole Life to the Service of God. This was his Diſpoſition when his zealous and judicious Superior made Choice of him for carrying the Goſpel into *Friſeland*. The Miſſionaries reach'd that Country in the Year 690; were favourably received there by *Pepin* Maire of the Palace, who had lately made King *Radbod* Tributary to *France*. Under his Protection they preach'd to the People, and converted ſeveral of them to the Chriſtian Religion. The hither part of that Country, which comprehended what we now call *South-Holland*, the *Northern* parts of *Brabant*, *Guelderland*, and *Cleves*, was the Chief Scene of our Saint's Labours. His Succeſs here was very conſiderable; for he not only reſcued the Idolaters from the Darkneſs of Paganiſm, but even eſtabliſh'd a Purity of Morals amongſt them. Theſe Converts, whoſe Practice as well as Faith was truly Chriſtian, charm'd with the holy Life of their Apoſtle, and ſtruck with the many Miracles God had perform'd by his Hands to make way for the Goſpel, could not think of parting with him, who in all Probability would be for following the Dictates of his Zeal, and preaching the Faith to ſome other Country. In Order to ſecure the Bleſſing they now enjoy'd, and make him their own, they deſired he might be conſecrated their Biſhop. They were join'd in this by the other Miſſionaries, and after three Years ſpent in planting and propagating Religion, he came over to *England* to receive the Epiſcopal Dignity. The See of *Canterbury* was then vacant by the Death of St. *Theodore*, and therefore he was obliged to apply himſelf to the Archbiſhop of *York* for Conſecration.

St. *Swibert* inveſted with that ſacred Character return'd to his Flock, and when he had made what Regulations he thought proper amongſt them, croſs'd the *Rhine*, and converted great Numbers of the *Boructuares*, a People who then inhabited the Country now call'd the Dutchy of *Berg*, and part of the County of *Mark*. Soon after this the *Saxons* drove that People out of their Country; which Calamity diſturbed and interrupted the Progreſs of Religion amongſt them. *Swibert* ſenſibly afflicted at loſing his new Flock in this manner, and perceiving thoſe Commotions render'd it abſolutely impoſſible for him to purſue his Apoſtolical Labours, made a Journey into *France*, applied himſelf to *Pepin*, who then wanted nothing but the Name of a King to make him Maſter of that Kingdom, and begg'd ſome Place to ſettle in. *Plectrude*, *Pepin's* Wife eſpouſed his Cauſe warmly, uſed all her Intereſt with her Husband to forward his Petition, and obtain'd the Grant of an *Iſland* in the *Rhine*, to which he retired; built a Monaſtery there, ſpent the reſt of his Life in inſtructing

thoſe

thoſe that would put themſelves under his Conduct, and ſanctifying his laſt Days by a punctual Performance of all the Duties of a Monaſtick Life. Mar. 1.

St. *Swibert* died on the Firſt of *March* 713. A Sermon made by *Radbod* Biſhop of *Utrecht*, in the IX Age is a Proof of our Saint's Memory being publickly honour'd at that Time; which is ſtill held venerable in thoſe parts of *Holland*, where the Catholick Religion is permitted. We of this Nation pay our Veneration to him on this Day; and give Thanks to God, who raiſed ſuch glorious Apoſtles amongſt our Religious Anceſters, whoſe Labours for the Faith in foreign Countries are propoſed to our Conſideration to rouze our Zeal, and ſtir us up to a holy Emulation of their Conduct, ſo far as our reſpective Stations in the World require, or will allow.

St. David, *Biſhop.*

ST. *David* was born in *Britain* at the latter end of the fifth Century; and is in our *Engliſh* Hiſtories called the Uncle of the famous King *Arthur*. His firſt Years were ſpent in ſuch Studies as made him able to diſcharge all the Duties of a good Paſtor in this Iſland, which was then infected with the *Pelagian* Hereſy. The Records of the Church of *Glaſtonbury* in *Somerſetſhire*, produced by Sir *William Dugdale*, make him the Founder of a new Chapel there. But he ſettled at *Minevia* in *Pembrokeſhire*, where he built a Monaſtery, and obliged all that engaged in a Religious Life in that Houſe to maintain themſelves by their own Labours; which were never interrupted but by Prayer, and reading the holy Scirptures, ſhort Repoſe, and moderate Refreſhment. His Virtues ſoon became too conſpicuous to allow him to confine his Cares to one ſmall ſolitary Family; and accordingly he was made Metropolitan of that part of *Britain* which is now diſtinguiſh'd by the Name of *Wales*. In which Dignity he ſucceeded *Dubritius*, who had been Scholar to St. *German* when he came from *France* a ſecond Time, to the Aſſiſtance of our Church againſt the Errors of *Pelagius*. The See was then at *Caerlon* upon *Uſk*; but tranſlated by our Saint to *Minevia*, which Town from him is ſince call'd St. *David's*. He govern'd that Church many Years; and died in a good old Age on the firſt of *March*. Some place his Death in the Year 642, others ſomewhat ſooner. But, whatever Difference there may be about the Time of his Birth, or Death, his Sanctity atteſted by Miracles has always made him dear to all who profeſs to honour God in his Saints.

The II Day.

St. SIMPLICIUS, *Pope.*

ST. *Simplicius* was Born at *Tibur*, now call'd *Tivoli*, near *Rome*; ſpent his firſt Years in the Practice of Religon, and Piety; and became a Member of the Clergy in that City. His Behaviour in that Station was ſo exemplary, that upon the Death of St. *Hilarius*, he was made Pope in the Year 467. *Anthemius* was then Emperor in the *Weſt*, and *Leo* govern'd the *Eaſt*. The former of thoſe Princes had brought a great Number of *Macedonian* Hereticks to *Rome* the Year before. The late Pope had been very vigorous in oppoſing their Attempts to corrupt the Church of that City; and his Death gave them ſome Hopes of better Succeſs. But *Simplicius* was aware of their Deſigns, and by a particular Courage and Vigilance ſtopp'd the Progreſs of their Errors there, 'though ſupported by the Emperor's Authority and Protection. The *Eaſtern* Emperor too put our Saint's Courage and Reſolution to a Trial. He wrote to *Simplicius*, congratulated him upon his Acceſſion to the holy See; and preſs'd him to confirm what the Council of *Chalcedon* had declared in Favour of the Patriarch of *Conſtantinople*, which they would raiſe to the Dignity of the ſecond See in Prejudice of the Claim of the Patriarchs of *Antioch* and *Alexandria*. But the Pope trod in the Steps of his two illuſtrious Predeceſſors, St. *Leo* and St. *Hilary*, and refuſed to comply with that Prince's Demands.

Anthemius was weak enough to favour ſeveral Hereſies: but the Dignity of our Saint's Character commanded a particular Reſpect, and hinder'd him from giving him any conſiderable Diſturbance in the Government of his Flock. That Emperor was aſſaſinated in *Rome* in the Year 472, and his Death was follow'd by great Troubles and Confuſions. Four Emperors were depoſed in leſs than three Years; the *Weſtern* Empire was torn in Pieces and divided between the *Vandals*, and *Goths*, the *Franks*, and the *Saxons*; while *Odoacer* made himſelf Maſter of *Italy*, and took the Title of King. That Prince, and the Kings of the *Goths* and *Vandals* were profeſs'd *Arians*. *Zeno* and *Baſiliſcus*, the two contending Emperors of the *Eaſt*, favour'd the *Eutychians*, and the *Franks* with their Princes were ſtill Heathens. This Poſture of Affairs allow'd our holy Pope no Hopes of Aſſiſtance or Protection in the Diſcharge of his Miniſtry; and made all his Vigilance, and Paſtoral Care neceſſary while all the Powers upon Earth were armed againſt the Truth, and open Enemies of the Catholick Church.

Zeno's Extravagancies and Cruelties exaſperated the People againſt him; to avoid their Fury he fled into *Iſauria*; and the Imperial Throne was ſeized by *Baſiliſcus*. He was no ſooner ſeated in it, but he employ'd his Authority in recalling

calling all those Heretical Prelates that had been baniſh'd by the Emperor *Leo.* Mar. 2.
Timothy, he who headed the Faction againſt *Proterius*, and invaded the See of *Alexandria*, was one that return'd at this Time. That turbulent and ambitious Man drove away the Orthodox Biſhop of *Alexandria*, treated thoſe of the Clergy and Laity that oppoſed his Eſtabliſhment there, as his Revenge and Cruelty directed, and then went to *Conſtantinople* to make his Court to the new Emperor in Favour of his Party. He ſucceeded ſo well in his Buſineſs, that he prevail'd with *Baſiliſcus* to ſend a circular Letter to all the Biſhops in his Dominions; in which under the ſpecious Pretence of renewing the Laws of his Predeceſſors, endeavouring to eſtabliſh the Peace of the Church, and maintaining the Councils of *Nice* and *Epheſus*, he rejects the Proceedings at *Chalcedon*, and requires all the Prelates to ſubſcribe to an expreſs Condemnation of the Council held in that City againſt the *Eutychians*.

As this Order was attended by ſevere Penalties to be inflicted on ſuch as either refuſed to ſign it, or ſhould afterwards make the leaſt mention of that venerable Synod, ſome Biſhops in Compliance with the Court came into the Propoſal, and betray'd their Conſciences rather than loſe the good Will of the Emperor. *Acacius*, Patriarch of *Conſtantinople*, was juſt upon the Point of making the ſame Step, when the Clergy of his Church interpos'd with ſtrong Remonſtrances againſt what he ſeemed inclined to do, and were ſo preſſing with him on that Subject that he not only laid aſide all Thoughts of ſubſcribing to the Emperor's Letter; but even aſſerted the Authority of the Council of *Chalcedon* in his Pulpit. Theſe Proceedings were tranſmitted to our Saint both by the Biſhop of *Conſtantinople* and his Clergy. *Simplicius*'s Anſwer to *Acacius* on this Occaſion animated that Patriarch againſt the Attempts of *Baſiliſcus*, and made him ſo hearty and ſtrenuous in oppoſing him, that the Emperor was forced to recal his Orders, and publiſh freſh ones, which condemn'd *Eutyches* as well as *Neſtorius*. What help'd on this Condeſcenſion was the News of *Zeno*'s coming againſt him at the Head of a conſiderable Army; for by acting thus he hoped to form a Party amongſt the Catholicks that would ſupport his Title. But his Policy fail'd him here; for after a Reign of two Years, he was diſpoſſeſs'd of his Dignity by the Emperor in whoſe Place he had ſucceeded. *Zeno* being thus reſtor'd in the Year 477, knew his Intereſt engaged him to appear Orthodox. He therefore wrote to *Simplicius*, and aſſured him of the Purity of his Faith. The Saint anſwer'd him as became the Biſhop of the firſt See; told him nothing could be more to his Reputation than to have thoſe only for his Enemies who were the Adverſaries of Truth and Religion; exhorted him to ſhew his Gratitude for the Favour God had done him in the Recovery of his Throne, by employing his

Authority

Mar. 2. Authority in the Defenſe of the Faith; begg'd him to reſcue the Church of *Alexandria* from the inſupportable Tyranny of *Timothy*, and reſtore the lawful Paſtor to his Flock; and ended with conjuring him to drive out all that had invaded the Epiſcopal Charge under that Uſurper's Protection, fill their Sees with Catholick Biſhops, and ſupport the Authority of the Council of *Chalcedon*. *Zeno*'s Hypocriſy, which had engaged him thus far, obliged him to pay a ſeeming Deference to the Pope's Directions. He, therefore, reverſed all that had been done by *Baſiliſcus* againſt the Orthodox Faith, and depoſed ſeveral Biſhops who had declared in Favour of *Eutychianiſm*. *Timothy*, imagining the Emperor what he affected to appear, poiſon'd himſelf to prevent his own Diſgrace; and thus the Peace of the Church of *Alexandria* had been reſtor'd, if the *Eutychians* had not made Choice of *Peter Mongus*, his old Companion in Iniquity, to ſupply his Place; but he was ſoon removed by the Emperor's Order.

Simplicius, whoſe Station obliged him to a Concern for the whole Church, could not be eaſy while that of *Antioch* was diſturb'd by the Intruſion of *Peter* ſurnamed *Fullo*. Some of his Party had murther'd *Stephen* the Biſhop of that See, and *Peter* thus got Poſſeſſion of it; but was ſoon afterwards baniſh'd. The Emperor perceiveing the Spirits of the People of *Antioch* too much heated, imagin'd it would not be eaſy to conſecrate a new Biſhop in that City, and therefore employ'd *Acacius* to provide for the See of *Antioch*, and perform the Ceremony at *Conſtantinople*; This Ordination was ſomewhat irregular, and uncanonical in the Forms. The Emperor therefore and the Patriarch wrote to the Pope, deſired he wou'd approve of it and conſider it as done in an extraordinary Caſe. *Simplicius* was very jealous of the Privileges of the other Patriarchal Sees, whoſe Juriſdiction muſt be infringed, if this Action ſhould become a Precedent, approved of this Election, as what might be neceſſary at that Time for the Peace of the Church; but upon Condition that the Patriarch of *Antioch* ſhou'd for the future be ordain'd according to the Directions of the Nicene Council; this Letter is dated in 479.

The Church of *Alexandria* call'd for our holy Popes's Care once more in the ſame Year. *Timothy*, the Orthodox Patriarch, elected in the Room of the factious Uſurper of the ſame Name, died; and the Catholicks elected *John Talaia* to that See. He was a learned Man, and pure in his Faith; and gave the Pope an Account of his Promotion. *Acacius*, whoſe Pride was ſeverely mortified at his not receiving the ſame Advice, took a Diſguſt againſt *John*, and work'd the Emperor into a Diſpoſition of aſſerting *Peter Mongus*'s Title to that See. *Zeno* at his Inſtigation wrote to *Simplicius*, aſſured him that *John* was by no Means worthy of the Dignity to which he aſpired, and had been guilty of Perjury

jury in accepting of the Biſhoprick, which he had ſworn he wou'd never take. Mar. 2
The Pope paid that Deference to the Emperor's Application, as to ſuſpend the Confirmation of the new Patriarch; but with his uſual Conſtancy aſſured him at the ſame Time, he wou'd never conſent to the Election of *Peter*, whom he look'd on as a Ringleader of the Hereticks. *John*, however, was driven from his See; and in the Year 483 went to *Rome*, and appeal'd to the Pope; who received him with the Paternal Tenderneſs, with which the Holy See always treats injured Prelates.

He was preparing his Defence, when *Simplicius* fell ſick; and that Pope's Death prevented his doing him the Juſtice he deſign'd. He ſate in the Holy See above fifteen Years, govern'd the Church in the moſt troubleſome and difficult Times with the greateſt Prudence and Reſolution, and died on the tenth of *February*; but the Day we devote to his Memory is that of his Burial.

St. Chad or Ceadde, Biſhop.

IN the Year 635, *Oſwald* King of *Northumberland*, at the Requeſt of *Aidan*, ſettled a Biſhop's See at *Lindisfarn*, or *Holy Iſland*. That Monk erected a Monaſtery there, and was the firſt Biſhop of the Place. This Houſe furniſh'd the Church with ſeveral Holy Prelates; and *Ceadda* was one of the firſt and brighteſt Ornaments of it. After he had ſpent ſome Years under the pious Founder of this Monaſtery, acquired a thorough Knowledge of the holy Scripture, and the ancient Fathers of the Church, and given ſufficient Proofs of his Superior's Skill in a ſpiritual Life and his own happy Improvement under his Directon, he was made Abbot of *Leſtingay*, a Monaſtery in *Yorkſhire* founded by *Cedd* his eldeſt Brother; upon whoſe Promotion to the See of *London*, *Ceadda* ſucceeded to the Government of this Houſe. The Troubles of *Northumberland* had obliged *Paulinus* Archbiſhop of *York* to quit that Place; and his Church remain'd twenty Years without a Paſtor. When the Country enjoy'd Peace under King *Oſwy* and his Son *Alfred*, they named *Wilfrid* to fill the vacant See. He was ſent into *France* to be conſecrated; but ſtaid ſo long there, that it was thought neceſſary to provide *York* with a Prelate without expecting his Return. This was urged ſo ſtrongly to the King, who was not acquainted with the Canons of the Church, that he conſented to the filling that See.

Thoſe, who urged this Demand, were the more ſecure of Succeſs from the Character of the Perſon they recommended on this Occaſion. Our Saint was men-

Mar. 2 mention'd as one of an unexceptionable Life, great Abilities, and every way the propereſt Man in the whole Kingdom for that Poſt; a Character which the King knew was juſtly his due. In the mean While *Wilfred* was conſecrated at *Campiegne* in *France:* But this was kept a Secret from *Ceadda*, and he was obliged to yield to the Importunities of thoſe that were bent on having a Biſhop of *York* immediately. He was conſecrated by the Biſhop of *Wincheſter*, aſſiſted by two *Britiſh* Prelates, ſent for from *Wales* and *Cornwal* for that Purpoſe, in the Year 665.

Ceadda being thus poſſeſs'd of the See of *York*, was indefatigable in his Labours for his Flock. His Modeſty, and Humility were both edifying and engaging. His Faſting and other Auſterities inſpired them with a Love of Penance and Mortification; and every Action of his enforced the Practice of ſome Virtue. He ſacrificed his Repoſe, his Strength, and his whole Time to the Neceſſities of the People, which he thought belong'd to him; was continually employ'd in making Viſits to thoſe Parts of his Dioceſe, that were fartheſt removed from the Light of the Goſpel, or leaſt punctual in the Performance of Chriſtian Duties: and made all his Journeys a foot. Neither the Badneſs of the Road or Weather could diſcourage him from a particular Attention to every Part of the Flock.

He was thus employ'd when *Wilfrid* return'd from *France*, and found his Place fill'd. But rather than diſturb the Peace of the Church by diſputing the Point with *Ceadda*, he retired to his Monaſtery at *Rippon*, and ſpent three Years there. Our Saint went on in his uſual Labours for the Flock 'till *Theodore* was ſent into this Iſland by Pope *Vitalian*, and took Poſſeſſion of the See of *Canterbury*. As Primate of all *England*, he made his Viſits to all the Churches in it. Coming into the *North*, he examined into our Saint's Title to the Biſhoprick he held, found it defective, depoſed him from the See of *York*, and declared *Wilfrid* the only lawful Biſhop of that Place. The Humility, with which our Saint reſign'd his Charge, was a ſubſtantial Proof of his Simplicity and Sincerity in accepting it and exerciſing the Functions of the Epiſcopal Character. He aſſured *Theodore* he had always thought himſelf unworthy of that Dignity, took it only in Obedience to his Prince, and at the preſſing Inſtances of his Countrymen, and was willing to reſign it upon the firſt Motion. With theſe Sentiments of Humility he retired into his Monaſtery of *Leſtingay*. *Theodore*, edified and charm'd with his Conduct, 'thought the Church ought not to be deprived of one who was ſo capable of ſerving it in an exalted Station. St. *Wilfrid* too was of Opinion that his extraordinary Talents and Virtues were not to be buried in a private and obſcure Life, and they ſoon had an Opportunity of doing Juſtice to our Saint's

Saint's Merit, and expreſſing their Affection for the *Engliſh* Church. In 669 *Jaruman* Biſhop of the *Mercians* died; *Ceadda* was by the two Archbiſhops judged the moſt capable and worthy of that Charge; and *Theodore* ſettled the See at *Litchfield*. That holy Prelate conſidering the Extent of *Ceadda*'s Dioceſe, and the Importance of his Life and Health, abſolutely forbid him to make his Viſitations on foot, as he knew he uſed to do, when poſſeſs'd of the Biſhoprick of *York*. Mar. 3

When the laborious and active Duties of his Character, wou'd allow him to retire, he enjoy'd his God in Silence and Solitude, with ſeven or eight Monks, whom he had ſettled in a Place near his Cathedral. Here he gain'd new Strength and freſh Graces for the Diſcharge of his Duty to his numerous Flock. He was ſo livelily affected with the Fear of God and the laſt Judgment, as our devout Countryman *Venerable Bede* tells us, that he uſed to look on every Storm as a Mark of God's Anger, and a Signal to prepare us for the great and tremendous Day. Upon which Occaſion he always betook himſelf to his Prayers.

He govern'd the Church of *Litchfield* two Year and a half; and died on the ſecond of *March* 672. The *Roman* Martyrologe propoſes him to the Veneration of the whole Church on this Day. About the middle of the twelfth Century, a new Church was built at *Litchfield* in Honour of our Bleſſed Lady, and St. *Chad*, and that Saint's Memory was ſo ſacred in this Nation, that nothing leſs than the Change of Religion, could have made it leſs valuable to his Countrymen.

The III Day.

St. CUNEGUNDA, Empreſs.

THE Saint, whom the Church propoſes to our Veneration this Day, married *Henry* Duke of *Bavaria*, who was made King of the *Romans* in 1002, and crown'd the ſame Year. St. *Cunegunda* receiv'd that Honour two Months afterwards at *Paderborn* in *Weſtphalia*. She accompanied that Prince to *Rome* in 1014, and with him receiv'd the Imperial Crown at the Hands of Pope *Benedict* VIII. Her Royal Huſband and ſhe upon their Marriage had devoted themſelves in a particular Manner to God, and laid themſelves under a ſtrict Obligation of perpetual Chaſtity in that State; which was inviolably obſerved

Mar. 3 by them both, 'though without Oſtentation, or Affectation of being commended or admired for that Reſolution. Thus they lived like two Angels in a pure and holy Union, 'till the Enemy of Peace and Sanctity diſturb'd the Harmony by raiſing a Suſpicion of her Vertue in the Emperor's Mind, by the Means of ſome of his Agents. But the Malice of the Devil, and Calumnies of Men ended in a glorious Atteſtation of her Innocence. *Henry*, who gave too eaſily into the Accuſation form'd againſt his chaſt Wife, inſiſted on her juſtifying herſelf by ſubmitting to the Trial of Fire, called *Ordeal*, i. e. the Judgment of God. The manner of performing this was to walk bare-foot upon a certain Number of red hot Plough-ſhares, commonly nine; and, if the Perſon ſuſpected came off without any Damage, ſhe was then judged innocent. 'Though this Proceeding is not juſtifiable by the common Rules of the Chriſtian Religion, God frequently gave Teſtimony in Favour of his faithful Servants by preſerving them miraculouſly for their Vindication. This was the Reſult of our Saint's Compliance with that barbarous Cuſtom; and her Chaſtity was never afterwards attack'd.

The Emperor, thus convinced of her Fidelity, made Amends for his Credulity by an Increaſe of Affection and Veneration of her Vertue. And ſhe, believing nothing but a ſincere Deſire of her Salvation could have given him any Uneaſineſs upon that Score, honour'd and loved him the more for the Goodneſs of his Intentions. Thus they lived together united in the Practice of all Chriſtian and Royal Vertues 'till the Year 1024, when the Emperor was called to receive the Reward due to them, and left *Cunegunda*'s Virginity to the Protection of that Power to which it was devoted. The Empreſs would have been inconſolable under the Loſs of a Perſon ſo dear to her, had not ſhe been ſupported by the Aſſurance of being one Day united to him beyond the Power of a ſecond Separation.

Before the Emperor's Death, ſhe had built a Monaſtery for *Benedictin* Nuns at *Kaffungen* near *Caſſel*. Being now perfectly at Liberty, and entirely diſengaged from the World, ſhe was reſolved to take her Leave of it in a Manner ſolemn enough to edify her Neighbours, and teach them a holy Contempt of Grandeur and Dignity: To this End ſhe went to that Monaſtery dreſs'd with all the Magnificence that her Station in the World required or allow'd; and conven'd ſeveral Biſhops there for the Dedication of the Church, which was lately finiſhed. After the Goſpel was read, ſhe quitted her Imperial Robes, took the Habit of the Order, and received the Veil at the Hands of the Biſhop of *Paderborn*. While ſhe was on the Throne ſhe look'd upon the Nuns of this Houſe as her Children; but wou'd now be treated as their Siſter, or even as their Servant; for

for her Humility, that directed her to this State of Life, would not allow her to Mar. 4
accept of any Preference in that devout Society. 'Though ſhe retired to this Place to end her Days in Silence and Recollection, ſhe believed her ſelf indiſpenſibly obliged to employ all her Time and Thoughts there in ſerving the Community as well as ſanctifying herſelf; or rather ſhe was convinced that Idleneſs and Indolence even in Retirement were far from deſerving the Name of Vertues. Her Time was therefore divided between Work, Prayer, Reading, and viſiting the Sick of the Monaſtery. While ſhe was thus employ'd in converſing with the Almighty, or attending to the Neceſſities of others, it is no wonder that ſhe took but little Care of her own Health. She lived fifteen Years in this Houſe a glorious Example of, and powerful Motive to Humility, Patience, Mortification and Piety. The Rigour of her Faſts, and other Severities, ſhe had practiced on her ſelf, reduced her to a very weak Condition; and ſoon afterwards left no Hopes of her continuing long in this World. When ſhe was in her Agony, ready to give up her pure Soul to God, ſhe perceiv'd ſome of the Nuns employ'd in preparing a rich Mantle to lay her Body in. Surprized and vex'd at their Deſign, and reſolved to die in the Poverty which ſhe had enjoy'd ſo long in that holy Family, ſhe could not bear the Thoughts of being treated with that Diſtinction after her Death. The Diſturbance, this Mark of Reſpect gave our Saint, appear'd in every Feature; and, 'though ſhe could not ſpeak, ſhe expreſs'd her Diſlike to it by Signs. They underſtood the Motion, removed what gave her ſo much Offence, and promiſed to bury her in her Habit. Upon this Aſſurance her Countenance recover'd it's former Serenity; and ſhe died with the utmoſt Tranquility on the third of *March* 1040. Her Body was carried to *Banberg*, and depoſited in the Cathedral of that City, near her Husband, according to her own Deſire and Direction. Her Sanctity was atteſted by ſeveral Miracles; and ſhe was canonized by Pope *Innocent* III. in the Year 1200.

The IV Day.

St. Casimir.

ST. *Caſimir*, Son to a King of *Poland* of the ſame Name, was born in the Year 1458, and educated in Religion and Piety from his Cradle by the Care of his Royal Mother *Elizabeth*, a Lady of ſingular Vertue. He had the Ad-

Mar. 4 vantage to be brought up under the famous *Dlugoſs*, Canon of *Cracow*, a Man of a great Family, eminent Learning, and an excellent Life; and conſequently very capable of infuſing Sentiments of true Honour and Religion, and fit for the important Truſt committed to him. His Conduct in the young Princes's Education was ſo ſweet and engaging, that he made them love him as their beſt Friend, and deſire no Company preferably to that of their Tutor. And their Affection for him engaged them to the Practice of Virtue, which appear'd ſo beautiful in all his Actions. But none of them made more conſiderable Improvements under him than our Saint. *Caſimir*'s Heart was ſtrongly influenced by the powerful Grace of God; which, being ſeconded by the Inſtructions and Example of *Dlugoſs*, inſpired him with an early Indifference to the Enjoyments of this Life. What help'd on this happy Diſpoſition was his frequent Experience of the Satisfaction enjoy'd by devout Souls, when united to God by fervent Prayer. Perſwaded of the Truth of what our Saviour tells us, that Heaven is the only ſafe Place for the Reception and Preſervation of our Treaſure, he ſecured permanent Riches there by his Compaſion to the Poor. Theſe good works were encouraged and rewarded by ſingular Favours from the Author of every good and perfect Gift. An exact Chaſtity, profound Humility, and a lively Faith were therefore the diſtinguiſhing Parts of his Character, at an Age when Libertiniſm, Pride, Vanity, and Irreligion find the eaſieſt Admittance.

To expreſs a grateful Senſe for theſe Favours, and act in Conformity to the Graces he had received, he made the Conqueſt of his rebellious Paſſions his chief Study, and the whole Labour of his Life. Faſting and other rigorous Mortifications were the Means he employ'd for that End.

He was ſo ſenſibly affected with Religion, that the bare Mention of our Saviour's Suffering, or one Reflection on the exceeding Love of God, which prevail'd with him to allow us ſuch a Redeemer, and continue the great Sacrifice for our Uſe and Comfort in the *Holy Euchariſt*, threw him into a Rapture that ſeem'd to carry his Soul to the Object of it's Deſires. His Devotion was ſolid, regular, free from Singularity or Oſtentation; and perform'd with all poſſible Privacy, unleſs when the Edification of his Neighbour, obliged him to let them ſee his Good Works.

His Zeal for the Purity of the Catholick Faith, and the Peace of the Church ſhew'd itſelf as often as Hereſy or Schiſm, attempted to diſturb or divide the Flock of *Jeſus Chriſt*. In this Spirit he employed all his Intereſt with the King his Father for depriving the Hereticks of the Churches, in which they held their Aſſemblies,

and

and hindering the Schiſmaticks from rebuilding their Places of Worſhip, which had been Deſtroy'd. Mar. 4.

He had the ſame Courage and Reſolution in the Practice of his other Virtues; and was indefatigable in giving Proofs of his Love of God by aſſiſting the Poor. His whole Fortune, Time, and Intereſt were employ'd in the Relief of the diſtreſs'd; and no one could want a Friend or a Father as long as *Caſimir* lived.

A Prince of this Character ſeem'd born for a Publick Good, and muſt have made any People happy that was under his Protection and Government. This Conſideration prevail'd with the *Hungarians* to deſire his Father would allow them *Caſimir* for their King. They had been for ſome Time diſſatified with the Conduct of *Matthias* who then reign'd in *Hungary*; and the Luſtre of our Saint's Virtues encreaſed their Diſlike to that Prince. The King of *Poland*, who loved his own Subjects, made ſome Difficulty of accepting of the Propoſal, hoping that, 'though the Crown of *Poland* was not Hereditary, the *Poles* had ſo true a Value for his Son's uncommon Merit, and princely Qualifications, that the Choice would fall on him after his Father's Death. But at laſt, very much preſs'd by repeated Petitions from *Hungary*, and conſidering he had ſeveral other Sons fit to ſucceed him in the Throne, he yielded to their Importunities, and ſent *Caſimir* at the Head of a large Army to ſecond the Choice of the *Hungarians*, and urge his Pretenſions to the Crown againſt *Matthias*; who ſeem'd reſolved to oppoſe any Attempt of that kind. Our Saint did not make ſo much Haſte in this Expedition as Ambitious Princes uſually do. The Slowneſs of his Motions gave the injuried King Time to gain the chief of his Subjects, and form an Army of ſixteen Thouſand Men to defend him againſt this Invaſion. *Caſimir* too began to reflect on his Father's Conduct in the preſent Affair; was perſuaded he had been too eaſy in his Condeſcention to the *Hungarians*'s Requeſt, and that the whole was no better than the irregular Deſire of ſome ſeditious Malecontents. Upon theſe Conſiderations he deſiſted from the Enterprize, preferr'd Peace, and Privacy to the Poſſeſſion of a Kingdom on ſuch diſhonourable Terms; and retired for ſome Months to the Caſtle of *Dobzki* about a League from *Cracow*, there to expiate the Fault he had been guilty of in giving into the Propoſal. Divine Providence allow'd him twelve Years more to compleat his Virtues; and let the World ſee by the Privacy and Simplicity of his Life upon what Principle he had declined the Purſuit of a Crown. His Love for Purity was ſo ſtrong, that when reduced to the laſt Extremity, and told by his Phyſicians nothing but the loſs of that Angelical Virtue could ſave his Life, he preferr'd Death to the Remedy propoſed. With this Reſolution he

Mar. 4. he gave up his Soul into the Hands of God on the fourth of *March* 1484, being then in his twenty fourth Year. The Number of Miracles perform'd at his Tomb made his Name venerable to all *Poland*; and he was ſolemnly canoniz'd in 1522, by Pope *Leo* X. *Paul* V propagated the Honour of our Saint in all the Churches, that uſe the Roman Miſſal and Breviary, by inſerting the Office of S. *Caſimir* in thoſe Books. He is ſtill look'd on as the Tutelary Saint of *Poland*, and the Dutchy of *Lithuania*, and of ſeveral Towns in the Low Countries, who honour him as a glorious Pattern of perfect Chaſtity, and recommend themſelves to his Prayers for obtaining the ſame Gift from God.

St. Lucius, *Pope.*

ST. *Lucius* is uſually reckon'd a Roman by Birth, and Son of *Prophyrius*. He was admitted amongſt the Clergy of *Rome*, and made a very conſiderable Figure in the Times of St. *Fabian* and St. *Cornelius*, Biſhops of that See. His Behaviour under the latter was ſuch as gain'd him the glorious Title of a Confeſſor of *Jeſus Chriſt*. The Emperor *Decius* had raiſed a ſevere Perſecution againſt the Chriſtians; but that Prince's Death gave them ſome Months Reſpite. *Gallus*, who ſucceeded him, revived the Severities againſt the Profeſſors of our Holy Religion at *Rome*; upon which Occaſion Pope *Cornelius* was baniſh'd to *Civita Vecchia*, and attended in his Exile by ſuch of his Clergy as had expreſs'd the moſt Zeal for the Faith. Our Saint was one of that Number, and upon the Death of the Pope in 252 was choſen to ſucceed him. St. *Cyprian* had an intimate Friendſhip with *Cornelius*, and was ſenſibly afflicted at the Loſs the Church ſuſtain'd by his Deceaſe. But then was comforted again by hearing of *Lucius* ſucceeding him. This was the Subject of a Letter of that holy Biſhop of *Carthage* to our Saint, which is loſt; but referr'd to and mention'd in one ſtill extant.

Rome was not allow'd to enjoy her new Paſtor long. Soon after his Promotion to that See his Courage and Vigilance made him obnoxious to the Enemies of Chriſtianity, and he was baniſhed; but allow'd to return in a little Time. Upon the News of his Return St. *Cyprian* wrote to him in the Name of all the *African* Prelates, and congratulated him and his Flock on that Occaſion. The *Novatians* at that Time diſturbed the Peace of the Church by aſſerting that the Paſtors had not Power to abſolve from enormous Crimes committed after Baptiſm; and received their Name from *Novatian*, that endeavour'd to intrude into the holy See, to the Prejudice of St. *Cornelius*'s Title, who had been canonically

cally elected to that Dignity. St. *Cyprian*, whoſe Letters and other Writings breath nothing but Peace and Union, had always oppoſed that Invader of the See of *Rome*, and maintain'd a ſtrict and holy Friendſhip with *Cornelius*. In his Epiſtle to our Saint he takes Occaſion to obſerve that the Sufferings of his Predeceſſor and his own, ſince promoted to that See, were a ſufficient Proof of their Right to it. And and thus he Reaſons, "We now ſee plainly, ſays he, that "great Light of the *African* Church, why the late Perſecution was permitted "by the Divine Providence. The Hereticks are now confounded, and it ap-"pears where the Church is; and who is it's true Paſtor. The Devil has "ſpared them on this Occaſion, becauſe they are already his own; while "all the Powers upon Earth have been armed againſt *Cornelius* and You." A ſubſtantial Conſolation to all that lie under any Difficulties, or feel the Weight of Oppreſſion on the Accout of the Catholick Religion; and maintain Communion with the Holy See at the Expenſe of all this World calls dear and Valuable! Mar. 4.

St. *Lucius* did not ſit quite ſix Months in St. *Peter*'s Chair. The Manner in which St. *Cyprian* recommends him to *Stephen* who ſucceeded our Saint, has prevail'd with ſeveral to believe he laid down his Life for the Faith. That holy Prelate calls him a *Martyr*, indeed; but at the ſame Time beſtows that Title upon *Cornelius* too, who died in Baniſhment. And in Reality according to the Language of his Time all ſuch as had ſtood the Teſt of violent Sufferings for the Chriſtian Religion, were diſtinguiſh'd by that Name. In this Senſe *Lanius* was moſt certainly a glorious Martyr; and is propoſed to our Veneration as ſuch on the fourth of *March*, the Day of his Death.

The V Day.

St. THEOPHILUS, *Biſhop* of Ceſarea.

THEOPHILUS, a holy and illuſtrious Prelate, govern'd the Church of *Ceſarea* in *Paleſtine* at the latter End of the ſecond Century. The Diſpute, which was on Foot in St. *Polycarp*'s Time, between the Aſiatick and other Churches, about the Day on which *Eaſter* was to be kept, was revived and managed with much Warmth in the Year 196, and occaſion'd ſome Diſturbance and Diſorder in the *Eaſt*. *Victor* then ſate in St. *Peter*'s Chair and was very active in endeavouring to eſtabliſh the Practice of the *Weſtern* Churches in *Aſia*; but met with no ſmall Oppoſition from the Biſhops of that Country; who

Mar. 5. who were tenacious of their own Cuſtom, which they affirm'd had the Authority of Apoſtolical Tradition on it's ſide. *Theophilus*, however, was one of thoſe Prelates that fell in with the Pope's way of thinking, and did all in his Power toward compoſing this unhappy Difference that divided the Church. To this End he call'd a Council in his Epiſcopal City, at which the Biſhops of *Tyre*, *Ptolemais*, and others not ſubject to his Metropolitan Juriſdiction, appear'd, and aſſiſted. Here it was agreed on that the Feaſt of our Lord's Reſurrection ought to be celebrated on *Sunday* only; and a Letter drawn up by *Theophilus* in the Name of the whole Synod, which not only declares their Opinion, but aſſures us that the Church of *Alexandria* had communicated their Sentiments on the Point to them, which were exactly conformable to their own. As this Council was under our Saint's Direction, he is look'd upon as the Life and Soul of it; and it's Acts uſually reckon'd Part of his Character. The Year, and manner of his Death are not known at preſent; but the Roman Martyrologe mentions him on this Day.

St. Virgelius, *Biſhop of* Arles.

ST. *Virgilius* was born in *Aquitania* toward the Middle of the 6th Century. His Parents gave him a Chriſtian Education, which preſerved his tender Years from the Corruption of the World, and guarded him againſt the bad Impreſſions it uſually makes on young Minds. For a farther Security of his Morals, he afterwards retired to that famous Seminary of Saints, the Monaſtery of *Lerins*. When he had for ſome Time given an admirable Example of Self denial, Humility, Mortification, and all thoſe Vertues which advance a Soul in Chriſtian Perfection, he was obliged to quit that Houſe, and accept of the Government of one at *Autun* in *Burgnndy*. His Behaviour in this Station was ſo edifying and holy, that upon the Death of *Licerius* Biſhop of *Arles*, in 588, he was advanced to that See. *Syagrius* Biſhop of *Autun*, who had been long an Eye-Witneſs of his Conduct, was moſt forward in promoting his Election.

His new Dignity was ſo far from puffing him up with Pride, or deſtroying that Spirit of Penance and Retirement, he had acquired in the Monaſtick State; that the Importance and Difficulties of his Charge render'd him ſtill more humble, and kept him within the Bounds of that Simplicity, which makes ſo glorious a Figure in the Character of a Paſtor.

Two

Two Years after our Saint's Promotion, St. *Gregory* the Great was raiſed to the Holy See. Being well acquainted with St. *Virgilius*'s Merit, and paſtoral Qualifications he wrote to him, and *Theodore* Biſhop of *Marſeille*, and exhorted them to labour for the Converſion of the Jews in their reſpective Dioceſes. In 595, the ſame holy Pope wrote a ſecond Letter to our Saint full of what he had heard of his great Charity and other Epiſcopal Virtues. With this he ſent him the *Pallium*, an Ornament worn by Arch-Biſhops, and ſuch as the Pope wou'd diſtinguiſh in a particular manner; conſtituted him his Vicar in the *Gallican* Church, that is, in the Kingdoms of *Burgundy* and *Auſtraſia*, at that Time ſubject to *Childebert* II, as the Pope explains himſelf. When inveſted with this Authority St. *Gregory* recommended to him the Reformation of two ſcandalous Abuſes that had got footing in the Church of *France*; Simony, and raiſing Perſons to holy Orders, and even to the Epiſcopal Dignity that had not ſpent ſome Time in inferior Employments amongſt the Clergy. The Letters, St. *Gregory* wrote upon the ſame Occaſion to the King, and the Prelates of his Dominions, let us ſee that this was done at the united Requeſt of all that had any Concern for Diſcipline and Order; and give us an exalted Idea of our Saint's Merit. Mar. 6

Virgilius continued ſeveral Years the Ornament and Support of his Church. He govern'd his Flock with a truly Apoſtolick Spirit, and diſcharged all the Duties of his Character both as Arch-Biſhop, and Vicar of the holy See with the greateſt Wiſdom and Integrity. He made ſeveral neceſſary Regulations in his Dioceſe; built ſome new Churches; amongſt others, St. *Stephen*'s, and that dedicated to *Jeſus Chriſt*, under the Title of *Our Saviour*; and died in a good old Age about the Year 624. His Body was, by his own Order, wrapt up in the Habit he wore, when a Monk, which his Love of religious Poverty wou'd never allow him to quit while alive; and buried in St. *Saviour*'s Church.

The VI Day.

Forty two MARTYRS.

TOward the middle of the ninth Age in the Reign of *Theophilus*, the *Arabians* and *Saracens* made great Havock in the *Eaſtern* Empire. After gaining ſeveral conſiderable Advantages over the Chriſtians, they laid Siege to

Mar. 6 *Armorion*, a City in the upper *Phrygia*. The Garriſon held out bravely, and defended the Town to the Deſtruction of a great Number of the Enemy's Army; who in all Probability would have been obliged to raiſe the Siege, had not the Town been baſely betray'd into their Hands by a Renegado.

The Inhabitants and Soldiers were put to the Sword, except only forty two of the Officers, and other conſiderable Perſons, who were carried Priſoners to *Bagdat*, and reſerved for a better Death. They were loaded with Chains, and Fetters, and thrown into a Dungeon, where the Light of the Sun never enter'd. Here they were allow'd no other Company than the Goalers, or ſome other Miniſters of the Cruelty of the Infidels. A ſcanty Allowance of Bread and Water, that would only keep them alive and continue their Sufferings; and the bare Ground for their Bed, were the beſt Accommodations they met with in their Confinement.

Thus far our Holy Martyrs ſeem to be conſider'd only as Priſoners of War, who were treated thus hardly for the Loſs the Infidels had ſuſtain'd before *Armorion*. But they had not been long in Priſon, before they were aſſured nothing but renouncing their Religion, and embracing Mahometiſm could procure them their Liberty; which was, in Reality, the Muſulmans Conduct, wherever they were victorious.

The *Calif* pretended a great Zeal for their Real Welfare; and declared he look'd upon gaining of Souls as a more glorious Action than taking Towns. Purſuant to this Principle, after they had ſuffer'd all the Hardſhips of a dark, and noiſome Priſon, and were reduced to a State that might oblige them to accept of Relief on any Terms, he ſent ſome of the moſt ingenious, and artful of the Mahometans with Money and Cloaths, and the Promiſe of other Advantages, they might ſecure to themſelves by a bare Abjuration of Chriſtianity; which, according to the corrupt Caſuiſtry of thoſe Infidels, might be made without quitting their Faith. But our holy Martyrs, well inſtructed in the Simplicity and Sincery of the Goſpel, rejected the Propoſal with Horror and Contempt. Then they were ply'd with that fallacious and deluſive Argument which the Mahometans ſtill uſe in Favour of themſelves, and their monſtrous Abſurdities; were deſired they would judge of the Merits of the Cauſe by the Succeſs of thoſe that were engaged in it; and chooſe that Religion which they ſaw flouriſhed moſt, and was beſt rewarded with the good Things of this Life, which they called the Bleſſings of Heaven. But our Noble Priſoners were proof againſt all theſe Temptations; and argued ſtrenuouſly againſt the Authority of their falſe Prophet. This incenſed them and drew greater Hardſhips upon the Chriſtians

ſtians during their Confinement, which laſted ſeven Years. At the End of that Time *Boidizius* the Renegado that had betray'd *Armorion*, brought them the welcome News of their Sufferings being to conclude in Martyrdom the next Day. To which he added his Advice to them to ſave their Lives by Diſſimulation, a Fault very excuſable, he ſaid, in their Circumſtances. But they knew what Curſe was denounced by our Saviour againſt ſuch as *deny him before Men*; and were therefore prepared to meet Death in any Shape, rather than commit that horrid Crime. Mar. 6

When they were brought out of Priſon they were again ſollicited to renounce the Chriſtian Faith; But neither the moſt violent Menaces, nor moſt alluring Promiſes could ſhake their Conſtancy; and their Zeal being warm'd by the abſurd Arguments, and falſe Reaſonings of the Infidels, they boldly pronounced *Anathema* to *Mahomet*, and all his Followers. Upon this they were order'd for Execution, their Hands tied behind them, and they led to the Place deſign'd for their Martyrdom.

Theodore, one of this happy Number, had receiv'd Prieſt's Orders; but had left the Altar to raiſe his Fortune by the Sword; in which he ſucceeded as he wiſhed; and had enjoy'd very conſiderable Poſts both at Court and in the Army. The Officer, that attended them, knew the Hiſtory of his Life, and made Uſe of the aforeſaid Circumſtances, as the laſt Means left for obliging him to embrace Mahometiſm. " *You might indeed*, ſays the Officer, *pretend to* " *be ranked amongſt the Chriſtians, while you ſerved in their Churches as a Prieſt*; " *But the Profeſſion you have taken up, which naturally engages you in Bloodſhed,* " *is ſo contrary to your former Employment, that you ſhould not now think of paſſing* " *upon us for one of that Religion. When you quitted the Altar for the Camp, you* " *renounced* Jeſus Chriſt. *Why then will you diſſemble any longer with the World?* " *Would you not act more conformably to your own Principles, and make your Con-* " *duct all of a Piece, if you came to a Reſolution of ſaving your Life by owning our* " *great Prophet.*

Theodore cover'd with a religious Confuſion at this ſtrong Reproach, but ſtill full of Courage, and unſhaken in his Faith, made the following Anſwer, " *It* " *is true*, ſays he, *I did in ſome Meaſure abandon my God, when I engaged in the* " *Army, and ſcarce deſerve the Name of a Chriſtian. But the Almighty has given* " *me the Grace to ſee my ſelf in a true Light, and made me ſenſible of my Fault; and* " *I hope he will be pleas'd to accept of my Life, as the only Sacrifice I can now offer* " *to expiate my Guilt. His Mercies are infinite, and therefore I have Room to hope* " *my Blood may be allow'd to waſh away my Crimes. And in this I appeal to your* " *own Sentiments, if in the ſame Caſe. If one that had left your Service, and ram-*

Mar. 7 " *bled negligent of his Duty for ſome Time, ſhould at laſt return, and offer to lay* " *down his Life for you, would not you be inclined to forget all that is paſt, and re-* " *ceive him into your Family again?* An Anſwer ſo full of Humility, and which at the ſame Time ſpoke ſo much Reſolution confounded the Officer, who made no other Reply than that he ſhould have the Satisfaction of giving that Mark of his Zeal and Fidelity for his Maſter. Upon which He and his Companions were immediately beheaded; and the Church honours their Memory on this Day. The Year of their Martyrdom is not ſo certain as the Day on which they ſuffer'd. Some make it 845, others 848.

The VII Day.

St. THOMAS of *Aquino.*

AQUINO, where our Saint was born, is a ſmall Town of *Campania* in the Kingdom of *Naples*. *Landulphus*, his Father, had the Title of Count from that Town, deſcended from the old *Lombards*, and was related to the Kings of *Sicily* and *Arragon*. His Mother was of the Family of *Caraccioli* and derived her Pedigree from the Princes of *Normandy*. *Thomas*, whom the Church honours this Day, was born about the Beginning of 1225. When five Years old, he was ſent to board at the Monaſtery at Mount *Caſſino*, and by the pious Care of the Monks of that Houſe inſtructed in every thing neceſſary for a Chriſtian of thoſe Years to know. At that tender Age he gave extraordinary Proofs of Sedateneſs and Gravity; ſeem'd to have no Reliſh for the Diverſions and Amuſements that are allow'd to engage Children's Minds; Books of Piety and Acts of Devotion were all he took Delight in. The firſt Inclinations that appear'd in him were a Love of Retirement, and an Affection to Meditation; which the Abbot obſerved, and let his Father know might be improved to the Advantage of the Church, if aſſiſted and promoted by proper Studies.

Landulphus liſten'd to this Advice, and ſent his Son to the College at *Naples*. He was ten Years old, when he began his Studies in that Univerſity. He learn't the learned Languages, and human Literature under *Martin*; and his Logick under an *Iriſh* Profeſſor named *Peter*; the two moſt conſiderable Maſters of that Place. Our young Student's Proficiency in their Schools was equal to the Pains and Skill they employ'd in his Education. Young as he was, the

Grace

Grace of God, that worked very powerfully in him, gave him a thorough Diſ- Mar. 7.
guſt to all the Enjoyments of Life, and a holy Indifference to all the Advanta-
ges his Station in the World might open to his View. The Order of St. *Dominick*, eſtabliſh'd ſomewhat above twenty Years before, appear'd with all the Charms of Religion and Regularity, and attracted our Saint very ſtrongly. He was about nineteen Years old, when he became a probationary Member of that holy Body. This Action in a young Perſon of ſuch Hopes and Expectations in the World was Matter of Surprize to all that heard of it. While ſome praiſed God for this extraordinary Grace; others were forward enough to condemn his Conduct, and pronounce him unworthy of a Family, which he could leave with ſo much Eaſe, and renounce the Honours that waited for him in his Father's Houſe, which they called a ſtupid Inſenſibility.

His Parents could by no means approve of this Step; and his Mother made a Journey to *Naples* to endeavour to diſengage him from that State of Life, if poſſible. The Community knew the Value of their holy Novice, were aſſured of his Diſpoſitions to remain amongſt them, and apprehenſive of the Motions and Authority of a tender Mother. To avoid all the Inconveniencies that might attend an Interview, they convey'd him away privately to one of their Convents at *Rome*. His Mother got Intelligence of his Removal, poſted to *Rome*, and demanded her Son with ſome Warmth. The Prior of that Houſe conſider'd the Force and Efficacy of an afflicted Mother's Tears, which might receive an additional Weight from her Intereſt in the World; and therefore put him into the Hands of four of his Religious, with Directions to conduct him to *Paris*; where he was to go through the Studies of Philoſophy and Divinity. His Mother ſuſpected this ſecret Conduct of the Dominicans; and believed her Son under ſome Force from them; while they proceeded in this Manner only to hinder the firſt Tranſports of natural Affection from interfering with a Vocation, which they were perſuaded came from God. The diſtreſs'd Lady, who had got particular Information of *Thomas*'s intended Journey and the Road he took, acquainted her two Sons *Landulphus* and *Raynaldus* with all that had paſſed in Regard of their Brother, and order'd them to ſtop him, and ſend him home under a Guard. They were then in *Tuſcany* in the Service of the Emperor *Frederick* II; and executed their Mother's Orders moſt punctually by ſeizing him at *Acquapendente*, and conveying him ſafe to *Rocca Sicca*, a Caſtle belonging to his Father. He was very cloſely watch'd here; and particular Care taken that he ſhou'd maintain no Correſpondence with the *Dominicans*, or be in a Capacity of making his Eſcape. Thoſe holy Religious complain'd to Pope *Innocent* IV. of this Violence; who wrote a very preſſing Letter to the Emperor. That

Prince

Mar. 7. Prince order'd the two Brothers to be proſecuted; but the *Dominicans* conſider'd the bad Conſequences of ſtanding Suit with ſo conſiderable a Family, and therefore dropt the Cauſe.

Thomas was kept Priſoner in this Manner about a Year and a half; during which Time nothing was forgot or omitted that might corrupt his Innocence, or ſhake his Reſolution. His Mother made uſe of all the Authority of a Parent, and all the tender Expreſſions of the ſofteſt Affection; but nothing could make the leaſt Impreſſion on him to the Prejudice of his firſt Reſolutions.

His Siſter too was employ'd in the ſame Manner, and attack'd him very vigorouſly according to her Mother's Directions. But *Thomas*'s invincible Courage and pious Exhortations made an unexpected Alteration in Affairs; For inſtead of purſuing her Importunities, ſhe yielded to the Force of his Reaſons for quitting the World, and took the Veil in a Monaſtery at *Capua*, of which ſhe was afterwards Abbeſs. Incenſed ſtill more at this new Conqueſt in the Family, his Brothers confin'd him more cloſely, cut his Religious Habit in Pieces, to lay him under an indiſpenſible Obligation of wearing other Cloaths. But our Saint's Virtue did not reſt in exterior things: his Heart was ſtill the ſame, and he remain'd unmoved in what he had undertaken by the divine Influence. They now were reduced to a Neceſſity of inventing new Ways for breaking in upon his Virtue, and diverting him from all Thoughts of a Religious Life. At laſt they hoped to gain their Ends by introducing a beautiful young Woman: who was inſtructed to employ all the Arts ſhe was Miſtreſs of to corrupt our Saint; and encouraged by the Promiſe of a conſiderable Reward, if ſhe ſucceeded in the Enterpriſe. The Tempter began her work; and nothing but an extraordinary and almoſt miraculous ſupply of Grace could have given him the Victory in this Conflict. After a violent Sttruggle betwixt that and Nature, he ſnatched a Stick out of his Fire, and drove her out of his Room. Grateful to the God that preſerved his Innocence and convinced of his own Inſufficiency without his conſtant Aſſiſtance, diſſolved in Tears of Devotion and Joy, he begg'd the Gift of Continency; and his Prayer was heard. For from that Time he was entirely free from all the Motions of Concupiſcence. It happen'd providentially for our Saint, that he was furniſhed with a Bible, and the Book of the Maſter of the Sentences in his Confinement. The latter laid the firſt Foundations of Divinity in his Mind. The former was not only his Entertainment; but the Source of his whole Strength, and his ſupport under all his Trials.

When his Virtue had ſtood the Teſt of thoſe violent Temptations above a Year and a half, ſome of his Order, aſſiſted and directed by the converted Siſter

ſter, put him in away of Eſcaping out of a Window of his Priſon; and carried him to their Convent at *Naples* with extraordinary Joy at the Recovery of ſo valuable a Perſon, and ſo worthy a Brother. To ſecure him to themſelves more effectually for the future, and Place him out of the Reach of freſh Perſecutions from his Relations, he was ſent to *Rome*; and from thence attended the General of the Order to *Paris*. After a ſhort Stay there, he was order'd to *Cologn*, where *Albert* the Great, the moſt celebrated Doctor among the *Dominicans* of thoſe Days, taught Divinity. *Thomas* made a good Progreſs in his Studies under that great Maſter. As his *Genius* was more ſolid than bright, and his Humility did not allow him much Diſcourſe, his Fellow-Students uſed to call him *the Dumb Ox*. *Albert*, who was better acquainted with his Capacity and Improvements, purſued their Phraſe, and told him the Lowings of that *Ox* would one Day be heard all over the World. When he had gone through his Courſe at *Cologn*, he returnd to *Paris*, where he took his Batchelor's Degree in Divinity. Here he was employ'd in explaining the *Maſter of the Sentences*; a Name given to *Peter Lombard* Biſhop of *Paris* in the middle of the XII. Century from his making a Collection of Paſſages of the Fathers upon the principal Queſtions then handled in the Schools. This Book was ſo well received, that it was ſoon taught in the Schools, as the very Baſis and Foundation of Divinity. Our Saint acquitted himſelf of that Charge to the Satisfaction of the whole World. Mar. 7.

His publick Lectures and private Studies were not all the Fatigue he bore. Faſting, Prayer, and Mortification always went hand in hand with his Labours for the Publick, and what others would have ommitted as an Hindrance to their Studies, was uſed by him as a Help in them. As he never ſat down to read, or enter'd the Schools to teach without begging God's Bleſſing upon his Endeavours; nor ever quitted his Study or Chair, without recommending the Succeſs of his Labours to the ſame Divine Power, he uſed to own with Humility and Gratitude that all he knew was not the Reſult of his own Induſtry, and Application; but the free Gift of the divine Bounty. Thus powerfully aſſiſted, thus enlighten'd, he explain'd the moſt perplex'd and difficult Queſtions in Divinity and Philoſophy to the meaneſt Capacities; and made Learning lovely, by rendering it eaſy and familiar. This admirable Talent acquired him the Title of *Angelical Doctor*, or *Angel of the Schools*.

Thus he continued the Light and Ornament of the Univerſity of *Paris*, 'till it was Time for him to commence Doctor. He had ſome Scruple of accepting of that Degree; his Humility made him apprehend that Dignity might be reckon'd amongſt the Vanities of the World, which he had renounced at his Profeſſion. But his Fears were over-ruled by an Expreſs Order from his Superiors, and

Mar. 7 and he paſs'd Doctor in 1254. The Diſputes then on Foot between the Univerſity, and the Mendicant Friars gave our Saint frequent Opportunities of ſhewing his Modeſty, and Prudence. Here it was that he contracted an Intimacy with St. *Bonaventure*, and join'd with him in defending the Orders of St. *Dominick* and St. *Francis* againſt the Cenſures and Reproaches of ſome Doctors of the Faculty; who undertaking to aſſert the Power and Juriſdiction of Ordinaries, and the Subordination of the Hierarchy, blamed the whole Body of Mendicants for what was the Fault of ſome few; and would confine them to live by the Work of their Hands, like the ancient Solitaries of *Syria* and *Paleſtine*. St. *Thomas* wrote a Treatiſe in their Defence, in which he maintains that a Religious might without, any Violation of his Rule or the Deſign of his Life, teach publickly; be recevied to all the Priveleges of a Univerſity; and undertake the Cure of Souls; and that there was nothing againſt Religion and Reaſon in their leaving all they have, and ſubſiſting on the Alms of the Publick, without being obliged to work. This Piece was preſented to the Pope, and gave the laſt Stroak towards bringing things to an Accomodation at *Paris*.

St. *Thomas* left *Paris* and went for *Italy* about the Year 1260, where he gave ſufficient Proofs of his Sanctity and Learning at *Bolonia*, *Fondi*, *Piſa*, and *Orvieto*. Pope *Clement* IV had a particular Regard for this holy Man, in whom he ſaw a moſt profound Humility join'd with a prodigious Knowledge; two things ſeldom found together. He made him ſeveral conſiderable Offers, and amongſt the reſt that of the Archbiſhoprick of *Naples*; all which he declined with an uncommon Modeſty, and diſintereſted Simplicity and ſpent the latter part of his Days in his firſt Convent at *Naples*. That City then belong'd to the Crown of *Sicily*. *Charles* who was King, and knew the Merit of our Saint was glad to entertain him there and allow him a handſome Salary. Here he employ'd his Time in holy Contemplations, defending the Church or inſtructing the World by new Writings 'till Pope *Gregory* X calling a general Council at *Lions* in the Year 1274, for the Reunion of the *Greeks*; ſending Succors to the holy Land; and eſtabliſhing Eccleſiaſtical Diſcipline and reforming the Lives of the Clergy, order'd St. *Thomas* to go thither, and take with him the Treatiſe he had wrote againſt the Errors of the *Greeks* by the Command of Pope *Urban* IV; which he conceived would be of great Uſe in that venerable Aſſembly. He was but juſt recover'd from a violent Fit of Sickneſs, when he received his Holineſs's Orders and ſet out for *Lions*; but was not able to purſue his Journey beyond the the Abbey of *Foſſa nova* in *Compania*. The Monks of that Houſe, who were *Ciſtercians*, received him with all the Reſpect due to his Character, and treated him with all the Care and Tenderneſs his Condition required; ſo that in a ſhort Time

Time he ſeem'd much better. The Monks took this favourable Opportunity to beg him to leave them ſome Monuments of his Learning. He was yet very weak; but readily complied with their Requeſt, and undertook to explain to them *Solomon*'s Song, uſually called the *Canticles*. His Diſtemper gave him frequent Interruptions while employed in that work, and obliged him to be very ſhort. Being now convinced he was very near his End, he prepared himſelf for Death with all the Sentiments of Penance and Fear, which are requiſite after the moſt reprobate Life, 'though his had been ſpent in Innocence, holy Auſterities and the Practice of Evangelical Perfection, and conſequently was a continual Preparation for that great Charge. Finding his Time almoſt expired, he deſired the holy *Euchariſt*, the Strength and Security of a Chriſtian Soul in thoſe important Moments. It was brought him by the Abbot attended by the whole Community, who were all to ſee in his Practice a glorious Leſſon of Devotion and Humility. Proſtrate before his God, whom he adored as preſent in that Venerable Sacrament, he made a Profeſſion of Faith; begg'd that what ever he had written, if true and ſolid, might meet with a favourable Reception from the Divine Goodneſs; but if, 'through Ignorance or human Frailty, any thing had eſcaped him unworthy of the great Subjects he handled, he hoped for Pardon from his infinite Mercy; and ſubmitted his Doctrine, and Writings to the Judgment of the Holy Catholick Church. In theſe Sentiments he died the next Day, which was the ſeventh of *March* 1274, in the fiftieth Year of his Age. He was buried in the Church belonging to that Monaſtery; and canoniz'd at *Avignon* by Pope *John* XXII in 1323. Mar. 7.

St. Perpetua and St. Felicitas Martyrs, &c.

THE Perſecution raiſed by the Emperor *Severus* againſt the Chriſtians began in *Egypt* in the Year 202; but ſoon extended to the other Princes of the Empire. It was ſo violent, that ſeveral were inclined to believe *Antichriſt* would ſoon Appear. About the beginning of the next Year *Carthage* felt the Severity of *Severus*'s Hatred to the Profeſſors of our holy Religion. *Minutius Firmianus* Proconſul of *Africa* order'd four young Catechumens to be ſeiz'd and examin'd upon that Account. *Revocatus* and *Felicitas*, two Slaves belonging to one Maſter, and *Saturninus* and *Secundulus*; to whom was added *Vivia Perpetua*, a young Lady of a conſiderable Family, then about twenty two Years of Age. She had been married; but no mention is made of her Huſband. As we do

Mar. 7. not find he interfer'd on this Occaſion we may reaſonably believe, that, if then alive, he was a Chriſtian, or at leaſt had no Averſion to the Faith. It is more than probable too that her Mother was in the ſame way of thinking, from that Saint's ſaying, in her Account of her Sufferings, that her Father was the only Perſon that would not rejoice at her Martyrdom. She had a young Child at her Breaſt when ſhe was apprehended. *Felicitas* too was married and big with Child at that Time. They were join'd by a ſixth, who was deſirous of ſharing their Fate; his Name was *Satur* or *Satyrus*; and commonly ſuppoſed to be *Saturnin*'s Brother.

They were not committed to Priſon as ſoon as they were ſeiz'd; but kept ſome Days under a ſufficient Guard in a private Houſe. While they were there, St. *Perpetua*'s Father full of Concern for his favourite Daughter, made his way to her. All his Tenderneſs and Affection for *Perpetua* were employ'd to deprive her of the Glory ſhe had in View. The Saint, who knew what ſhe owed both to God and her Father, anſwer'd all his Importunities on this Subject with the Conſtancy and Courage of a Chriſtian, without the leaſt Violation of the Reſpect due to a Parent, whoſe Heart was full of tender Paſſions for her. She own'd herſelf a Diſciple of *Jeſus Chriſt*; and aſſured him nothing ſhould make her forfeit that glorious Title. The enraged Father flew at her with all the Fury of a Bigot to Superſtition and Idolatry, beat and abuſed her, and then left the Place full of Grief and Confuſion at his ill Succeſs. He did not make her a ſecond Viſit for ſome Days; which allow'd her and her Companions in Confinement to receive the Sacrament of Baptiſm; upon that Occaſion her only Requeſt to God was for Courage and Patience in the enſuing Conflict. Thus fortified againſt the Storm that was gathering, they were ſoon after carried before the Proconſul *Minucius*; where they were preſs'd to obey the Emperor's Orders, and ſacrifice to the Gods. *Satur* undertook to declare the Sentiments of that holy Company, and teſtify'd their fix'd Reſolution of never complying with a Demand ſo injurious to the Divine Being, they worſhip'd. Upon this Refuſal they were conducted to a Priſon that lay out of the Town, and thrown into a Dungeon whoſe Darkneſs diffuſed a Horror in St. *Perpetuas*'s Mind, as ſhe acknowledges; but made no Alteration in her Faith and Courage. Her greateſt Concern and Diſturbance in this Situation was that her Child was torn from her Breaſt. *Tertius* and *Pomponius*, two Deacons that had the Care of the Suffering Chriſtians, bought them the Liberty of breathing a freer Air ſome Hours every Day. *Perpetua* was glad of this Relaxation, as it gave her an Opportunity of ſuckling her Child, whom ſhe found neglected and almoſt ſtarv'd. Foreſeeing ſhe ſhould not long be in a Capacity of taking Care of her dear Infant,

fant, ſhe recommended it very ſtrongly to her Mother, who came to ſee her at that Time. 'Though ſhe could not but be ſenſibly afflicted at her's and her Brother's Grief for what ſhe endured; ſhe ſpent the favourable Moments ſhe was allow'd with them in comforting, and ſtrengthening them againſt the Worſt. Being now permitted to keep her Child with her, ſhe thought herſelf happy enough, and, to uſe her own Words, *looked upon her Priſon as a Palace.* Mar. 7.

St. *Perpetua* and her Companions had ſpent ſome time in Confinement, when her Brother, who came to ſee her often, and was very ſolicitous for her, deſired ſhe would beg of God to let her know what would be the Concluſion of their preſent Sufferings. Full of Confidence in the Almighty, and encouraged by the many great Favours ſhe had already receiv'd from the Divine Goodneſs, ſhe aſſured him his Enquiry ſhould be ſatisfied the next Day. That Night ſhe was favour'd with a Dream, or Viſion, that at once ſhew'd her the Difficulty of the Combat, and the Succeſs, with which their Pains ſhould be rewarded. She ſaw a golden Ladder, that reach'd up to Heaven; and was ſo narrow that only one could go up at once. The ſides of it were guarded by Razors, Swords, Lancets, Knives, iron Spikes, and other Inſtruments of Miſchief placed in ſuch a Manner that no one could mount the Ladder without manifeſt danger of his Life, unleſs he ſtept with all poſſible Circumſpection, and kept his Eye ſteady by fixing it on what was at the Top. At the Foot of this Ladder lay a monſtrous and terrible Dragon, which had poſted himſelf there to inſpire a Horror into ſuch as were diſpoſed to attempt that dangerous Journey. *Satur*, one of the Priſoners, ruſh'd through all theſe Difficulties, gain'd the Top of the Ladder; and then came down again and told *Perpetua* he waited for her; but bid her take great Care of the Dragon. Thus invited ſhe profeſs'd a Dependance on *Jeſus Chriſt* for her Security, and then began the Enterprize. Her Courage was rewarded; the Dragon raiſed his Head, indeed; but was ſo far from attacking her, that he ſeem'd afraid of her, and allow'd her to tread on his Head. Having made this firſt Step ſo ſucceſsfully, ſhe went on, perform'd what ſhe undertook, and at the Top found a large Garden. In the middle of it ſat one like a Shepherd ſurrounded by a numerous Croud all cloathed in White. At her Arrival the venerable Shepherd fixt his Eyes on the Saint, call'd her *Daughter*, and told her ſhe was welcome. He was then milking his Sheep, and gave her a Piece of ſomewhat made of that Milk, which ſhe received and eat, as he directed her; and all who attended on him anſwer'd *Amen*. This was the End of her Viſion; which ſhe told her Brother; and the Confeſſors, who heard it, concluded they were deſign'd to die for their Faith, and laid aſide all Hopes of Life.

Mar. 7. Not long after this there was a Report in the Town that the Chriſtian Priſoners were to be brought to their Trial; which drew *Perpetua*'s Father to the Priſon once more. Full of Affection and Sorrow he conjured her in the moſt moving Terms to have Compaſſion on the grey Hairs of a tender Father; begg'd ſhe would conſider the Affliction of her whole Family; but particularly the Condition of her own helpleſs Infant, whoſe Life depended on hers. All this was accompanied with every Action, that could expreſs his Concern and Tenderneſs for his Daughter; he kiſs'd her Hands, fell at her Feet, and ſhed a Flood of Tears. *Perpetua* felt his Griefs; and, if any thing could have ſoften'd her into an Act of Apoſtacy, this Addreſs muſt have ſucceeded. But, as ſhe had learnt in the Goſpel that ſhe was obliged by the Principles of the Chriſtian Religion to poſtpone every thing, and renounce the moſt tender Sentiments of Nature, when in Competition with her Duty to God, ſhe was Proof againſt the forcible Attacks of a Parent's Prayers and Tears; all ſhe could ſay to comfort him was, that, *God's will would be done with her, and that we are at his Diſpoſal, not our own.*

The next Day, when the holy Confeſſors were at Dinner, an Order came to the Priſon for carrying them to their Trial; and accordingly they were hurried away immediately, and brought before *Hilarian* Procurator of the Province, who had the Power of Life and Death, inſtead of *Minucius*, who died ſince their Commitment. The News of theſe Trials alarm'd the People, and brought great Crouds to the Place. The Priſoners were placed on a Scaffold raiſed from the Ground, and thus expoſed to the View of the Spectators. When they were all before him, the Judge commanded them in the Emperor's Name to ſacrifice to the Gods. Upon which *Satur* anſwer'd, it was better to ſacrifice to the true God than to Idols. The Procurator then aſked him whether this was his own private Reſolution only, or the Senſe of the whole Company? The Martyr told him, he ſpoke for them all, becauſe they had but one Will upon this Occaſion; which the reſt confirm'd, and *Saturninus* and *Revocatas* ſhew'd the ſame Conſtancy. The next Perſon he attack'd was St. *Felicitas*. The Judge ſeeing her big with Child, deſired ſhe would have ſome Regard to her own Condition; and uſed ſeveral Expreſſions of Pity and Tenderneſs, which he hoped might gain her. All the Reply ſhe thought proper to make was, that all he could ſay or do, would never be able to prevail with her to do that Act of Idolatry and Superſtition.

St. *Perpetua* was now to give a glorious Proof of the Strength of Religious Courage in a Sex naturally timorous; and all her Relations were to be Witneſſes of her inflexible Conſtancy. Her Father appear'd juſt as ſhe was called on to give an Account of herſelf, and in that critical Minute conjured her once more

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to have Compaſſion on his grey Hairs, and her Child, which he had in his Arms. Mar. 7.
The Judge obſerving this tender Scene made no Impreſſion on her Mind, adviſed her to conſider her Father's Tears, and preſerve his Life, her own, and that of her Child, by complying with what was required of her. The Saint, however, triumphed over all the ſoft Sentiments of Nature, and ſhut her Ears to every thing that endeavour'd to diſſuade her from perſevering in the glorious Cauſe. The Procurator then went on with the uſual Interrogatories; to which *Perpetua* anſwer'd as became a Chriſtian and one prepared to die a Martyr. Her Father perceiving her now upon the Point of being condemn'd, in the Tranſports of his Paſſion forgot that Reſpect to the *Roman* Laws, which he had ſo lately inculcated to his Daughter; laid hold of her, and attempted to carry her off. *Hilarian* order'd him to be turn'd out of Court; and upon his Reſiſtance he receiv'd a Blow from one of the Officers. The Saint lets us ſee that ſhe had not ſtifled her natural Sentimens of Duty and Affection, but only taught them to ſubmit to Motions of a higher Order, when ſhe tells us ſhe felt that Blow, as if ſhe had receiv'd it herſelf.

Hilarian, finding his Time and Endeavours thrown away on theſe illuſtrious Confeſſors, ſentenced them to be devour'd by Beaſts; and remanded them to their former Confinement. The day of the Publick Shews was to be that of their Martyrdom. They went back with Joy; and expected the happy Moment with Impatience. St. *Perpetua*, who uſed to ſuckle her Child in the Priſon, ſent *Pomponius*, the Deacon, to her Father for it. He knew the Tenderneſs of a Parent; and therefore refuſed her what ſhe deſired; hoping her Concern for her Child might ſtill work her to a Compliance with the Emperor's Orders. But nothing could move her; and her Conſtancy was rewarded by the Child's being ſatisfied without her Milk, and it's giving her no farther Uneaſineſs.

A few Days after their Condemnation, as the holy Priſoners were praying together, *Perpetua* chanced to mention her Brother *Dinocrates*, who died of a Cancer in his Face at ſeven Years of Age. She was ſurprized at the ſuddain Remembrance of one ſhe had not thought of for ſome time, began to reflect on his Misfortune, and was inſpir'd with a Deſire of praying for him; which ſhe did with great Fervour and Devotion. That Night ſhe had a Dream or Viſion, which acquainted her with his Situation in the other World. She ſaw *Dinocrates* come out of a dark Place at a Diſtance, in which were great Numbers of People. He ſeem'd to be very hot, and thirſty: His Face was dirty, pale, and ſtill carried the Sore of which he died. Near him was a Ciſtern full of Water; but the Child was not tall enough to drink of the Water, 'though he made ſeveral Attempts to reach the Edge of the Ciſtern. This gave our Saint a ſenſible Af-

fliction

Mar. 7 fliction; ſhe waked, concluded her Brother in a State of Suffering, and hoped her Prayers would procure him ſome Relief. *Dinocrates* was the conſtant Subject of her devout Thoughts, 'till ſhe and her Companions were removed to another Priſon near the Amphitheatre, that they might be ready for the Diverſion of the People. While they were here St. *Perpetua* had a more comfortable Viſion, and was aſſured her Prayers for *Dinocrates* were heard. She ſaw the ſame Place, but every thing that regarded her Brother happily alter'd. He was now clean, well dreſs'd, and his Ulcer changed into a Scar. The Ciſtern was now conſiderably lower; he drank with Eaſe; and then went away with Pleaſure and Satisfaction in his Face. The Saint 'waked, and was now perſuaded her Brother was releaſed from his Pain. As the Credit of theſe Acts of St. *Perpetua*'s Martyrdom penn'd by herſelf is too well eſtabliſh'd, to admit of the leaſt Cavil; it may be worth while to conſider the Antiquity of the Doctrine of Expiation after Death; which is clearly ſuppoſed by the Concluſions that Saint was led to make from her two Viſions; and enquire whether it be conſiſtent with the Goodneſs of God to permit one full of ſuch ardent Love of him to be impoſed on in an Article of this Conſequence. St. *Auguſtin* in his Books, *Of the Original of the Soul*, produces theſe two Viſions, as well known and univerſally believed in his Time; and explains the Doctrine of the Catholick Church, concerning a State of Temporary Sufferings in the other World, when he ſuppoſes *Dinocrates* receiv'd Baptiſm, and was afterwards ſeduced into ſome Act of Paganiſm by his Father, or had committed ſome of thoſe Faults, of which Children of that Age may be guilty, and which muſt be expiated, before the Soul can be admitted to ſee God. That great Light of the Chriſtian Church had ſo exalted an Opinion of St. *Perpetua*'s Account of her Sufferings and Viſions which are found in them, that in one of his Sermons, he makes no Scruple to ſay they are as edifying and inſtructive, as her Triumph itſelf.

The Behaviour of the Saints during their Confinement was ſuch as gain'd the Eſteem of *Prudens*, Keeper of the Priſon; and prevail'd with him to give free Entrance to any that deſired to comfort and help them. The fatal Day was now very near; and *Perpetua*'s Father, full of Sorrow and Affliction, made her another Viſit. He tore his Beard, threw himſelf on the Ground, curſed his Age that had reſerved him for this Misfortune, and ſaid a thouſand things capable of moving the moſt inſenſible Parts of the Creation. The Saint could not but pity his Condition; but ſhe was immoveably fix't on, and too cloſely united to her God to liſten to any Motions of Nature to the Prejudice of her Duty to him.

The Joy the Saints felt at the Approach of the long wiſh'd for Day, receiv'd ſome Allay from their Apprehenſions of being obliged to leave St. *Felicitas* behind

hind them. She was but eight Months gone with Child at that Time, and the Roman Laws did not allow the Execution of any Criminal in thoſe Circumſtances. She too was moſt ſenſibly afflicted at the Proſpect of this Delay. But the united Prayers of thoſe holy Martyrs procured them and St. *Felicitas* the deſired Satisfaction. They had ſcarce finiſh'd their Addreſſes to Heaven on that Subject, when her Pains came on, which were very violent. One of the Turnkeys, that heard her cry out, ſaid to her, " *If you complain now, what will* " *you do when you come to ſuffer the Execution of your Sentence?* To which the Saint replied, " *It is I alone that bear this Pain; But then one within me will ſuffer for me; becauſe I ſhall then ſuffer for him.* She was deliver'd of a Girl, which a Chriſtian Woman took Care of and brought up, as her own. Mar. 7

The Miracles, God frequently perform'd in Favour of his faithful Servants, and for the Confuſion of their malicious Enemies, were by the Heathens miſtaken or miſrepreſented, and look'd on as the Effects of ſome Magick Power. The Tribune was impoſed on in this way, and made to ſuſpect his Priſoners wou'd attempt an Eſcape by ſuch means. Upon which he thought it neceſſary to uſe them more ſeverely than he had done, and hinder their Friends from ſeeing and aſſiſting them as before. *Perpetua* told him, " he was miſtaken in his Conduct; " that ſince they were deſign'd to grace *Cæſar*'s Feaſt, it was his Buſineſs to take " Care they were kept well in the mean Time, that they might Appear worthy of " that great Solemnity. This ſharp Raillery gave the Tribune no ſmall Confuſion, and procured the Martyrs better Treatment. He gave Orders for their being uſed with more Civility, and allow'd them the Satisfaction of ſeeing their Friends and receiving what Aſſiſtance they brought them. *Prudens*'s Humanity to thoſe holy Priſoners did not loſe it's Reward, for the Grace of God made their Patience, and Vertue the happy Occaſion of that Keeper's Converſion to the Chriſtian Faith.

The Day before they gave the laſt Proof of their Conſtancy and Courage, *Perpetua* was favour'd with a fourth Viſion, which is mention'd by St. *Auguſtin* with due Reſpect, and ſpoke of as a thing well enough known and believed in his Time to ground an Argument upon. She thought ſhe heard a great knocking at the Gate of the Priſon, and upon opening it ſaw *Pomponius*, a Deacon employ'd by the Biſhop's Order in attending and aſſiſting thoſe that were impriſon'd for Religion. He told her ſhe was expected elſewhere; took hold of her Hand to conduct her; led her through ſeveral rough Ways, and perplext Turnings; brought her at laſt to the Amphitheatre; placed her in the middle of it; and aſſured her he would not leave her, but ſhare her Fate in that Place; and then retired. *Perpetua* ſaw a prodigious Number of People full of Surprize,

Mar. 7. prize, and, remembring her Sentence, wonder'd the Beaſts were not let looſe. While her Thoughts were thus employ'd, ſhe ſaw an ugly *Egyptian* ſtep forward, and offer to engage with her. He was attended by ſeveral of the ſame Country, as diſagreeable as himſelf. She had the Comfort, however, to obſerve ſome handſome young Men, who came up to her and ſeem'd to offer their Aſſiſtance in the Combat. Upon which ſhe was immediately changed into a Man, and found herſelf animated with a Maſculine Vigour. The Young Men rubb'd her Limbs with Oil, according to the Cuſtom of the Wreſtlers of thoſe Days; while the *Egyptian* roul'd himſelf in the Duſt. Before the Conteſt began ſhe ſaw a Man of a large and Majeſtick Stature, who had in his Hand a Wand like that carried by the Maſters of the Gladiators; and a green Branch loaded with golden Apples. Silence being made, that venerable Perſon declared, if the *Egyptian* conquer'd, he ſhould be allow'd to kill his Antagoniſt; but if the Woman gain'd the Victory, the Branch ſhould be her Reward; and then withdrew. The Struggle was long and difficult. The *Egyptian*'s chief Aim was at the Saint's Feet; which ſhe employ'd in repelling his Attacks, and made his Face feel their Strength. At laſt ſhe brought him down to the Ground, and trampled on him. The Shouts of the Spectators, and the devout Joy of her Companions proclaim'd the Victory. She then went up to the Perſon in Poſſeſſion of the Prize; he gave it her, kiſs'd her, and ſaid, *Daughter, Peace be with you.* She was now full of Tranſport at her Succeſs; and 'waking concluded the Devil was her laſt and moſt formidable Enemy; and that ſhe ſhould certainly be an overmatch for all his Aſſaults.

Here St. *Perpetua* finiſhes her Account; and as her Deſign in drawing it up was to expreſs her Gratitude to the Power that ſupported and comforted her, and inſpire others with Courage when in the ſame Circumſtances; ſhe recommends the Deſcription of the laſt Scene of her Suffering to another Hand. The ſame Day the Martyrs were entertain'd in publick with what the *Romans* called *a Free Supper*, which was the laſt Meal allow'd to Criminals before they were expoſed to the Fury of the Beaſts, and to Gladiators before they engaged at the publick Shews. This gave our Saints an Opportunity of ſpeaking to the People of the Terrors of the laſt Judgment, and the Advantages they were ſecure of enjoying the next Day. The Courage and Vigour, with which they deliver'd themſelves on this Occaſion, ſtruck the gazing Croud, ſo that ſeveral who were drawn thither by Curioſity or a worſe Motive, were converted to the Faith of *Jeſus Chriſt*. Thus God makes uſe of our very Faults to ſhew his ſovereign Power over us.

And

And now the glorious long'd for Day was come. The Martyrs went to the Amphitheatre with a Serenity and Joy in their Faces, that ſhew'd where their Hopes were placed. *Perpetua*'s Eyes ſparkled with Fire at the Tranſports ſhe felt on this Occaſion; but ſhe kept them modeſtly fix't on the Ground, that ſhe might not be ſuſpected to court the Applauſe of thoſe that ſaw her. It was but three Days ſince *Felicitas* was deliver'd; But God, who deſign'd her the Comfort of laying down her Life with her Companions in Confinement, gave her Strength enough to bear what remain'd. As the Publick Shews of the Pagans were commonly exhibited in Honour of ſome of their pretended Deities, and their very Diverſions thus mix't with Idolatry and Superſtition; it was uſual for them to wear a particular Dreſs, upon ſuch Occaſions, as a diſtinguiſhing Mark of their Devotion to the God, they would be ſuppoſed to honour. The Officers, that attended their Execution, wou'd have obliged our Saints to receive thoſe ſuperſtitious Habits; which they ſtoutly refuſed to do, *We came here* ſaid they, *to preſerve our Liberty; which we prefer to our Lives; and freely ſacrifice them, rather than comply with any thing unworthy of Chriſtians.* They were excuſed that Ceremony, and conducted into the Amphitheatre. *Perpetua* remember'd her laſt Viſion, and began to ſing, as if ſhe was already victorious. Mar. 7.

Revocatus, *Satur*, and *Saturninus*, were bold enough to denounce the Judgment of God againſt the wicked Spectators; and then, addreſſing themſelves to *Hilarianus*, their Judge, let him know his Danger in the next World for what was now to be executed by his Order and Direction. The People, enraged at this Intrepidity, deſired they might be whipp'd by the *Hunters*, a name given to thoſe that had the Care of the Beaſts, or were to fight them armed. Their Demand was complyed with, the Hunters placed themſelves in a Row, and every one gave the Martyrs a Laſh as they paſs'd naked before them. Thoſe holy Perſons rejoyced and thought themſelves happy in being thus admitted to reſemble their Saviour in his Sufferings.

As Martyrdom was their only Deſire; ſo it had been the conſtant Subject of their Diſcourſe, while under Confinement. As it is natural upon ſuch Occaſions, every one ſaid what Death he would chooſe; and it pleaſed God to gratify each of them in his own Way. *Saturninus* and *Revocatus* declared they wiſh'd it might be their Lot to be expoſed to Beaſts of all Sorts, that they might have the Advantage of ſuffering the more. Thoſe two Saints were firſt attack'd by a Leopard, and then ſeiz'd on by a Bear, that ſhook but did not diſpatch them. When the Diſcourſe turn'd upon their Manner of dying, *Satur* had expreſs'd a natural Horror of, and Averſion to a Bear, and hoped a Leopard would diſpatch

Mar. 7. him at once. A wild Boar was let looſe at him; which only dragg'd him about the Scaffold, without doing him any conſiderable Damage. He was then poſted on a little Bridge, where the Bear was to paſs; but *Pudens*, the converted Keeper of the Priſon, had taken Care to lay ſome rotten Fleſh at the Door, and the Beaſt would not quit his Den.

Secundulus died in Priſon. It was now Time to begin with the Saint's of the other Sex. *Perpetua* and *Felicitas* were ſtript in order to be thus thrown to a mad Cow. But the Spectators were ſhock'd at the Sight; and it was thought neceſſary to put them on looſe Gowns. *Perpetua* felt the firſt Attack; which ſtunn'd her; but as ſoon as ſhe was capable of reflecting on what had happen'd, ſhe obſerv'd her Gown was torn; and thinking more of Decency than her Pains, wrapped it about her in the beſt manner ſhe cou'd.

She got up, and ſeeing *Felicitas* upon the Ground, and very much bruiſed, gave her her Hand, raiſed her; and they walk'd together to the Gate call'd *Sanavivaria*; where *Perpetua* found her Brother, and *Ruſticus* a Catechumen, whom ſhe exhorted to remain firm in the Faith; love one another; and not be diſcouraged at what they ſaw her expoſed to.

Satur was employ'd in the ſame manner at another Door, and obſerving to *Pudens* how every thing had happen'd in Relation to himſelf, as he had foretold. "*And now*, ſays he, *You ſhall ſee the Affair conclude, as I expected; and me diſ-*" *patched at once by a Leopard.*" This Prediction was fulfill'd; for at the Concluſion of the Shew; he was thrown to a Leopard, which wounded him ſo at one Bite, that he was cover'd with Blood. The Pagans, who had heard the Martyrs ſay they were going to a ſecond Baptiſm, cried out by way of Ridicule, *He is well waſh'd.* *Satur* got up, and with much difficulty reached the *Spoliarium*, a Place in the Amphitheatre where thoſe were diſpatch'd that the Beaſt had left alive. As he went along, he ſaw *Pudens*, bid him remember his Conſtancy, and receive freſh Courage from what he ſaw him ſuffer for the Faith. He deſired the Keeper's Ring; which he dipp'd in his Blood, and return'd it to the Owner, as a Memorial of his own Martyrdom, and an Encouragement to that happy Convert, who might one day be expoſed to the ſame Trials. When he had done this, he expired; and thus St. *Perpetua*'s firſt Viſion was verified.

The four remaining Martyrs were carried to the *Spoliarium*, to be diſpatch'd there according to Cuſtom. But the People that delighted, in ſpilling the Blood of Chriſtians, conſidering they could not all enjoy the pleaſure of ſeeing them die, if they remain'd there, were very loud in demanding they might be brought out into the middle of the Amphitheatre. Upon which the holy Martyrs em-

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braced one another; went without ſtaying for farther Order; and the Barba- Mar. 8.
rous Spectators were ſatisfied. *Revocatus*, *Saturninus*, and *Felicitas*, receiv'd the laſt deciſive Blow without the leaſt Emotion. But *Perpetua* fell into the Hands of one not yet uſed to the Work, and ſuffer'd more in her laſt Moments.

'Though the Church rejoices this day at the Triumph of all theſe Martyrs; the Names of St. *Perpetua* and *Felicitas* ſeem to be ſingled out in a particular Manner, and their Memory more ſtrongly recommended to our Veneration. We may judge of the Reſpect paid to them at *Rome* in the earlieſt Times, from their Names being inſerted in the moſt ancient Calenders and Miſſals of that Church. And we may in ſome Senſe ſay, that every Day is dedicated to their Honour, ſince they are commemorated in our daily Sacrifice.

The VIII Day.

St. John of God.

THE Saint of this Day was a Native of *Portugal*, and born in the Dioceſe of *Evora*, the eighth of *March* 1495. His Parents were not very conſiderable in the World; but gave him an Education ſuitable to their Circumſtances and his Age, 'till he was nine Years old; for after that Time they never ſaw him. 'Though their Fortune was not large, they divided it cheerfully with ſuch as wanted their Aſſiſtance.

In this Spirit of Charity and Hoſpitality they receiv'd ſeveral Travellers, and amongſt the reſt a Prieſt, who was going for *Madrid*. He found a hearty welcome here, which engaged him to ſtay ſome Time. This gave him an Opportunity of being much with our Saint; The Account he gave of his Travels 'raiſed his Curioſity, and inſpired him with a violent Inclination of ſeeing the World more at large than he cou'd do at home. He put his Deſign in Execution, and follow'd the Man that had entertain'd him with ſuch pleaſant Stories. His Mother was ſo ſenſibly affected at the Loſs of her Son, that ſhe died of Grief in three Weeks; and his Father, having now no Comfort left in the World or any thing that could court his Stay in it, took the Habit of St. *Francis* in a Convent of that Order at *Lisbon*.

Mar. 8 Our young Traveller was very unhappy in a Guide, who when he had enticed him from his Father's Houſe undertook to carry him to *Madrid*, and provide for him there; but left him on the Road at *Oropeſa* in *Caſtile*. Thus abandon'd he applied himſelf to a Shepherd, and ſpent ſome Years in his Service. His ſerious Application to Buſineſs, and that Cheerfulneſs, with which he diſcharged every part of his Duty, could not fail of gaining the Affection of his Maſter and the whole Family. His humble Patience, ready Obedience, and obliging Behaviour made him ſo dear to the Shepherd, that when he quitted that Employment, and was made Keeper of the Priſon of *Oropeſa*, he cou'd not think of parting with his faithful and favourite Servant *John*; but made him a Profer of one of his Daughters, as a Reward ſuitable to his Merit, and a Means to engage him for ever to his Family; But *John*, influenced by the divine Grace, that deſign'd him for a more perfect State, civilly refuſed the intended Favour.

He remain'd ſome Time without reſolving how to diſpoſe of himſelf; But, as he ſtill retain'd the ſame Inclination to travelling, which brought him from his Father's Houſe, he determin'd at laſt for the Army; and liſted himſelf in a Company of Foot raiſed by Don *John Ferruz*, and deſign'd for the Siege of *Fontarabia*, a City of *Biſcay*, on the Confines of *France*. This was in 1522. *Francis* I King of *France*, had taken that Town the Year before in ten Days; and the Emperor, *Charles* V, was now attempting to recover it, ſate down before it, and ſent for Troops from all Parts to cover the Siege, and intercept all Succours from *France*. *John* was now 27 Years old; being engaged in the Army, he ſoon loſt all Reliſh of Devotion, and Senſe of Religion, and gave into all the Extravagancies which but too commonly make up the Character of a Soldier. But God had great Deſigns over this young Libertine; and let him fall into ſeveral Misfortunes, which might open his Eyes, and turn them upon his Soul. While he attended the Siege of *Fontarabia*, he was order'd one day to go out for Forage; and mounted on a Horſe lately taken from the Enemy. He took his way toward thoſe Parts where the *French* were endeavouring to ſuccour the beſieged. The Beaſt by natural Inſtinct knew the Place, and run full Speed in queſt of his former Maſters.

He was hard mouthed, and *John* could not poſſibly ſtop him, but at laſt was thrown among the Rocks; he was very much bruiſed by the Fall, voided Blood at his Noſe and Mouth for two Hours together, and had like to have died for want of Help. When he came to himſelf, and had recover'd Senſe enough to feel his Bruiſes, and reflect on the Danger he was in of falling into the Enemy's Hands, who were not far off; he made a ſhift to get upon his Knees; in which

which Poſture he recommended himſelf to the Protection of the Bleſſed Virgin, to whom he had paid a particular Reſpect from his Infancy; but had neglected that, with all other Sentiments of Devotion, ſince he had been in the Army. God encouraged his preſent Application to that pure Virgin by giving him a ſenſible Increaſe of Strength. He could now get up, and by the Help of a Stick, he found by him, endeavour'd to make his way to the *Spaniſh* Camp. Upon ſeeing him return on foot, and in ſo indifferent a Condition, the Soldiers imagin'd he had been ill uſed by a party of the Enemy. But upon hearing his Story, took all proper Care of him. This Eſcape ſunk deep into his Mind, and put him upon ſerious Thoughts of returning to God; whoſe Hand he perceived in what had befallen him. Mar. 8.

Not long after this he had another Misfortune, which had like to have coſt him his Life. His Captain had taken ſome valuable Baggage from the Enemy, which he committed to his Care. *John* did not acquit himſelf of this Charge with all the Diligence it required; and what he was entruſted with was ſtolen. His Officer was ſo incenſed at his Negligence, that according to the compendious Forms of Military Juſtice, he condemn'd him to be hanged. The unhappy Criminal could do himſelf no Service by alledging that what he was to ſuffer for was more his Misfortue than his Fault. No Excuſes of that ſort would paſs, where the injured Perſon and the Judge were one. He had now nothing but Death before his Eyes, when a ſuperior Officer coming that way, and being inform'd of his Caſe, undertook to interpoſe in his Favour. The Captain could not refuſe that Officer's Requeſt. He gave him his Life; but upon Condition that he ſhould leave the Army immediately; which *John* conſented to very willingly, and went back to his old Maſter at *Oropeſa*, who received him very kindly. He was reinſtated in his former Employment, and treated more like his own Child than a Servant. He had ſpent near ten Years in his Service this ſecond Time, when he heard of the Emperor's Deſign of making War upon the *Turks* in *Hungary*. He underſtood the Count of *Oroſepa* was employ'd in raiſing ſome Forces in *Spain*, to be put under the Conduct of the Duke of *Alba*, that Nobleman's near Relation. He found not much Difficulty in being recommended on this Occaſion; and, 'though the Succeſs of his former Adventure in that Way was no great Encouragement to a ſecond Trial, for want of ſome other Employment ſuitable to his Inclinations, he liſted himſelf, and marched with the Army to *Hungary*. He behaved himſelf very well in that Expedition. But, the *Turks* being obliged to quit the Country, there was no farther Need of the *Spaniſh* Forces; and ſome of them that landed in *Galicia* were disbanded. *John* was one of that Number; he paid his Reſpects to St. *James* at *Compoſtella*, and then went to his own

Mar. 8 own Country. His Uncle informed him of his Mother's Death, and his Father's Retirement; which affected him very much, and made him look upon himſelf as no better than his Mother's Murtherer. His Father's Example worked very powerfully on his Mind; and he thought himſelf obliged to quit the World as ſome ſmall Expiation of his Guilt. With this Reſolution he went into *Andaluſia*, and hired himſelf as a Shepherd to a rich Woman of that Country; and from this Stage of his Life we may date our Saint's Converſion.

He was now about forty Years old; and began to be ſerious in the Practice of Penance, and beg'd God's Mercy. When he left his own Country laſt, his Reſolution was to devote himſelf entirely to God and he was now conſidering how to do it in the moſt perfect Manner. He remember'd the prodigious Attendance that was given in the Count of *Oroſepa*'s Stables, and the Care that was taken of the Horſes there, while the poor and miſerable were forgot and neglected. Struck with this barbarous Partiality, he was deſirous of ſpending his Time and employing his Thoughts in relieving the diſtreſs'd Members of *Jeſus Chriſt*. But then he was unfortunate only in not having it in his Power to put his good Deſigns in Execution. Being, convinced his preſent Situation would never enable him to follow his Inclinations, he reſolved to ſeek his Fortune in *Africa*. He was waiting at *Gibraltar* for an Opportunity of embarking for that Country, when he met with a *Portugueſe* Gentleman, whoſe Eſtate was ſeiz'd by the King, and the Owner of it, with a Wife and four Daughters then going to *Ceuta*, the Place of his Baniſhment. His Concern for his unhappy Circumſtances, and his Inclination of being uſeful to a Perſon in Diſtreſs made him engage in his Service. They had ſcarce reached *Ceuta* when the Gentleman fell dangerouſly ill. His Sickneſs ſoon obliged him to diſpoſe of what Plate and Jewels his Wife and Children had ſaved from the Shipwreck of their Fortune; they were forced to ſell their Cloaths; and reduced to the laſt Extremity, when their Compaſſionate Servant diſpoſed of what little he had for their Aſſiſtance; and finding the Miſeries of the Family ſtill continue, went into the publick Works, and converted all he got to their Uſe.

After ſome Time ſpent in this laborious and generous Charity, he embark'd for *Spain*, and landed at *Gibraltar*; where he employ'd himſelf in ſelling Images, and little Books of Devotion about the Streets. Finding his Stock encreaſe conſiderably, he removed to *Granada* and took a Shop there. The Feaſt of St. *Sebaſtian* was celebrated in that Town with great Solemnity, and drew large Crouds of People thither. In the Year 1589 the Concourſe was greater than uſual; for Dr. *John D'Avila*, the moſt celebrated Preacher in *Spain*, was to preach at the Hermitage that bore that Saint's Name. *John* poſted himſelf and his

his Goods as near as he could to the Church, for the Conveniency of making his Advantage. But it ſoon appear'd that Trading was not his main Buſineſs in that Place. He heard the Sermon; and was ſo touch'd with it that he immediately gave away all his Stock, and every thing he had in the World, run about the Streets like a Madman, tore his Hair, rowled himſelf in the Dirt, and behaved himſelf ſo extravagantly, that he had a Mob at his Heels hollowing after him, ſtriking him with Sticks and pelting him with Stones. At laſt he found Means to ſpeak with the great Preacher, whoſe Sermon had given him ſo much Diſturbance; threw himſelf at his Feet; told him what Part of his Diſcourſe affected him ſo ſtrongly; declared his Motive in expoſing himſelf to the Contempt and Inſults of the Mob; made his Confeſſion, and begg'd he would be his Director. *D'Avila* encouraged him in his good Reſolutions, and promiſed him his Aſſiſtance; but, knowing the Goodneſs of his Heart, and the Sincerity of his Intentions, ſaid nothing to him of the irregular Method he had taken in the firſt ſtep of his Converſion. As *John* had acted the Madman with a View of humbling himſelf below the meaneſt of Mankind, and ſubmiting to be deſpiſed and trampled on in Puniſhment for his Sins; he had ſcarce left his holy Director, when he gave into the ſame Extravagances again. He carried them ſo far that it was thought proper to confine him, and uſe all Means for the Recovery of his Senſes. The Severities employ'd upon this Occaſion were received by our Zealous Convert, as Mortifications of his rebellious Fleſh, and Puniſhments of the Diſorders of his paſt Life. He was ſo ungovernable, while in the Mad-houſe, that there was no bringing him to any tolerable Order; 'though his Life was in manifeſt Danger from what he ſuffer'd. Dr. *D'Avila* was appriſed of his Conduct, went to ſee him, and found him cover'd with Wounds, and reduced to the loweſt Ebb of Life; but cheerful, and ſtill ready to endure freſh Mortifications. The holy Prieſt, ſeeing him in this Condition, told him it was Time to take his Leave of a Penance ſo ſingular, and ſo far out of the common Way; and for the future employ himſelf in a manner more uſeful to himſelf and his Neighbour. His humble Penitent was all Obedience, and grew calm immediately to the great ſurpriſe of the Keepers. When he had recover'd his Health and Strength, he ſtaid in the Houſe 'till *October*, and employed himſelf in waiting on the other Patients. Mar. 8.

When he left this Place he conſulted his Director, about putting in Execution a Vow, he had made of ſerving God in the Perſons of the Poor; and laid the Plan of that truly noble Deſign he had form'd of providing them with Food, Cloaths, and Lodging. His firſt Step in this excellent Work was ſuch as convinced the World how much he deſired the Eaſe, and Comfort of his Neighbour. He began with maintaining ſome miſerable Objects by the Labour of his

own

Mar. 8 own Hands. This Example, a moving Perſuaſive to the like Charity, was followʼd by ſeveral, who made ſuch Contributions toward his pious Deſign, as enabled him to hire a Houſe for the Reception of the afflicted Members of *Jeſus Chriſt*. This was the Beginning of the Hoſpitals for the Sick and Infirm, which are now ſo happily ſpread all over *Europe*, that there is ſcarce one Town of any Conſideration, but is furniſhʼd with one or more of thoſe charitable Houſes, which are known by the Name of, *Hoſpitals of Charity*.

Our Saint divided his Time between attending on the Poor already under his Care, ſeeking new Objects of his Charity, and providing for their Subſiſtence by begging. God, who inſpired him with this excellent Diſpoſition, gave a particular Bleſſing to his Endeavours, and a Force to his Words that never faild of moving the Compaſſion of thoſe he applied to. The Rich were ſtruck at this generous Conduct in a poor Labouring Man, and were obliged to be liberal on this Occaſion. Thus, ʼthough the Number of Patients increasʼd daily, the Hoſpital was always ſufficiently provided of all that was neceſſary for them. But our Saint's Charity was not confind to the Body; he took Care they ſhould have all proper Helps for their Souls too, and found ſeveral holy Eccleſiaſticks ready and willing to join their Labours with his. The Archbiſhop of *Granada* was ſo well pleasʼd with the new Eſtabliſhment, that he not only took this firſt Houſe into his Protection, and gave large Sums of Money for its ſupport, and Maintainance; but contributed very liberally toward building a larger. The good Prelate's Example was ſoon followed by his Flock, and the good Work carried on to the Relief of the miſerable, and the Edification of all that ſaw the handſome manner in which they were attended, and the tender Concern all intereſted in the Care of them expreſsʼd for them. So that St. *John*'s Virtue and Sanctity became the Object of the publick Admiration and Applauſe, notwithſtanding all his Humility had prompted him to do for rendring him contemptible in the Eyes of Men.

His Cloaths and Appearance were ſuch as could never recommend him to the World; but his extraordinary Merit made People of the firſt Rank look beyond the Outſide, and treat him with the Reſpect they knew was due to his Character. Amongſt the reſt the Biſhop of *Tuy*, Preſident of the Royal Chamber of *Granada*, receivʼd him very kindly; and was glad of all Opportunities of ſhewing his Approbation of his Deſign. One day, when he made that Prelate a Viſit in Favour of his poor Patients, he was obliged to ſtay and dine with him. The Biſhop aſked him ſeveral Queſtions, and amongſt others, what was his Surname; perceiving him at a Loſs upon that Article, he was pleasʼd to ſay, he ſhouʼd for the future be called *John of God*: A Name by which

which he is ſtill known in the Church, for the ſame Reaſon that induced the Biſhop to give it him. That good Prelate added that his Humility and Simplicity would not ſuffer any thing from his appearing better cloath'd; which indeed he was of Opinion he ought to ſubmit to out of Reſpect to thoſe whom his Profeſſion engaged him to ſee. Purſuant to this Way of thinking, he immediately ſent for ſome Stuff, order'd the Manner, in which his Habit was to be made; cloath'd him with it, and directed the ſame to be worn by all ſuch as ſhould hereafter engage in that good Work. His Orders were punctually obey'd; and the ſame Habit is worn at this day by the Religious Communities that bear our Saint's Name. But he and his Companions did not diſtinguiſh themſelves by any thing but that, and their indefatigable Labours for the Sick. He made them no Rules; nor were religious Vows introduced amongſt his Followers 'till above twenty Years after his Death. The Directions he gave, and the Example of his own Conduct were their only Rule for ſome Time; and their own charitable Diſpoſitions the only Obligation of continuing in that Employment. Mar. 8

Our Saint's Heart was warm'd with an univerſal Charity, which exerted itſelf beyond the Compaſs of his own Hoſpitals. Not ſatisfied with aſſiſting ſuch as applied to him, he uſed great Diligence to find out ſuch as were really miſerable, but too modeſt to aſk Relief. He made frequent Viſits to the Widows and Orphans, obſerved what they wanted, and took the firſt Opportunity of ſupplying them. Thoſe that were able to work, he employ'd in a manner ſuitable to their Strength; and thus preſerved them from Idleneſs, and thoſe Vices that attend it. He expreſs'd a particular Concern for young Women, whoſe Poverty might endanger their Virtue; and kept them out of the Reach of ſuch Temptations as Want and human Frailty might expoſe them to. His Zeal for the ſpiritual Good of his Neighbour carried him ſtill farther. He went to Houſes of a bad Character upon the Charitable Errand of gaining Souls; and was ſo ſucceſsful in his Labours for the Converſion of unhappy Proſtitutes, that he prevail'd with ſeveral of them to quit that infamous State of Life, and prevented their falling back to their evil Courſes by marrying them, or placing them in Monaſteries. In ſhort, the Love of his Neighbour for God's Sake, and a Deſire of advancing his Glory were the great Springs of all his Actions.

'Though his whole Life, thus ſpent, was a continual Prayer or Offering of his Heart to God, he brought things into ſuch a regular Method, that he found Time to attend the Publick Service, and indulge the Pleaſure he had in converſing with God in Silence. The very Offices he was engaged in muſt neceſſarily afford him ſuch Mortification, as much the greateſt Part of Mankind think inſupportable.

Mar. 9. ſupportable. But the View of his paſt Life made him think himſelf obliged to make very large Additions to them. Providence had given him an excellent Conſtitution, and form'd him for the Labours he had undertaken. But the continual Fatigues of his Employment, and the Severity with which he treated his own Body, wore him out and ended his Days after he had remain'd ten Years in the Practice of Charity and Penance. The Patience with which he bore his laſt Sickneſs was an edifying Leſſon of what he had recommended to thoſe under his Care. He died on the eighth of *March* 1550, being then juſt fifty five Years old.

He was buried in the *Minims*'s Church at *Granada*; and his Funeral attended by the Arch-Biſhop at the Head of his Clergy, a great Number of the Quality, Magiſtrates and Commonalty of that City. The Sanctity of his Life was declared to the People which attended this Solemnity in Funeral Orations ſpoke nine days together before his Interment; and the Almighty ſhew'd his Approbation of the Saint by ſeveral Miracles. In the Year 1630 Pope *Urban* VIII ranked him among the *Beatified*; and *Alexander* VIII compleated his Canonization in 1690.

The IX Day.

St. Frances, a *Roman* Lady.

THE Saint, whom the Church honours this Day, is propoſed as a perfect Model for thoſe of her own Sex in every State and Circumſtance of Life. She was born at *Rome* in the Year 1384, of Parents very conſiderable in *Italy*. In her very Infancy ſhe ſhew'd an uncommon Love for Purity, and took a particular Delight in Solitude and Prayer. The vertuous Inclinations form'd in her Heart by the Grace of *Jeſus Chriſt* rais'd her above the Weakneſs and Imperfections incident to her tender Age; and when ſhe was but eleven Years old, ſhe made a Reſolution of retiring into a Monaſtery and conſecrating herſelf entirely to God. But her Parents had different Views; and defeated her good Deſigns by marrying her a Year after to *Laurence Ponzani*, a Roman Gentleman of a great Family and plentiful Eſtate.

Having thus made a Sacrifice of her own Will to that of her Parents, ſhe turn'd her Mind to conſider the Duties of a Wife and Miſtreſs of a Family, ſhe knew what Submiſſion was due to a Husband, and that now ſhe could not purſue

purſue her Inclinations to Solitude with ſo much Freedom, as when ſhe was her own Miſtreſs. But ſhe took Care to preſerve the ſame Spirit of Retirement and Prayer, avoided all dangerous and uſeleſs Company, never appear'd at Plays, in large and noiſy Entertainments, or gave into ſuch Diverſions as Ladies of her Rank in the World imagine very innocent and allowable, ſince Cuſtom has eſtabliſh'd them into a Faſhion. Avoiding thoſe idle and noxious Amuſements, ſhe confin'd all her Thoughts to her own Houſe, and employ'd her whole Care in regulating her Family; except the Neceſſities of the Poor called her Mind abroad. She treated her Husband with a Reſpect, and Affection that engaged ſuch a Return of Love and Tenderneſs as made their Lives happy. She conſider'd her Servants were her Brethren in *Chriſt*, and upon the Level with her in all that deſerves the Eſteem of a Chriſtian; and therefore made their Condition in this World as eaſy to them as poſſible, by regarding them as a lower ſort of Friends, rather than Servants. Full of Concern for their eternal Welfare, with which ſhe knew ſhe was charged, ſhe did all in her Power toward promoting that good Work by Inſtructions, and Example. She never wore any thing but woollen; and, with her Husband's Conſent, took Care that the Furniture of her Houſe ſhould be only plain and decent that the Indigent might be relieved by what others ſpend on Superfluities and Pride. When her Family Affairs wou'd allow her to diſpoſe of her Time, it was always employ'd in Prayer, and Works of Charity. She divided herſelf ſo diſcreetly between her Devotions, and domeſtick Duties, that ſhe paſſed from one to the other with a Facility that made her Houſe a School of Vertue and Piety. Mar. 9

An Example of Diligence, Retirement and Religion placed ſo advantageouſly to the View of the World, preach'd very powerfully to the *Roman* Ladies; Several of them were now convinced that a Perſon of Diſtinction loſes nothing of her Character by avoiding Idleneſs, Senſuality, Vanity, and Noiſe, the uſual Ingredients of a fine Lady's Life. Several of theſe Converts to good Senſe and Religion join'd her in the Practice of Devotion, and put themſelves under the Direction of the Monks of *Mount Olivet*. That Engagement did not interfere with any eſſential Obligation of their particular States; it was only a Sort of Religious Siſterhood united in the Performance of ſome certain Acts of Piety that wou'd rather aſſiſt them in the Diſcharge of their reſpective Duties. Here it was that ſhe improved her Vertue into a Courage capable of ſupporting her under the moſt ſevere Affliction of her Life, the Diſgrace and Baniſhment of her Husband.

In the Year 1408 *Ladiſlaus* King of *Naples*, taking his Advantage of the unhappy Schiſm that divided the Church at that Time, made himſelf Maſter of

Mar. 9 *Rome.* In the Troubles, that inſued upon this Invaſion, ſeveral Men of Worth and Rank ſuffer'd great Hardſhips; and our Saint's Husband was baniſh'd the City upon that Occaſion in 1413. The Loſs of her Goods and Husband was, indeed, a ſevere Trial. But ſhe look'd upon it with the Eyes of Faith, and conſider'd it as deſign'd by a wiſe Providence for her Good; and therefore bore it with a Courage and Submiſſion like that of holy *Job*, when he ſaid, *the Lord gave, and the Lord hath taken away*; *Bleſſed be the Name of the Lord.* In the ſame Spirit too ſhe took the Death of ſeveral of her Children; whom ſhe educated more for the next World than this, made a conſtant Offering of them to God in the Sacrifice of the Church and her private Devotions, and reſign'd them without Difficulty when it was the Will of God to deprive her of the Satisfaction ſhe enjoy'd in their Company.

Upon *Ponzani*'s Return to *Rome*, and the Recovery of what he had loſt in the late Troubles, his vertuous and Religious Wife was allow'd her uſual Liberty of doing ſuch Acts of Charity as her own Diſcretion ſhou'd judge neceſſary, and engaging in ſuch pious Practices, as were moſt conducive to promote the Glory of God, and ſecure her own Salvation. *Ponzani*, touched with the Sanctity of his Wife, and the Bleſſings that viſibly attended all ſhe undertook, reſolved to follow her Example, and devote himſelf entirely to God, without giving her the leaſt Interruption. In this View they freely conſented to converſe for the future only like Friends and near Relations. This Separation agreed on for their greater Perfection was very far from making the leaſt Alteration in their Affections, which were as ſtrong as chaſte.

To convince the World how cloſely their Hearts and Minds were ſtill united, he allow'd her to found a Monaſtery in *Rome* for the Reception of thoſe of her own Sex that were inclin'd to leave the World. They were called *Oblatæ* and Nuns of *Mount Olivet*, put under St. *Bennet*'s Rule, with ſome Additional Conſtitutions of her own, which Pope *Eugenius* IV approved of afterwards for their Uſe. This Monaſtery was founded in the Year 1425, and by the Bleſſing of God in eight Years Time became too ſmall for the Numbers that reſorted to it. The holy Foundreſs therefore removed her Nuns to a larger, and more commodious Houſe at the Foot of the *Capitoline* Mount. Not long after this Removal St. *Frances* loſt her Siſter in Law, *Vannoccia*, who had been the inſeperable Companion of almoſt all her charitable Labours, and of great Uſe to her in the Government of her Family. This put her upon thinking of retiring among her Religious Children. Her Husband made no Difficulty of allowing her to make that Step. But the ill Conduct of her Daughter in Law, *Mobilia*, detain'd her in the World, and gave a farther Exerciſe to her Patience. She could

could not leave her Family to be disturb'd and disorder'd by one so proud, and fantastical as she was; and therefore staid, and employ'd all her Sweetness of Temper, Humility and Patience to reform her; which she happily effected. About the same Time that she wrought this great Change in her Daughter in Law, her Husband died; and now the World had nothing that could engage her to stay any longer in it. Mar. 9.

In the Year 1437 she took the Religious Habit, with a Design of finishing her Days in Penance under the Rule she had prescribed for others. Those holy Recluses were glad of this Opportunity of giving continual Proofs of their Gratitude to their worthy Foundress by all the Marks of Respect that can be admitted amongst Persons dedicated to God. But, to convince them she had not left Grandeur in the World, to seek it in a Monastery; she would allow of no Distinction in her Favour but such as her own Humility made. She with Pleasure sought the meanest and most mortifying Employments in the House; and behaved herself with a Diligence and Assiduity sufficient to recommend her to the Esteem of the Community, if her Virtue had been unknown before. But the Pains she was at to place herself below the devout Members of that House did not succeed as she desired; for she was obliged to accept of the Government of her religious Family. The Person, that was Superior, when she enter'd, laid down that Charge, out of Deference to our Saint; and no one could be prevail'd on to take it up during her Life. Her whole Time was now taken up with the Care of the Monastery, visiting the Hospitals, and practising the most rigorous Mortifications upon herself, 'till her Soul seem'd to 'rise above the Condition of Human Nature, and converse with God more closely than our present State of Banishment usually allowes. Hence came these frequent Ruptures, in which secret and future things were communicated to her, that would never have been known to the World, had her Confessors permitted her to follow the Dictates of her own Humility. In short, her whole Life was but one continued Series of Virtues and Wonders. She died on the ninth of *March* 1440, being then almost fifty six Years old, forty of which she had spent in the married State, and four in Retirement. As God wrought several Miracles to recompense her Faith, and justify and recommend her Conduct to the World, while she was alive; he employ'd the same Means to make her Memory Glorious, and dear to Mankind after her Decease. Her Canonization was treated of soon after her Death; but not finish'd 'till the Year 1608.

St. Gregory

Mar. 9

St. Gregory *of* Nyſſa.

ST. *Gregory*, a Native of *Cappadocia* born in the Year 330 of a Family of Saints, was Brother to the great St. *Baſil*, and St. *Peter* Biſhop of *Sebaſte*, of whom we have given an Account on the ninth of *January*. His Father's Houſe was a Nurſery of Piety; his Brother *Baſil*, and Siſter *Macrina* were employ'd as well as his Parents, in the Care of his Education, which ſucceeded to their Wiſh. He ſpent ſome Time in Retirement with his Siſter, and lived under the Conduct of his Brother in his Monaſtery upon the River *Iris*. But differ'd from him and *Peter* in the Choice of a ſtate of Life in his Youth; for while they continued in Solitude, he engaged in the World and married *Theoſebia*, a young Lady of great Merit and exemplary Virtue, as appears from one of St. *Gregory Nazienzen*'s Epiſtles to our Saint, in which he comforts him under the Loſs of ſo dear and valuable a Perſon.

He was made a Reader in the Church; but quitted that Office, and taught Rhetorick. This Step was far from being approved of by ſuch as had any Concern for him; and St. *Gregory Nazianzen* wrote him a very ſharp Letter upon that Subject. He did not remain long in this new Profeſſion. Some are for attributing his Change to the Force of St. *Gregory*'s Reaſons and Reproaches. But, what ever was his Motive, he return'd to the Service of the Church, and was ordain'd Prieſt about the Year 369.

Not long after that his Brother *Baſil* was raiſed to the Metropolitan See of *Ceſarea* in *Cappadocia*; and knowing our Saint's extraordinary Talents, was reſolved to take the firſt Opportunity of employing them for the Honour of God and the Good of his Church. About ſeven Months after his own Promotion the See of *Nyſſa*, under his Juriſdiction, became vacant. He was perſuaded he could not give a ſtronger Proof of his Concern for that Church, than placing ſuch a Paſtor over them; and therefore made him Biſhop of that City in 371. St. *Gregory* had very different Sentiments; he believed himſelf unequal to the Weight of that important Charge, and did all he could to decline the Dignity. But the Tenor of his Conduct juſtified the Choice.

When he was ſeated in the Epiſcoal Chair, he conſider'd himſelf now engaged to be the Father of the Poor, and Friend of the diſtreſs'd; and reduced himſelf to their Level rather then ſee them want Relief. His own Fortune was originally pretty conſiderable, and very probably much improved by the Addition of what his Brother and Siſter left, when they quitted the World. All this he ſacrificed to charitable Uſes. He uſed great Prudence in inſtructing his Flock in a manner that might inform and edify them; for, 'though he was a profound

Scholar,

Scholar, he made it his Study to deliver himſelf to his People in a Stile adapted to their Capacity. Soon after his being made Biſhop he wrote a Treatiſe *of Virginity*, in which he bewails his own Misfortune in not being able to enjoy the Satisfaction of ſo lovely a Virtue; for, as it has been obſerved before, St. *Gregory* had been married. He compoſed ſeveral other Treatiſes of Morality; and was very ſtrict in the Exerciſe of Penance, as appears from his Epiſtle to *Letoïus*; in which he orders that ſuch as deliberately fall into Idolatry, Judaiſm, or Hereſy ſhould be deprived of the Sacraments 'till their laſt Moments; that ſimple Fornication ſhould be puniſh'd by a nine Years Penance; and Adultery by one twice as long. He impoſes twenty ſeven Years Penance on wilful Murther; Theſe and ſeveral other wholeſome Severities are the whole Subject of this *Canonical Letter*. Mar. 9.

The Orthodox Prelates felt the Force of Arian Malice at that Time. Amongſt the other formidable Enemies of that Blaſphemous Sect, St. *Gregory* met with frequent Interruptions from the Officers of the Emperor *Valens*, who protected thoſe Hereticks. *Demoſthenes*, Deputy to the *Præfectus Prætorio*, was the chief Promoter of the Perſecution of the Catholicks and diſcountenancing Religion. The ſureſt way of effecting that was to calumniate the orthodox Prelates, or drive them from their Churches. After removing ſeveral Biſhops, he ſent an Order for ſeizing our Saint, under the Pretence of his having ſquander'd away the Revenues of his Church; an Accuſation that had no probable Foundation, and was ſupported only by one Perſon of an infamous Character fit to ſerve ſuch a Turn. 'Though he knew himſelf Innocent of what he was charged with, he could not think it prudent to ſtand againſt the powerful Malice of an Heretical Magiſtrate; and therefore withdrew. The Biſhops of that Province, who had been concern'd in his Conſecration, and the Treaſuers of the Church of *Nyſſa*, did him Juſtice in his Abſence. Underſtanding his Character was clear'd from the Aſperſions thrown on it, he ventured back. At his Return he found his See poſſeſs'd by a Perſon as corrupt in Faith and Morals, as thoſe who had thruſt him into the Place of our worthy Prelate. This infamous Invader of the See of *Nyſſa* was ſo powerfully ſupported, that in the Year 375 the Emperor iſſued out an Order for the Baniſhment of St. *Gregory*, without aſſigning the Place of his Exile. This obliged him to ſpend three Years in an unſetled way, to which he never had been uſed. St. *Gregory Nazianzen* wrote ſeverel Letters to him in that Time, comforted him under his Misfortune, and deſired him to look on it as a glorious Opportunity of ſuffering for the Truth. While our Saint was expoſed to ramble about the Country, and endure all the Hardſhips that attend ſuch a Life, the Churches, which he viſited during his

Exile,

Mar. 9. Exile, applied to him as an Oracle, referr'd their Differences to him, and took his Advice in regulating their Diſcipline; Which made St. *Gregory Nazianzen* ſay our Saint changing Place ſo often was like the Sun, that never ſtands ſtill; and thus diſpenſes Light, Heat, and Fertility to the World. And, indeed, what his Enemies deſign'd for his Diſgrace proved the happy Occaſion of placing his Virtues in an advantageous Light.

Demoſthenes carried things with a very high Hand againſt the Catholick Biſhops, and our Saint did not return to his Flock 'till after the Death of the Emperor in 378. He had ſcarce enter'd on the Pleaſure a good Paſtor feels at ſeeing himſelf reſtor'd to thoſe whom the holy Ghoſt has committed to his Care, when his Brother *Baſil*'s Death called him to *Ceſarea*. He had always look'd on that great and holy Perſon as his Director, his Support, and found in him all that was valuable in a Superior and a Friend; ſo that nothing but Religion cou'd comfort him under that Loſs. When he had paid his laſt Duties to his Brother, he went back to *Nyſſa*.

Eunomius Biſhop of *Cyzicum*, a profeſs'd *Arian*, and Diſciple of *Aetius* who added ſeveral Extravagancies of his own to that Hereſy, had given the *Eaſtern* Church much Diſturbance. St. *Baſil* wrote againſt him; and *Eunomius* replied by publiſhing an Apology for his Tenets, which he did not think fit to ſend abroad 'till after St. *Baſil*'s Death. Upon whoſe Deceaſe the Author of it took freſh Courage to maintain his Errors. But our Saint, finding the Catholick Faith and his Brother's Character attack'd in the Apology, undertook the Defence of both. In this Work he wipes off the Aſperſions caſt on his dear and holy Brother, and gives ſuch an Account of *Eunomius*'s and *Aetius*'s Life as was ſufficient to make every one extremely cautious of giving the leaſt Credit to what his Brother's Antagoniſt had advanced. When he had thus weaken'd the Authority of that Heretick, he proceeds to anſwer his Sophiſtical Arguments, detects his falſe Reaſoning, and explains thoſe Texts of Scripture, which *Eunomius* had perverted and abuſed. This Treatiſe has been look'd on by the learned of all Ages, as a Maſter piece of Strength, Beauty, and Sweetneſs; and is alone a ſufficient Proof of St. *Gregory*'s great Learning and Zeal for the Catholick Faith. This Work was begun immediately after the Death of St. *Baſil* in the Year 379; but interrupted by his being called to *Antioch*, where *Meletius* held a Council in *September* the ſame Year. Here he was entruſted with a Commiſſion for viſiting and reforming the Diſcipline of the Churches of *Arabia* and *Paleſtine*; but ſuſpended the Execution of it 'till the following Year, and went home to *Nyſſa* to finiſh the Work already mention'd. In the Cloſe of 379, he made a Viſit to his Siſter *Macrina*, whom he had not ſeen for eight Years together.

together. She had been many Years Superior of a Monaſtery in *Pontus*; and her Brother *Peter*, afterwards Biſhop of *Sebaſte*, govern'd a Houſe of Monks near her Monaſtery. *Macrina* was then Sick, and Providence ſeem'd to have directed St. *Gregory* thither to pay his laſt Duties to that great Servant of God. Her Life and dying Sentiments we ſhall give an Account of when we come to ſpeak of that Saint on the Nineteenth of *July*, the Day which the Church has devoted to her Memory. Mar. 9.

When St. *Macrina* was buried, St. *Gregory* return'd to *Nyſſa* in a very indifferent State of Health. He was pretty well recover'd, and had made what Regulations he thought proper in his Church by the following Spring; and then ſet out to perform what the Council at *Antioch* had laid upon him the Year before. The Emperor provided him with a Coach, to make his Journey commodious and eaſy. He and his Companions being thus accommodated, and Maſters of their own Time, and Motions, ſung Pſalms together, faſted and converſed on pious Subjects, for their mutual Edification, and converted their Coach into a ſort of Monaſtery. As he thought the Churches of *Arabia* wanted more Reformation than thoſe of *Paleſtine*, he went directly into that Country. When he had done all in his Power there, he went to *Jeruſalem*, to fulfil a Vow, and endeavour to reſtore the Peace of that Church, which was miſerably diſturb'd during St. *Cyril*'s Time, as we ſhall have Occaſion to ſhew, when we come to give that Saint's Life, on the eighteenth of this Month. But his Charity was not rewarded by the wiſhed for Succeſs. He made a devout Viſit to *Bethlehem*, *Calvary*, *the holy Sepulchre*, and *Mount Olivet*, and then return'd to *Nyſſa*.

In the Year 381 a Council of the Eaſtern Biſhops was held at *Conſtantinople*, which being received by the *Weſtern* Church, has always been acknowledged *Œcumenical*. St. *Gregory* was preſent in this venerable Aſſembly and made a funeral Oration upon St. *Meletius* Biſhop of *Antioch*, who had preſided there and died that Year. *Theodoſius* confirm'd the Proceedings of this Council, and guarded it's Deciſions by an imperial Law, which orders the reſtoring all the Churches to the Profeſſors of the *Nicene* Faith, and requires his Subjects in the Province of *Pontus*, to communicate with our Saint, as a Proof of their being Orthodox. *Gregory* was one of the numerous Synod held at *Conſtantinople* in the following Year; where he made a Diſcourſe on the Divinity of the *ſecond* and *third Perſons* of the *Bleſſed Trinity*; and ſhew'd that the Impiety of the *Eunomeans* or *Anomeans* equall'd that of the *Epicureans* and *Stoicks*. This Council, which had been continued for three Years, 'though with ſuch Interruptions as have made moſt Writers diſtinguiſh it into three different Councils, broke up entirely in 383; and the Biſhops return'd to their reſpective Churches.

Mar. 9 In the Year 385 he was again in the Imperial City, where he made ſome Stay. Here it was that the Death of *Pulcheria* and *Flaccilla*, the Daughter and Conſort of *Thodoſius*, employ'd our Saint's Eloquence. He does Juſtice to the Characters of thoſe two illuſtrious Princeſſes in their funeral Orations, which are ſtill extant among his Works. At his Return to his own Church he applied, as uſual, to all the Duties of his Charge with the utmoſt Induſtry and Zeal. But met with frequent Diſturbances from *Helladius*, his Brother's, Succeſſor in the See of *Ceſarea*. That Biſhop was a Man of very little Merit, a reſtleſs Spirit, and ſeem'd bent upon moleſting and perſecuting the Relations and Friends of his holy Predeceſſor. He bore all the Trouble a humerſom, and malicious Matropolitan can give his Suffragans, with an edifying Humility and true Chriſtian Patience. Nothing could divert him from a tender Care for his Flock, and a conſtant Application to their ſpiritual Neceſſities. As the Purity of their Faith, the Integrity of their Lives, and an intimate acquaintance with the ſacred Word of God, were the Subjects of all his Endeavours, he wrote ſeveral Pieces againſt the reigning Hereſies of that Time; Homelies and other Inſtructions on Moral Duties; and Commentaries on ſome Parts of the Scripture. The Purity of his Doctrine received a glorious Atteſtation from the Fathers of the fifth General Council held at *Conſtantinople* in 553, who rank him among ſuch Doctors and Fathers of the Church, as they profeſs'd to follow in all things relating to the Diſputes before them; and place his Authority and that of the other Fathers there mention'd immediately after that of the fourth general Council; ſo that if any Errors are now to be found in our Saint's Writings, we may be aſſured they have been corrupted by Hereticks, who were deſirous of ſheltering themſelves under ſo great a Name.

The Time of St. *Gregory*'s Death is not known at preſent; but is uſually placed about the Year 396, in the Beginning of the Reign of the Emperor *Arcadius*. The *Grecians* dedicate the tenth of *January* to his Memory; but the *Latins* pay their Veneration to him on the ninth of *March*.

The X Day.

Forty Martyrs *at* Sebaſte.

WHILE *Conſtantine* the Great exerted his Zeal in protecting the Church, *Licinius*, his Collegue in the Empire, was as buſy and induſtrious in perſecuting the Chriſtians in *Aſia*. He had conceived an Averſion to *Conſtantine*, and endeavour'd to be revenged of him, by acting in direct Oppoſition to that Prince.

Prince. At firſt therefore he ſeem'd diſpoſed to fall foul on the Biſhops and Clergy only, as the particular Favourites of the Man he hated. But in the Year 319 declared open War againſt the Chriſtians in general, and required they ſhould ſacrifice to Idols. *Agricola*, Governor of *Cappadocia* and the leſſer *Armenia*, was particularly forward in executing the Orders of that Prince. After he had put St. *Blaſe* Biſhop of *Sebaſte* to Death, and ſignified the Emperor's Directions and Command to his Subjects in that City, forty Soldiers of the Garriſon, of different Countries, able and experienced in their Profeſſion, preſented themſelves to that Magiſtrate, and with an undaunted Courage own'd and declared their Faith. *Agricola* who had intimidated and conquer'd ſeveral Chriſtians by his Menaces, and by preſenting to their View Racks, Wheels, and other Inſtruments of Terror, could not but be ſurprized at ſuch Reſolution in Men of their Station. He expected all the Soldiers in the Garriſon ſhould be employ'd in executing the Emperor's Orders, or at leaſt that none of them would have Religion enough to expoſe themſelves to certain Death for a perſecuted Cauſe. He took ſome Time to conſider on proper Meaſures for bringing them over to Idolatry. At firſt he endeavour'd to gain them by ſoft Uſage. As he knew Honour a moſt powerful Motive to Men of their Profeſſion, he obſerved to them in a very engaging and amicable Manner, what Pity it was that Men born for great Things, and form'd by Nature for making a Figure in the Army, ſhould raſhly expoſe themſelves to a diſgraceful Death; to which he added, that being but young, he would have them conſider what Folly it would be to cut themſelves off, while they were capable of reliſhing all the Advantages and Pleaſures of Life. Then he tempted them with large Promiſes of Preferment and repeated Aſſurances of the Emperor's Favour. When he found none of his Artifices could perſuade or ſurprize them into a Compliance with what he propoſed, he changed the Scene, and threaten'd them with all that was terrible, if they remain'd diſobedient to the Emperor's Order. But the Saints, were proof againſt theſe Attacks. They rejected his Profers, and told him it was not in his Power to give them an equivalent for what they muſt loſe by complying with his Demands: And his Threats ſeem'd inconſiderable to Men that could boldly tell him his Power did not extend beyond their Bodies, which they had no Concern for, when their Souls were at Stake. "*We*, "ſay they, *do not want your poiſon'd Gifts, nor your falſe Riches; we deteſt* "*thoſe Honours that are neceſſarily attended by eternal Infamy. As we deſpiſe the* "*whole World, how can you imagine ſo inconſiderable a Part of it, as you profer* "*us, has Charms enough to make us renounce our Religion? We ſhall accept of none* "*but ſolid and laſting Advantages; and are afraid of no Evils but theſe that have* "*no End. So that, acccording to our Principles, we do not affront you when we*

Mar. 10

Mar. 10 " *poſtpone you to our God, from whom we expect the Reward of our Conſtancy ; and*
" *from whom we ſhould have but too much Reaſon to fear all that can be fear'd,*
" *if we forfeited our Duty to him by this Act of Obedience. The Empire has had*
" *ſufficient Experience of our Courage, and is convinced we are not fond of a Life*
" *which we have ſo often expoſed in it's Service. Upon the whole we are fully re-*
" *ſolved to accept of any Sufferings and Death itſelf, rather than renounce our*
" *God.*"

The Governor, naturally hot and proud, could not bear the Liberty they took, and the Courage they expreſs'd on this Occaſion. He laid them in Irons, 'till he had Time to invent a Puniſhment that wou'd ſatisfy his revengeful Humour. *Sebaſte* is a cold Country ; and the holy Martyrs were apprehended in the very Depth of Winter, which is very long and commonly very ſevere there. Juſt out of the Walls of the City was a Lake, frozen over, ſo that Coaches and Horſes paſſed over it with all poſſible Eaſe and Safety. Here they were ordered to be expoſed a whole Night naked; and a warm Bath prepared within Sight to tempt them more effectually to provide for their own Security and Comfort by quitting their preſent Situation and their Religion together. The Martyrs heard their Sentence with Joy, forwarded the Execution of it by undreſſing themſelves, ran to the Place of their Sufferings with an Eagerneſs equal to what victorious Soldiers ſhew, when they are upon the Point of plundering a Town, and encouraged one another to the Combat with obſerving, that one Night's Hardſhips would purchaſe them a happy Eternity. " Since we muſt die, ſaid they, let us ſecure a better " Life. We need only to do that for God, which Soldiers do every day for their " Princes." They join'd in praying their whole Number might perſevere and be crown'd ; But had the Mortification of ſeeing one quit his Poſt like a baſe Deſerter, and ſeek the Relief prepared for ſuch as were diſpoſed to apoſtatize. There was a Soldier poſted at the Bath, with Orders to watch the Martyrs, and receive thoſe that left the Lake. While he was attending, he had a Viſion, in which the Angels ſeem'd employ'd in gratifying and rewarding all theſe glorious Perſons, while one only was neglected and paſs'd over without any Notice. This he perceived was the very Man that made to the Bath. That weak Perſon was ſo unhappy as to expire the Moment he touched the warm Water, and thus loſt the Advantages of Suffering, without gaining any thing in Exchange, but thoſe Terrors that attend ſuch as deny their Faith. While that miſerable Man fell a Victim to the Juſtice of the Almighty, the Centinel became a Trophee of his Mercy. Touch'd with what he had ſeen, he ſtripp'd himſelf immediately, declared himſelf a Chriſtian, joined the thirty nine Martyrs, who

were

were then comforted under the Loſs of their unfortunate Companion; thus their Prayers were heard, and their Number compleat. Mar. 11

At break of Day they were found alive. Upon which the Governor order'd them to be laid on Carriages, and thrown into a Fire, that paſſing from one Extreme to another, their Torments might be the ſharper. One of them was left behind, as being the youngeſt and ſtrongeſt of the Company, and conſequently not ſo near his End as the reſt. They uſed him with a particular and diſtinguiſhing Tenderneſs in Hopes to prevail with him to change his Mind. But his Mother, who was there and obſerved the Danger to which this Act of Mercy expoſed her Son, 'roſe above the Sentiments of Nature, and the Weakneſs of her Sex, took him up in her Arms, laid him with the reſt, and bid him go and finiſh his happy Journey with his Companions. The Conduct of this Mother ſhews us in what true Tenderneſs for our Children conſiſts. Let all in that Station conſider her Courage, and enquire how many Parents by a blind Love, and miſtaken Fondneſs for their Children, indulge them in the Pleaſures and Enjoyments of Life, and make it their whole Study to render this World agreeable and delightful to them, to the manifeſt Prejudice of their real Happineſs.

The Martyrs were thrown into a large Fire made on purpoſe, conſumed as Holocauſts moſt acceptable to God, and their Aſhes thrown into the River *Iris*; but reſcued and preſerved ſo carefully by the Faithful that ſeveral Churches built in their Honour were enriched with their venerable Relicks. The ninth of *March* was the Day of their Sufferings, and ſet apart by the whole Church for paying our Reſpect to their Memory, 'till this Feſtival was made to give way to that of St. *Frances* in the Roman Calendar.

The XI Day.

St. Sophronius, Patriarch of *Jeruſalem.*

SOPHRONIUS, a Native of *Damaſcus*, born in the ſixth Age, was brought up in the Study of human and divine Literature. He made ſuch Progreſs in the Sciences that he was called the *Sophiſt*, a Name that then ſtood for a good Character of Learning. His Deſire of advancing in Virtue and the Practice of Religion carried him into *Paleſtine*; where his Deſign was to take

Mar. 11 take a near View of the Lives of the holy Solitaries that ſerved God in religious Communities, whether they were encloſed together in one continued Building, which was called a *Monaſtery*; or living in Cells or little Houſes ſeparated one from another, and govern'd by one common Superior, which Eccleſiaſtical Writers diſtinguiſh by the Name of a *Laura*.

After he had viſited ſeveral of thoſe devout Families, he was moſt inclined to ſtay at St. *Theodoſius*'s in the Dioceſe of *Jeruſalem*, in Company with *John Moſchus* a holy Monk of that Houſe; but did not yet quit the World entirely. When he had ſpent almoſt twenty Years in obſerving the moſt perfect and edifying Practices of ſeveral Monaſteries of *Paleſtine* for the Regulation of his own Life, about the Year 591 he joyn'd *John Moſchus* again, who was then returned from a Journey; and in his Company viſiſted the *Laura* of St. *Sabas*. From this Time our Saint took a Reſolution of remaining with *Moſchus*, whom he look'd on as his Maſter and Director. He attended him into ſeveral Parts of *Syria* and *Arabia*; and accompanied him to the Monaſteries of Mount *Sinai*, and *Raitha*. From thence they went together into *Egypt*; where *Moſchus* found ſeveral whom he had been acquainted with in a former Journey to that Country. They viſited the Deſarts of *Scetis*, and *Thebais*, where they found a ſurprizing Number of Hermits living in the conſtant Practice of rigorous Penance, profound Humility, Evangelical Poverty, continual Labour, extraordinary Abſtinence, and all thoſe Virtues which cou'd ſhew Chriſtianity in it's firſt beautiful Simplicity. Charm'd with ſuch glorious Models of Perfection they committed what they had obſerved to writing, which made a conſiderable Part of a Book *Moſchus* wrote ſome Time afterwards, and called *the Spiritual Meadow*. They had the ſame Satisfaction in the lower *Eyypt*, and even in the City of *Alexandria*; where the holy Patriarch *John the Almoner* receiv'd them with all poſſible Marks of Eſteem and Affection. That venerable Prelate who had ſeveral Proofs of their Zeal and Piety, and was particularly acquainted with our Saint's Capacity judged them fit for an Employment of greater Importance to the Church, than any they had yet been engaged in.

Thoſe, who found their Doctrines condemn'd in the Council of *Chalcedon* held in 451, declared loudly againſt it's Authority, and branded thoſe that receiv'd it with the odious Name of *Melchites* i. e. *Royaliſts*, by which they deſign'd to inſinuate that they complied only in Obedience to the Emperor, who had exerted himſelf very vigorouſly in Favour of that Synod. The Enemies of the Orthodox Faith were, as uſual, divided amongſt themſelves; the moſt conſiderable Party was that of the *Acephali*, i. e. a Party *without a Head* ſo called becauſe

becauſe they neither held Communion with *Peter Mongus*, the falſe Patriarch of *Alexandria*, nor with the Catholick Church. This Schiſm was ſtrengthen'd by *Severus*, an Invader of the Patriarchal See of *Antioch*, from whom they receiv'd the Name of *Severians*. Mar. 11

The Errors of theſe and ſome other Hereticks, had taken ſo deep Root in *Egypt* and the adjacent Provinces, that they proved an overmatch for all the Cares and Labours of the Orthodox Prelates. St. *John* Patriarch of *Alexandria* had been rais'd to that Dignity about three Years before the Arrival of our Saint and his Companion, and had employ'd all his Zeal and Induſtry in guarding his Flock from thoſe peſtilent Errors; but found an obſtinate Reſiſtance to all his Endeavours. *Moſchus* and *Sophronius* ſeem'd directed to *Alexandria* by a particular Providence, and were accordingly made Choice of to carry on that good Work. Thoſe Evangelical Labourers, having receiv'd the Biſhop's Orders, went into the neighbouring Towns and Villages, and recover'd whole Pariſhes and ſeveral Monaſteries to the Communion of the Church. The Succeſs of their Miſſion, and the many excellent Qualities of theſe two Holy Monks recommended them very ſtrongly to the Patriarch, and made him look on them as his Councellors and Fathers.

In the Year 617, after the Death of St. *John* the *Almoner*, *Alexandria* was alarmed by the Arrival of great Numbers from *Paleſtine*, who had been driven out of their Country by the *Perſians*. It was now apprehended that the victorious People would carry their Arms into *Egypt*, which obliged ſeveral to retire for their own Security. *Moſchus* and *Sophronius* made uſe of this Opportunity of viſiting the Monaſteries in the *Weſt*. They took thoſe of *Cyprus*, and *Samos*, and ſuch as lay on the Coaſt, in their way to *Italy*; and arrived at *Rome* in the Papacy of *Boniface* V. *Moſchus* died in that City in the Year 620; and *Sophronius* return'd into *Egypt* ſoon after.

He was at *Alexandria*, when *Cyrus* poſſeſſed that See. The Errors of the *Monothelites*, who allow'd but one Operation of the Will in *Jeſus Chriſt*, began then to diſturb the Peace of the Church, and were warmly eſpouſed by that Patriarch. Our Saint ſignalized himſelf on this Occaſion, and made it appear that this new Way of ſpeaking quite deſtroy'd what the Council of *Chalcedon* had defined.

The Emperor *Heraclius*, having made Peace with the *Perſians*, recover'd the Holy Croſs, and reſtor'd *Zachary* to the See of *Jeruſalem*, *Sophronius* went into *Paleſtine*, and retired to the Monaſtery where he firſt knew his Friend and Companion *Moſchus*. *Zachary* died ſoon after his Return to his Flock, and was ſucceeded by *Modeſtus* Abbot of St. *Theodoſius*'s who had govern'd the Church

of

Mar. 11 of *Jeruſalem* during his Abſence in Quality of Vicar General. *Modeſtus* was rais'd to that See in the Year 630, and died after he had held it three Years. *Sophronius* had been very ſerviceable to the two laſt Biſhops in reſtoring the decay'd Diſcipline of that Church by regulating the Publick Service and reforming the Morals of the Clergy and Laity. Thoſe Labours recommended him to the Eſteem of all that had any Concern for Religion and Piety, which they were convinced could not be more effectually enforced and recommended than by the Authority and Example of a Paſtor thus qualified. He was accordingly made Patriarch of *Jeruſalem* in 633; in which Station he behaved himſelf with a Zeal and Activity ſuitable to the Neceſſities of his Church very much corrupted both in Faith and Morals by the Iniquity of the late Times, and the publick confuſions that had reign'd in *Paleſtine*, while the *Perſians* were Maſters of that Country. *Sophronius* was no ſooner inveſted with the ſacred Character, but he began to conſider himſelf under an Obligation of doing all in his Power to ſupport the orthodox Faith; while he obſerved that ſome Prelates as ſtrictly engaged by their Office to maintain the Purity of Doctrine, gave up and betray'd the Catholick Cauſe through Weakneſs, Indolence, or a pretended Deſire of Peace, and Union. *Cyrus* Patriarch of *Alexandria* invented an Expedient, which as he ſeem'd to think muſt end all Differences and Diſputes. He drew up nine Articles, containing the Doctrine of the Church concerning the Trinity and the Incarnation. In the ſeventh the Words, *two Wills*, and *two Operations*, were induſtriouſly avoided; but all real Diſtinction between the Action of the Human and Divine Will in Chriſt taken away, by aſſerting that the ſame *Jeſus Chriſt* produces divine and human Operations by one *Theandrick* Act, i. e. by one Act equally attributed to the two Natures of God-man. *Sergius*, Patriarch of *Conſtantinople*, gave into this Method of accommodating the Matter; and the Emperor *Heraclius* added both Strength and Authority to the riſing Hereſy, by making an open Profeſſion of it. *Sophronius*, therefore, call'd a Synod of the Biſhops of his Patriarchate in the Year 364; in which he expreſs'd himſelf ſtrongly in Favour of the Orthodox Faith, and ſtrenuouſly oppoſed the Errors of the *Monothelites*. When this Council broke up, he reduced their Acts in the Compaſs of a Letter, which was ſent to Pope *Honorius*, and the Patriarch *Sergius*. This Piece contains an exact and particular Confutation of the Hereſy in Queſtion, and a clear Expoſition of the Belief of the Church. Several Copies of it were diſperſed amongſt the Biſhops. The ſixth General Council held at *Conſtantinople* in 680 and 681, mentions this Synodical Letter with Honour, approves of the Doctrine contained in it, and declares it conformable to that of the Apoſtles and Fathers.

Pope

Pope *Honorius* had been impoſed on by a Letter from *Sergius*, and prevail'd with to approve of the Expedient already mention'd. This Misfortune render'd all *Sophronius*'s Endeavours againſt the *Monothelites* fruitleſs. 'Though the Biſhop of *Rome* and Patriarch of *Conſtantinople* had enjoyn'd both Parties Silence, he could not think himſelf under an Obligation of ſubmitting to a thing ſo injurious to the Church; and therefore made a Collection of ſix hundred Paſſages from the Fathers againſt the *Monothelites*; But this Work is loſt. Inſtead of reclaiming thoſe unhappy Perſons, the Difficulties he urged did but exaſperate them the more againſt him. He bore their Abuſes and Calumnies with Patience, and Charity; But obſerving their Errors gain Ground daily, he thought it neceſſary to diſpatch one to *Rome*, who ſhou'd endeavour to undeceive the Pope, and plead the Cauſe of Truth. He choſe *Stephen* Biſhop of *Doria* for that Errand. To engage him more ſtrongly to the Defence of the Orthodox Faith, he carried him to Mount *Calvary*, and ſpoke to him in the following Manner, "If you neglect the Defence of the Faith, or deſert it's Intereſt, you "ſhall give an Account of your Conduct to him that was crucified in this Place, "when he comes to judge the Living and the Dead. Since I cannot be ſpared "from my Flock, I expect you will act according to my Directions and Order. "Go then to the Apoſtolical See; inform the holy Perſons you find there, of all "that has paſs'd in this diſtant Part of the World; and never give over your "Importunities 'till you obtain a canonical Cenſure of this new Doctrine." *Stephen* departed with this ſolemn Charge, and reſolved to execute his Metropolitan's Orders moſt punctually. *Honorius* was dead before he got to *Rome*. But he purſued, and ſollicited his Cauſe with the utmoſt Diligence, and Conſtancy for ten Years together; at the End of which Pope *Martin* I held a Council in the *Lateran*, in which *Monotheliſm* was condemn'd. Mar. 11

While *Sophronius* was thus employ'd in the Cauſe of the whole Church, the Faithful of *Jeruſalem* ſuffer'd very much from the *Saracens*, who made themſelves Maſters of that City in 636. The holy Patriarch, more concern'd for the Safety of his Flock than his own, ſhew'd an invincible Courage in the midſt of the Calamities with which they were loaded. He comforted them under what they felt, arm'd them againſt what they apprehended, and like a *good Shepherd* frequently expoſed his own Life for the Security of the leaſt of his Sheep. His Vertues and Merit were ſo conſpicuous, and commanded ſuch a Reſpect, that *Omar* the Prince of the *Saracens*, at his Requeſt, granted the free Exerciſe of the Chriſtian Religion in *Paleſtine*. But the Brutality of the Soldiers defeated the Deſigns of their Commander, and reduced the Country to a much worſe Condi-

Mar. 12 tion than the moſt violent Perſecutions had done. His Grief for what his Flock ſuffer'd from thoſe Barbarians, join'd to his great Age, threw him into an Illneſs, which ended in a happy Death on the eleventh of *March* 638, or 639, being than about ninety ſeven Years old.

The XII Day.

St. Grégory the Great, Biſhop of *Rome.*

THE Saint, whom we honour this day, was Son to *Gordian* a Roman Senator, of an illuſtrious and powerful Family. *Silvia*, whom the Church propoſes to our Veneration, *Nov.* the third, was his Mother. 'Though we have no particular Account left of his Education in his firſt Years, his whole Life after he appear'd in the World is ſufficient to convince us it was ſuch as might be expected from Parents conſiderable for their Piety and Rank in the World. Being bleſs'd with a good Genius for Learning, and a Mind well turn'd to Buſineſs, his Father took Care to bring him into the Senate Houſe as ſoon as his Age would allow him that Honour. He acquitted himſelf ſo well of all the Duties of that Station, that the Emperor *Juſtin* II made him *Prætor* or Governor of *Rome*; an Office of great Truſt and Importance, and not unlike that of *Lord Mayor* in *London.*

Long before he engaged in the Buſineſs of the Empire, he had frequent Thoughts of devoting himſelf entirely to God. The Foundation of St. *Benedict*'s Order made a Noiſe in *Rome*, when he was Young, and gave him the firſt Inclination to Retirement. His Curioſity, which had ſome Mixture of Devotion, led him to enquire into the Life and Actions of that holy Founder; whoſe Character he had from *Conſtantine* and *Simplicius*, his immediate Succeſſors in the Government of the Monaſtery on Mount *Caſſino.* 'Though he had now no farther Thoughts of quitting the World, he ſtill retain'd good Diſpoſitions toward Religion. Since his Preferment to be chief Magiſtrate of *Rome*, he had perſuaded himſelf he might ſerve both God and the World in that Station, without breaking in upon what he ow'd to either. But the Grace of God ſoon convinced him of his Miſtake. He began now to be ſenſible he was a Slave to the World, and could not raiſe his Thoughts above temporal Affairs, while thus deeply engaged in them. While his Mind was affected with theſe Difficulties,

Difficulties, and his former Inclinations, began to revive, his Father's Death made him Maſter of his own Motions, and a conſiderable Fortune. Grateful to God that had open'd him a way to Happineſs, he founded and endow'd ſix Monaſteries in *Sicily*, and one at *Rome* in his own Houſe, which he dedicated in Honour of St. *Andrew*. Soon after this he reſign'd his Office; ſold the Remainder of his Eſtate, which was very large, gave the Money to the Poor, and then retired into his Monaſtery in the City. Mar. 12

His conſtant Application to the Study of the holy Scriptures, and rigorous Faſtings brought him to ſo bad a State of Health, that he fell into a violent Aſthma, which was attended by Fainting Fits, and muſt ſoon have ended his Life, had not God preſerved him for the Performance of what acquired him the Title of *the Great*, a Term by which our Saint ſtands diſtinguiſh'd in Hiſtory from all that bore the ſame Name. This Indiſpoſition wou'd have appear'd inconſiderable to him, had it not obliged him to make ſome Abatement in the Severities he practiſed on himſelf. As Mortification was his chief Care ſince he embraced a Monaſtick Life, he endeavour'd, however, to continue what he thought his indiſpenſible Duty. His penitential Exerciſes render'd him incapable of obſerving the Precept of Abſtinence even on *Saturdays*; which proved a moſt ſenſible Affliction to him. He called in the Prayers of a holy Monk of that Houſe to his Aſſiſtance; and by their united Applications to Heaven was enabled to conform to the Practice of the Church in that Particular. And whatever Infirmities he labour'd under, nothing was allow'd to interrupt his Prayers, and devout Studies.

As he was one day walking in the Streets of *Rome*, he fix't his Eyes on ſome Slaves expoſed to Sale in a Market Place of that City. They were fair, and handſome; which put our Saint upon aſking what Countrymen they were. He was told they were *Britons*, and that the Iſland from whence they came was well furniſh'd with ſuch Perſons. St. *Gregory*, whoſe Thoughts were always employ'd in the Honour of God, and the Good of Mankind, made it his next Queſtion whether the Natives of that Country were Chriſtians? Upon being anſwer'd in the Negative, he expreſs'd a deep Concern for their unhappy Condition; and could not reſt 'till he had obtain'd Leave of *Benedict* I, then Pope, to go for *Britain*, and endeavour the Converſion of our Pagan Anceſtors. He ſet out on this Apoſtolical Journey; but was recalled by the Pope at the Inſtance of the *Roman* People, who knew his Value, and could not be reſign'd to part with him. The ſame Pope, according to ſome, or, as others ſay, his immediate Succeſſor *Pelagius* II, made him one of the ſeven Deacons of the Church at *Rome*, in Conſideration of the Virtue and Learning, which were happily join'd in him,

Mar. 12 and recommended him to the Veneration and Eſteem of all that knew him. In the Year 581 *Pelagius* ſent him to the Court of the Emperor *Tiberius* at *Conſtantinople* in Quality of *Nuncio* from the Holy See, to ſolicit his Aſſiſtance againſt the *Lombards*, who were very troubleſome at that Time in *Italy*. *Gregory* had had ſufficient Experince of Publick Affairs, and knew the Diſturbance they naturally give to ſerious and religious Thoughts; for which Reaſon he took Care to have the Company of ſome devout Monks from *Rome*, during his Stay at *Conſtantinople*. They join'd him in the Exerciſe of Prayer, and other Duties of a Monaſtick Life, and thus, 'though inveſted with a publick Character, he lived with the Privacy and Recollection of a Recluſe. St. *Leander*, of whom we have ſpoke *Feb.* the twenty ſeventh, was then at *Conſtantinople*. Our Saint contracted a holy Friendſhip with that Prelate, told him his whole Life, bewail'd his Misfortune in being torn from his dear Retreat, and plunged into Buſineſs, when he hoped he had taken his Leave of all the World called by that Name; and declared he had no Pleaſure but when with his religious Brothers. Here it was that he compoſed his Book of *Morals*, at the Requeſt of St. *Leander*. It is a large Commentary on *Job*, and has always bore a great Character in the Church.

Eutychius was then Patriarch of *Conſtantinople*, a Man of an excellent Life, and good Intentions; but ſtrangely miſtaken in the Article of the Reſurrection of the Body. He had wrote a Treatiſe on that Subject, in which he maintain'd that the Bodies of the bleſſed ſhou'd be of an airy Compoſition, when reaſſumed at the great Day. St. *Gregory* oppoſed him; and *Tiberius* was pleaſed to be preſent at a Conference, in which our Saint convinced both the Patriarch and the Emperor that we ſhall 'riſe again in the ſame ſolid palpable Fleſh. Theſe were *Gregory*'s Employments during his Stay at the Imperial City.

He reſided about two Years at *Conſtantinople* under *Tiberius*, and near three under his Succeſſor *Maurice*; return'd to *Rome* in 585, and was made the Pope's Secretary. But upon *Maximian* Abbot of St. *Andrew*'s being promoted to the Biſhoprick of *Syracuſe*, he was choſen Superior of that Monaſtery. The Government of that Houſe, and his own Sanctification in a Religious Retreat, were not his only Employments. The Pope was too well acquainted with his Capacity to do any thing of Importance that regarded the Church, without conſulting him. *Pelagius* had the Mortification to ſee the Deciſions of the fifth General Council, held at *Conſtantinople* in 553, rejected by the Biſhops of *Iſtria*, ſome other Provinces in that Neighbourhood, and *Ireland*. That Synod had condemn'd the *three Chapters*, i. e. ſo many famous Writings, as containing the Blaſphemies of *Neſtorius*. Thoſe Biſhops were ſtrictly orthodox in their Faith,

Faith; but imagining the Council of *Conſtantinople* contrary to that of *Chalce-* Mar. 12
don, inſiſted on a favourable and catholick Senſe being allow'd to thoſe Pieces; and, not having the Satisfaction they demanded, ſeparated from the Communion of the Holy See, and the Eaſtern Prelates, who had receiv'd the Council in Diſpute. Pope *Pelagius* labour'd hard to rectify their miſtakes and extinguiſh this unhappy Schiſm; and employ'd St. *Gregory*'s Pen in the ſame Cauſe; And it is always reckon'd a very conſiderable Part of our Saint's Character, that he gain'd great Numbers of the Schiſmaticks by his excellent Letters on that Subject.

St. *Gregory* continued to govern St. *Andrew*'s Monaſtery 'till the Year 590. The Plague, that raged then at *Rome*, made great Havock in the City, and amongſt the reſt carried of *Pelagius*. *Gregory*'s Merit was ſo conſpicuous that the united Voices, of the Clergy, Senate and People declared him his Succeſſor. His Humility would not let him ſee thoſe Qualifications in himſelf, which were the Admiration of others; he trembled at the Thoughts of being thrown into the World again, and expoſed to the Grandeur which he had ſo induſtriouſly avoided. But the more he reſiſted the Motion, the more preſſing they were with him to fill the vacant Chair. Finding at laſt they would hear of no Denial, he wrote to the Emperor *Maurice*, and gave ſeveral Reaſons why he ſhould not approve of the Election. *Germanus*, Prefect of *Rome*, intercepted his Letter, tore it, wrote another to the Emperor in a very different Style, and ſent him an authentick Inſtrument of the Decree for his Promotion. He did not forget to add that it would be abſolutely impoſſible to find one more fit for that Charge than *Gregory*, eſpecially conſidering that the calamitous Circumſtances of *Italy*, required a Pope of uncommon Qualifications.

The Plague continued very violent at *Rome*, and the want of a Paſtor made the People doubly unhappy. Our Saint, ſuſpecting what would be the Reſult of the Affair depending before the Emperor, began to conſider himſelf as charged with the Care of the diſtreſſed Inhabitants of that City, took Occaſion from their Calamities to exhort them to return to God with ſincere Repentance, and humble Prayer, by which they might hope to avert the Judgments their Sins had deſerved, and drawn upon them. In the Concluſion of his Sermon he order'd a general Proceſſion of the Faithful divided into ſeven diſtinct Bodies. The firſt was compoſed of the Clergy of *Rome*; the ſecond conſiſted of the Monks with their Abbots at their Head: the third was made up of Nuns lead by their Superiors: the fourth of Children: the fifth contain'd only Lay-Men: the ſixth was form'd of Widows: and the ſeventh of married Women. Fourſcore of thoſe that aſſiſted at this Proceſſion died in one Hour.

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Mar. 12 But St. *Gregory* ſtill continued to pray, faſt, and preach Penance 'till the deſtroying Angel ſheath'd his Sword.

Coming at laſt to underſtand that his Letter to the Emperor had been intercepted, and ſuppoſing what would neceſſarily be the Conſequence of the Prefect's Application to that Prince, he thought it now high Time to fly, and avoid what he fear'd as a weighty and dangerous Charge. In this View he diſguiſed himſelf, left the City privately, and hid himſelf in Holes and Woods, where he was reſolved to live conceal'd 'till another ſhould be choſen to ſucceed the deceaſed Pope. But the Divine Wiſdom had directed the Clergy and People in their Choice, and the whole World could not defeat the Deſigns God had in Favour of his Church. *Gregory* therefore was diſcover'd, brought back to *Rome*, and conſecrated in St. *Peter*'s Church on the third of *September*, 590.

As *Gregory* had done great Violence to his own Inclinations in accepting of the Government of the Church, he expected his Friends would condole with him, or comfort him under his preſent Circumſtances. They wrote to him, indeed; but their Letters were either full of Congratulations upon his Promotion; or loaded with Reproaches of his long and obſtinate Reſiſtance. The former were anſwer'd by ſtong Expreſſions of Grief for being forced from his Monaſtery, torn from a Repoſe, where he thought himſelf ſhelter'd from the Storms of the World, and hurried into a Life of perpetual Diſſipation and ſurrounded with inſuperable Difficulties. He told all that were any ways concern'd in promoting his Election, they certainly could not love the Man whom they had thus entangled. *John*, Biſhop of *Ravenna*, was one of thoſe that undertook to reprove our Saint for not correſponding with the Will of God, by complying with the firſt Motion that had been made for his Conſecration. This put him upon juſtifying his Conduct, and gave Occaſion to his famous Treatiſe *of the Duties of Paſtors*. In that Piece he obſerves how difficult it is to be ſecure of a true Vocation to that Office, how much Learning, Virtue and Courage are neceſſary for one that engages in the ſacred Character; what Humility, Zeal, Prudence and indefatigable Induſtry are requiſite for the faithful Diſcharge of it's Obligations; and then ſpeaks of the great Difficulty of inſtructing every particular Perſon according to his reſpective Circumſtances, and Diſpoſitions; which however, is the indeſpenſible Duty of every Paſtor. This Treatiſe, which he thought would be a ſufficient Apology for his declining ſo heavy and dangerous a Charge, has beeen always reckon'd a complete Inſtruction on the Duties and Obligations of ſuch as have the Care of Souls.

The Book juſt mentioned was at leaſt the conſtant Rule of his own Practice in the Government of the Church; he frequently bewaild his Misfortune in being

ing dragged from his Retirement, and expoſed to the Danger that ſurrounded him in that high Station. Several of his Epiſtles are full of theſe Complaints. But his Apprehenſions, and the many Difficulties of his Miniſtry were ſo far from diſcouraging and dejecting our Saint, that they ſerved only to awaken his Zeal, and encreaſe his Diligence. The Plague, a violent Earthquake, and the Incurſions of the *Lombards* had quite unpeopled the City of *Rome*, and introduced a general Deſolation in the Country about it, when he was promoted to the Holy See. It was no eaſy matter to repair the Damages cauſed by thoſe dreadful Calamities. But our holy Pope addreſs'd himſelf to God with ſuch ardent Charity, and applied to Men in Power with ſo much Induſtry and Patience, that he had the Satisfaction of ſeeing the City well peopled and in a flouriſhing Condition; and thus truly deſerved to be called *the Father of his Country*, a Title that had been beſtow'd on Emperors for leſs Services to the Publick. Mar. 12

In the Beginning of the Year after his Conſecration he held a Council of the Neighbouring Biſhops at *Rome*, according to the Cuſtom of his Predeceſſors, and wrote a Synodical Epiſtle to the Eaſtern Patriarchs. As he was always ſenſible of the Weight of his Charge, that Letter begins with his uſual Complaints, contains an Extract of his Treatiſe *of the Duties of Paſtors*, and concludes with his Profeſſion of Faith; in which he declares that he received and reverenced the four General Councils, like the four Goſpels, and paid an equal Reſpect to the Fifth. From the ſame Council, or one held at *Rome* ſoon after, he wrote to *Severus* Biſhop of *Aquilea*, and the Schiſmatical Prelates of *Iſtria*, who had not received the Comdemnation of the *three Chapters*, and back'd by the Imperial Authority, ſummon'd them to appear, propoſe their Difficulties freely, in order to receive Satisfaction. But they drew up a Petition to the Emperor; which affected him ſo that he wrote to St. *Gregory* and deſir'd he would give thoſe Biſhops no farther Diſturbance 'till the Peace of *Italy* was better eſtabliſh'd.

As ſoon as he was ſeated in St. *Peter*'s Chair he employ'd his Thoughts and extended his Paſtoral Care to the moſt diſtant Parts of the Church. The *Manicheans* and *Donatiſts*, of which Sects we ſhall be obliged to ſpeak more at large in the Life of St. *Auguſtin*, *Auguſt* the 28th, ſtill continued to infeſt *Africa*. *Gaudentius*, Governor of the ſeven Provinces of *Africa*, was a Man of Piety and Courage. St. *Gregory* applied to him, and prevail'd with him to exerciſe his Authority for ſurpreſſing thoſe pernicious Hereticks. But, as they were always remarkable for Obſtinacy, all our Saints Zeal aſſiſted by the Governor's Authority could not entirely reduce them. His Endeavours to extirpate the Remains of *Arianiſm* in *Europe* were more ſucceſsful. *Reccaredus*, King of *Spain*, was converted

Mar. 12 converted from that Hereſy by St. *Leander* Biſhop of *Seville.* He wrote to that Prince, and his old Friend, and congratulated them, and the whole Kingdom upon this happy Change. *Reccaredus* received the Pope's Letter with the Reſpect due to all that comes from the Holy See; and acknowledged the Favour by ſending a ſolemn Embaſſy to *Rome*, with ſeveral valuable Preſents, as Marks of the Obedience Chriſtian Princes owe to the Vicar of *Jeſus Chriſt.* The *Arian* Hereſy reign'd triumphant in *Rome*, while the *Goths* were poſſeſs'd of that City; and St. *Agatha*'s Church was the laſt that was recover'd from their ſacrilegious Hands. St. *Gregory*, to expreſs his Averſion to their Errors, and inſpire his Flock with a thorough Horror and Deteſtation of the ſame, made a ſolemn Dedication of that Church before he permitted Divine Service to be perform'd in it. But our holy Paſtors Joy was complete when he ſaw the whole Nation of *Lombards*, with their King *Agilulf*, converted to the orthodox Faith, and *Arianiſm* thus totally rooted out of *Italy.*

The *Lombards*, 'though united to the Church, ſtill continued Enemies of the *Roman* Empire. They purſued their Conqueſts, committed Hoſtilities in ſeveral Parts of *Italy*, and made their Advantage of the Weakneſs of the Emperor *Maurice*, and the Negligence of his Lieutenants general who reſided at *Ravenna*, and were called *Exarchs* of that City. St. *Gregory*, obſerving that the Commotions of *Italy* proved a conſiderable Impediment to the Advancement of *Chriſt*'s Kingdom, ſollicited the Emperor and his *Exarch* to make Peace with the *Lombards.* *Maurice* was unhappily engaged in a War, which he was not able to carry on againſt that People; and yet could not be perſuaded to treat with them for putting an End to it. St. *Gregory*, perceiving he could not procure the deſired Bleſſing in it's full Extent, found Means to negotiate a Peace for the City of *Rome*, and it's Territories.

All the Trouble, that calamitous Poſture of Affairs both in Church and State gave our Saint, could never make him guilty of the leaſt Negligence in his Attendance on his Flock. He was conſtant in preaching and exhorting his People, conſidering their ſpiritual Neceſſities, and applying proper Remedies. His continual Labours weaken'd him ſo much that in the Year 593 the Clergy and Monks, that always made Part of his Family, and had been near Witneſſes of his bad Health, and extraordinary Fatigues, begg'd he would preſerve his Life for the good of the Church, and never gave over their Importunities on that Subject 'till he conſented to retire to a Country Houſe, where he might enjoy ſome Repoſe, and recover his Strength. Here it was that he compoſed his *Dialogues.* Which Work he undertook at the Requeſt of the Eccleſiaſticks who conſtantly attended him, and deſired to ſee the Lives and Miracles of the Saints

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of *Italy* collected into one Book. This and other Pieces of his that appear'd while he lived were received with univerſal Applauſe. *Anaſtaſius* Patriarch of *Antioch* was ſo well pleaſed with his moral Commentary on *Job*, that he tranſlated it into *Greek*. *Gregory* himſelf was the only Perſon that could not approve of what he wrote; he was uneaſy when he heard of any particular Reſpect paid to his Works, could not bear they ſhould be commended, and took all Occaſions to ſpeak of them with Contempt or Indifference. His great Maxim in this Point, which ought to be a Rule for all Writers, was, that the beſt Things are then only well deliver'd, and become uſeful to their Author, when his only Deſign is to pleaſe God. Mar. 12

He had no ſooner left this Retreat, but he was involved in freſh Difficulties. *John*, Patriarch of *Conſtantinople*, a Man of a moſt exemplary Life, and commonly known by the Title of the *Faſter*, took upon him the Stile of *Œcumenical Patriarch*, or *univerſal Biſhop*. It would be uncharitable to ſuppoſe a Perſon of ſo much Piety aſſumed this pompous Title out of Pride, or deſign'd thereby to inſinuate that the other Prelates were no more than his Vicars. St. *Gregory*, however, could not but obſerve the fatal Conſequences of admitting this way of ſpeaking; and was reſolved to oppoſe it with all his Power. He wrote to the Emperor, the Empreſs, the Patriarchs of *Alexandria* and *Antioch*, the other Eaſtern Prelates and *John* himſelf on that Subject; who ſeem'd not at all inclined to change his Language. *Gregory* finding neither his Reaſons nor his Threats affected that Patriarch grew warm, and aſſerted that the Title in Diſpute was new, profane, ſchiſmatical, injurious to the Hierarchy, and even Blaſphemous, and Diabolical. While he oppoſed ſo odious a Title in the Patriarch of *Conſtantinople*, he choſe one expreſive of his own Humility and the Obligations of the holy See, and called himſelf *a Servant of the Servants of God*; which is now the uſual Stile of the Pope's Bulls. This Action of St. *Gregory* has been alledged by our Adverſaries as a Proof of his denying the Primacy of the holy See. But how juſtly will appear from St. *Gregory*'s own Words on this Occaſion. "This Title (*univerſal Biſhop*) ſays he, belongs to no "Prelate on Earth; even St. *Peter*, to whom *Jeſus Chriſt* has committed the "Care of the whole Church, was never called ſo. The very Suppoſition of an "*univerſal Biſhop* weakens and even ruins the Authority of all other Biſhops. "And if ſuch a Title be admitted, when the Perſon poſſeſs'd of it dies, the "whole Church muſt fall, and ceaſe to be." Theſe Expreſſions of St. *Gregory* collected from his Epiſtles on this important Queſtion ſhew two things; firſt that he was an Enemy to a Title, that ſeem'd to intrench upon the Authority of other Biſhops, which he oppoſed only upon the Suppoſition of it's

Mar. 12 implying the whole Epiſcopacy was lodged in one Perſon to the Prejudice of all that bore that Character: the ſecond, that while he oppoſes ſuch an Uſurpation, he evidently aſſerts a Supremacy or Primacy amongſt the Apoſtles, when he ſays, *Peter had the whole Care of the Church.* And it may be farther obſerved that St. *Gregory* in the Courſe of this Diſpute threaten'd to excommunicate the Patriarch of *Conſtantinople*, if he did not quit that preſumptuous Title; which ſhews he thought a Supremacy, and Juriſdiction over other Biſhops very conſiſtent with a ſternuous Oppoſition to ſuch Pretenſions as might be comprehended under the Words in Queſtion.

'Tis to the Paſtoral Zeal of this great Saint we owe that Chriſtianity which flouriſhed in this Iſland. We have already told our Readers what gave him the firſt Hint of this glorius Work in his Predeceſſor's Time. He had the Miſery of our Pagan Anceſtors ſeriouſly at Heart ever ſince, and long'd for a favourable Opportunity of ſending the Light of the Goſpel amongſt them. *Great Britain* had embraced Chriſtianity long before that Time; but the *Angles* and *Saxons* making themſelves Maſters of that Part of it which is ſince called *England*, the original Natives of the Country were obliged to fly to *Wales*, and *Cornwall*; and thus Superſtition and Idolatry reign'd with the Conquerors, and the Chriſtian Religion was almoſt quite baniſhed where they had any Power. The *Britiſh* Biſhops, 'though near Neighbours to thoſe barbarous People, would maintain no Correſpondence with them; and God had reſerved their Converſion for this Apoſtolical Pope. The troubleſome Poſture of Affairs in *Italy* would not allow him to put his good Deſigns in Execution 'till the Year 596. In the mean Time he gave Orders for buying ſome young *Engliſh* Slaves of both Sexes in *France*, putting them into Monaſteries for Education, and inſtructing them in the Faith of Chriſt. Thus he hoped to reſcue ſome of this unhappy Iſland from the Power of the Devil, and gain others to the Chriſtian Religion by their Means, when they ſhould return into their Native Country. But it pleaſed God to make him Maſter of his Wiſh in the aforeſaid Year. Then it was that he ſent ſome holy Monks under the Conduct of our Apoſtle St. *Auguſtin*, Prior of St. *Andrew*'s, into this Iſland, wrote to the Princes, through whoſe Dominions they were to paſs, and recommended them to their Protection and Aſſiſtance in their Journey. Thoſe apoſtolical Miſſionaries found a plentiful Harveſt here, which in a little Time required more Hands. Supplies were ſent by *Gregory*, when demanded; and in a few Years the true Faith, and Chriſtian Piety were eſtabliſh'd on the Ruins of Idolatry, and Immorality it's conſtant Companion.

St. *Gre-*

St. *Gregory*'s whole Pontificate was employ'd in ſuch Works as become the Mar. 12
firſt Paſtor in Chriſt's Church. The *Neſtorians*, and *Manicheans*, of whom we have ſpoke already, and the *Agnoïtes*, who miſtaking ſome Paſſages in the Goſpel, attributed Ignorance to *Jeſus Chriſt*, felt the Force of his Arguments, and the Weight of his Authority. His Concern for all that were Strangers to the Name of *Chriſt* made him particularly zealous in endeavouring the Converſion of the *Jews*. But he always recommended the Uſe of ſoft Perſuaſion, and Sweetneſs; not only as thoſe Means were moſt expreſſive of the Spirit of our moſt holy Religion; but as they were in their own Nature better adapted for working a Change in the Mind, than Force; becauſe thus the Perſons in Queſtion are convinced their real Good is the only Motive of ſuch an Attempt. Above 800 Letters of his written upon different Occaſions, which are ſtill extant, are glorious Proofs of his Virtue, Learning, Experience, and Love of Eccleſiaſtical Diſcipline. As it has been frequently obſerved that Letters are a more exact Copy of the Mind, and Heart of a Writer, than Works of another Nature; ſo St. *Gregory*'s Zeal, Vigilance and other Paſtoral Qualifications ſtill Live in his Epiſtles, the beſt Picture of that great and valuable Perſon.

After thirteen Years ſpent in continual Sickneſs and Labours of all ſorts, and his *Life* thus *laid down for his Sheep*, he received the Reward of his Pains and Charity on the twelfth of *March* 604, being then about ſixty Years old. He was buried near the old Sacriſty in St. *Peter*'s Church; and removed to a handſomer Part of the ſame Church by Pope *Gregory* IV. The whole Chriſtian World, that had ſeen his Conduct, and felt the Influence of his Virtues, did Juſtice to his Memory by the Veneration they expreſs'd for his Sanctity. Publick Marks of Reſpect were paid to this holy Pope at *Rome* even in the VII Century, as appears from the moſt ancient Calendars of that City which appear'd after his Death. Next to *Rome*, we of this Nation gave the earlieſt into the Veneration of the Saint at this Day, which was at once an Act of Religion and Gratitude. *Venerable Bede*, who lived in the ſeventh and eighth Centuries, inſerted his Name in his Martyrologe for the Uſe of the *Engliſh* Church; and a Council at *Cliff* under *Cuthbert* Archbiſhop of *Canterbury*, in 747 eſtabliſh'd his Feſtival as that of the Chief Apoſtle of the *Saxons* and *Angles*. It was obſerved with great Solemnity all over *England*, 'till the Schiſm divided this Nation from the holy See; but then it was not thought proper to keep up a Veneration for any that had poſſeſs'd it. The Neighbouring Kingdom of *Ireland* out of a Principle of Catholick Charity would ſhare the Joy which this Iſland expreſs'd at their Converſion, and pay their devout Reſpects to our Saint.

Mar. 12 Nor has *France* been backward in expreſſing a Regard for this holy Pope; for ſeveral Towns in that Kingdom have obſerved the twelfth of *March* as a Feaſt of Obligation. Even the *Grecians*, who very ſeldom admit the Weſtern Saints into their Liturgy, have, however, allow'd St. *Gregory*'s Name a Place in their Meneloges, and other Books uſed in the Eaſtern Church.

St. Maximilian, *Martyr.*

WHEN the Church propoſes the Saint of this Day to our Veneration, ſhe recommends to her Children the avoiding of all they think any way interferes with their Duty to God, even 'though the contrary Opinion may be ſupported by ſome probable Reaſons. The Lawfulneſs of a Chriſtian's bearing Arms under the *Roman* Emperors, that were then Heathens, was a Queſtion of this Nature. Thoſe who oppoſed that Practice did it upon a Motive of Religion, which they thought ſo nearly concern'd in that Profeſſion. A Chriſtian engaged in the Service was expoſed to do Duty before an Idol's Temple, at the Time of their Sacrifices; profane the Lord's Day; neglect the neceſſary Employments of that weekly Feſtival; and follow the Imperial Standards that were dedicated to the Heathen Gods, and bore their Repreſentations. So that ſeveral were of Opinion that Idolatry was almoſt neceſſarily inſeperable from the Obligations of a Soldier in ſuch Circumſtances. This Difficulty was at laſt adjuſted; and ſome Paſtors of the Church made Uſe of this Diſtinction in the Caſe; that thoſe, who were liſted before their Converſion, might ſafely remain in their Profeſſion; a Deciſion that ſeem'd to be juſtified by the Example of thoſe Soldiers who came to conſult St. *John Baptiſt* at his firſt appearing in the World, and that of the Centurion converted by St. *Peter*. But then they wou'd not allow of engaging in the Service after Baptiſm, which they ſeem'd to look on as a Sort of Apoſtaſy.

This was a current Opinion in the Church toward the End of the third Century, and receiv'd by our Saint, as the Rule of his Conduct. On the twelfth of *March* 295, the eleventh Year of *Dioclesian*'s Reign, *Fabius Victor* and his Son *Maximilian*, were preſented to *Dion* the Proconſul at *Thebeſte* in *Numidia*. *Pompeianus* reported to that Magiſtrate, that *Victor* had been employ'd to raiſe Recruits in *Mauritania*, and had neglected to liſt his own Son, who was old enough to bear Arms; upon which he inſiſted on his being meaſured in order

to

to be receiv'd into the Emperor's Service ; for the *Roman* Laws obliged all the young Men to make a certain Number of Campaigns ; and the Officers were allow'd to chooſe ſuch of them as they liked beſt. This Information being given, *Dion* aſked our Saint what was his Name ; to which he replied it was an unneceſſary Queſtion ; for he was a Chriſtian, and, as ſuch, could not reſolve to carry Arms. The Procunſul took no Notice of this Anſwer, but order'd him to be meaſured. *Maximilian* repeated his former Proteſtation againſt engaging in the Army ; but was meaſured and declared to be five Foot ten Inches, which was the Standard Height. Then *Dion* gave Directions for his being mark'd, according to the Cuſtom ; which he oppoſed ſtrenuouſly, and aſſured the Procunſul a third Time that he could not think of entering the Service. *Dion*, incenſed at his Conduct, was reſolved to make ſhort work with him, and told him he ſhould either comply with what was required of him, or die for his Diſobedience. " Well, (ſays our Martyr,) do what you pleaſe ; behead me, if " you will. I am already a Soldier of *Jeſus Chriſt*, my Profeſſion, which obli- " ges me to ſerve God, will not allow me to ſerve the World." Upon this the Proconſul aſked him, who had taught him this Caſuiſtry. " I learnt it, " ſays he, of him who called me." *Dion* perceiving him Proof againſt all he cou'd ſay, deſired *Victor* to uſe the Authority of a Father, and oblige his Son to ſubmit. " My Son, anſwer'd *Victor*, knows beſt what he has to do." Then the Proconſul aſk'd him again, if he was diſpoſed to receive the Mark ? Upon his perſiſting in the Refuſal, and giving for Reaſon that he had already receiv'd the Mark of *Jeſus Chriſt* ; *Dion* told him, he would ſoon ſend him to his *Jeſus Chriſt*, if he would not be govern'd. " Do, that aſſoon as you pleaſe, " ſays *Maximilian* ; it is all I deſire or wiſh for". The Proconſul then commanded the Officers to mark him by Force. " If you do give me the Mark " againſt my Will, replied this valiant Soldier of *Jeſus Chriſt*, I will deface " it ;" and, alluding to the leaden Medal with the Emperor's Cypher, which thoſe engaged in his Service were obliged to wear, declared it was not lawful for him to wear Lead about his Neck, after he had receiv'd the Sign of the Croſs in Baptiſm, which he calls the Sign of Salvation purchaſed for him by his Maſter and his God. Mar. 12

The Proconſul, deſirous to win him by Sweetneſs and kind Uſage, endeavour'd to perſwade him that his Objections againſt the Emperor's Service were not well grounded, becauſe ſeveral Chriſtians were then actually engaged in it, and ſeem'd to have no Scruple of continuing in the Army. *Maximilian*'s Charity would not allow him to cenſure his Neighbours ; and therefore he only

anſwer'd

Mar. 12 anſwer'd, it was their Buſineſs to conſider their own Caſe; but that he was reſolved to decline the Profeſſion of Arms, as what he could not but look on as dangerous and prejudicial to his Religion. *Dion*, finding him inflexible, told him at laſt in plain Terms, his Life ſhould pay for his Diſobedience, and bid him conſider what Pity it was he ſhould be loſt in the Prime of his Youth. The Saint anſwer'd, he might die; but ſhould not be loſt; for 'though he left the World, his Soul wou'd live eternally with the God he ſerved. The Proconſul then proceeded to give Sentence againſt him, which was to loſe his Head for refuſing to bear Arms under the Emperor. The holy Martyr full of Joy and Tranquility ſaid *God be praiſed.* When he was led to Execution he addreſs'd himſelf to thoſe that attended him, call'd them his Brethren, and exhorted them to preſs forward, and haſten to the Glory he was going to receive by his Death. Then, turning to his Father, with a cheerful Air he deſired the Perſon, that was to do him the kind Office, might have the new Cloaths that were bought for him upon the Proſpect of his being to ſerve in the Army, told him he ſhou'd have the Pleaſure of expecting to join him in the other World, and wiſhed they might be happy together to all Eternity. When he had thus taken his Leave of all about him, he receiv'd the Stroke, and glorified God by Suffering in the twenty ſecond Year of his Age. *Pompeiana*, a Religious Lady begg'd his Body, which ſhe convey'd to *Carthage*, and buried near St. *Cyprian* Biſhop of that City. *Victor* that had ſeen the glorious Death of his heroick Son went home full of Joy, and Gratitude to the Almighty for his accepting of the Sacrifice.

St. PAUL, Firſt Biſhop of *Leon.*

ST. *Paul*, a Native of *Cornwall*, was born toward the latter End of the fifth Century; and paſs'd his firſt Years under St. *Eltut*, in Company with St. *Gildas*, of whom we have ſpoke on the twenty ninth of *January*. The Progreſs, he made in Virtue and Learning under ſo great a Maſter of both, recommended him to holy Orders. Soon after he had receiv'd the ſacred Character, he retir'd into a Deſart in a remote Part of this Iſland, that he might apply to the Study of the holy Scriptures with more Freedom, and enjoy his God in Prayer and Contemplation without Interruption. Several Eccleſiaſticks join'd him in his Retreat, and excited one another to the Practice of Penance by a holy Emulation.

Emulation. The Luſtre of his Vertues drew him ſeveral Diſciples, and amongſt the reſt a Perſon of Diſtinction deſcended from thoſe *Britons*, who had been forced out of their Country by the *Angles* and *Saxons*. This illuſtrious Perſon, in Gratitude to his Maſter, publiſh'd his Character; which drew the Eyes of the whole Country upon him, and made them think of raiſing him to the Epiſcopal Dignity. Being apprized of their Deſign, he croſs'd the Sea, and went into *Armorica* or *Britany*, the common Refuge of thoſe *Britons* that did not care to live on the ſame Spot with the *Engliſh*. He reached that Country about the Year 522 in the Reign of *Childebert*, Son to *Clovis* I; and made his Reſidence in an Iſland weſtward of the Continent of *France*, a Place which ſeem'd to favour his Deſign of ſanctifying himſelf in Silence and Obſcurity. But Providence drew him out of that Solitude, and employ'd him in inſtructing the *Oſiſmians*, a People in the North Weſt Part of *Armorica*. Mar. 12

Withur Count of *Bas*, Governor of a conſiderable Track on the Coaſt, obſerving the great Succeſs of our Saint's Preaching, and the happy Influence of his good Example, began to think the erecting a Biſhoprick at *Leon*, and placing *Paul* in that See would be of great Uſe to the encreaſing Flock. He knew our Saint's Modeſty and Humility, and therefore told him nothing of his Deſign; but ſent him to Court with a Letter to the King containing *Paul*'s Character, and his own Requeſt. That Prince ſeconded the Count's Zeal, got our Saint conſecrated, and ſent him back to his Charge. This was done in the Year 529. At his Return the Faithful receiv'd him like one ſent from Heaven; and with the Aſſiſtance of his Diſciples, he baniſh'd almoſt all the Remains of Idolatry from that Country. Several of thoſe, he had gain'd to the Faith of Chriſt, were ſo ſenſibly affected with the Dangers and Difficulties that ſurrounded them in this World, that they deſired to fly from them, and ſecure their Peace and Salvation in Retirement. Their holy Biſhop aſſiſted their pious Reſolutions by building ſeveral Monaſteries for their Reception. After he had govern'd his Dioceſe 24 Years, he reſign'd his Charge to *Joave*, one of his own Diſciples, and retired into a Monaſtery in the Iſle of *Bas*. The new Biſhop enjoy'd that See but little more than a Year; and *Paul* ſupplied that Vacancy with *Tiernomagilus*, another of his Diſciples. But he too dying in a Year after his Promotion, our Saint, perſuaded that God called him to the Government of his Church, quitted his Retirement, enter'd again upon his former Station, and diſcharged all the Duties of it with his uſual Diligence and Fervour, 'till the Year 556. He was then quite worn out with Age and Apoſtolical Labours, and therefore reſign'd his Truſt into the Hands of *Cetomerinus*, went back to his

Monaſtery

Mar. 13 Monaſtery; and died in a good old Age. The Year of his Death is not ſo well known as the Day, which was the twelfth of *March.*

The XIII Day.

St. Nicephorus, Patriarch of *Conſtantinople.*

ST. *Nicephorus* was born at *Conſtantinople* about the Year 758. His Father whoſe Name was *Theodore*, had been Secretary to *Conſtantine Copronymus*; but was diſgraced and baniſh'd twice by that Emperor for maintaining the Veneration due to holy Images, and died at *Nice* the place of his ſecond Exile. *Eudocia* his Widow, who had been the faithful Partner of that Confeſſor's Sufferings, was very careful of the Education of our Saint. His Merit was ſoon known at Court; and *Nicephorus* had the ſame Employment under *Conſtantine* the Son of *Irene*, that his Father bore under *Copronymus.* The ſeventh General Council held in 787 gave him an Opportunity of ſhewing his Capacity for Buſineſs, and Zeal for Religion. He was preſent in that venerable Aſſembly in Quality of the Emperor's Commiſſary, and uſed all the Authority of that Character againſt the *Iconoclaſts*, who were condemn'd there.

Beſide a thorough Acquaintance with the holy Scriptures, and every Branch of Eccleſiaſtical Learning, he acquired an uncommon Perfection in the moſt valuable Parts of human Literature. He was an exact Grammarian, a good Poet, an eloquent Orator, an excellent Mathematician, and a profound Philoſopher; Qualifications that he always made ſubſervient to the Intereſts of Truth and Religion; and, which is more remarkable, the larger Improvements he made in thoſe Sciences, the more humble he was; being convinced of the narrow Limits of human Underſtanding, that is obliged to employ ſo much Time and Labour to learn what at laſt it comprehends in a very imperfect and obſcure Manner. With all theſe Advantages, which uſually tempt others to remain in the World, he founded a Monaſtery and retired to it, with a full Reſolution of ſpending the Remainder of his Days there in the Practice of Mortification and Prayer. But the Divine Wiſdom had diſpoſed of him in a very different Manner. The See of *Conſtantinople* became vacant in the Year 806, by the Death of St. *Taraſius.* Our Saint was then in his Monaſtery; but was obliged to leave

leave it by the Emperor's Order, and accept of the Patriarchal Dignity Mar. 13
purſuant to the unanimous Choice of the Clergy and People. He made a long and vigorous Oppoſition, and took much Pains to perſuade his Electors that he was unworthy of that Station, they ſeem'd reſolv'd to place him in, and incapable of ſupporting ſo heavy a Burthen. But they were no Strangers to his Abilities, and Vertues, and wou'd admit of no Excuſe. Perceiving at laſt, there was no Way left of avoiding the proffer'd Dignity, he ſubmitted; but deſired at the ſame Time he might be allow'd the Monaſtick Habit before he receiv'd Orders; for 'till then he had made his Monaſtery only a voluntary Retirement. This was granted without any Difficulty. *Stauraces*, the Emperor *Nicephorus*'s Son, who had been aſſociated to his Father in the Empire above two Years before, aſſiſted at the Ceremony, and cut our Saint's Hair with his own Hands. The Patriarch elect deſign'd by this ſolemn Action to engage himſelf to a ſtrict Obſervance of the Monaſtick Rule, ſo far as his publick Functions would give him Leave. After this, he proceeded to take the ſeveral Orders, and was conſecrated to the See of *Conſtantinople* on *Eaſter-Day* 806, which in that Year fell on the twelfth of *April*.

As ſoon as he was ſeated in the Chair of *Conſtantinople*, he bent his whole Thoughts to preſerve and defend the Faith againſt all Innovations. Supported by the Authority of the Emperor, he exerted his Zeal againſt the *Iconoclaſts*, the *Montaniſts*, the *Manicheans*, and other Hereticks, who diſturb'd the Peace of the Church at that Time; and applied himſelf vigorouſly to the Reformation of the Manners of his whole Flock. While he was employ'd in this Apoſtolical Duty, he was inform'd, that the Governor of the Country lying between *Cilicia* and *Armenia* was endeavouring to get a Divorce from his lawful Wife, that he might have no Diſturbance in the Poſſeſſion of another Woman, with whom he already lived in a ſcandalous Manner: Upon which he let him know his Danger, and threaten'd to excommunicate him, if he did not turn her away. The Courage of our Patriarch had a good Effect on the Adulterer, and induced him to give the deſired Satisfaction. This Action made a great Noiſe in the World; and the Reſolution with which he oppoſed a Man of that Conſequence and Power ſhew'd evidently how far he would have been from approving of the irregular Paſſion of the late Emperor *Conſtantine*, *Irene*'s Son, for *Theodota* to the Prejudice of *Mary*, whom he had diſmiſs'd to make way for that new Favourite. We have already ſeen in the Life of his Predeceſſor St. *Taraſius*, what Oppoſition that Patriarch made to that Divorce. *Joſeph* a Prieſt and Treaſurer of the Church of *Conſtantinople*, had been depoſed by that Saint for conſenting to that Adulterous Marriage, and aſſiſting at that wicked Ceremony,

Mar. 13 but inſinuated himſelf into the Emperor *Nicephorus*'s Favour ſo far, that he undertook to reſtore him to the Exerciſe of his Functions. Our Saint oppoſed the Motion, alledging for Reaſon that he could not reverſe the Decree of his holy Predeceſſor. To which the Emperor replied that was no new Thing, and inſiſted on it with great Importunity, 'till the Patriarch at laſt complied, and took off the Interdict. He thought himſelf obliged to this Condeſcenſion to avoid the Extremities, the Church might ſuffer from the Emperor, if incenſed by a Refuſal. This indulgent Proceeding was very diſagreeable to ſeveral holy Perſons, who had oppoſed the Emperor *Conſtantine*'s Match, and therefore would hear of no Terms in Favour of one ſo nearly concern'd in that illegal Act. They went ſo far as to break Communion with our Patriarch on that Score; who was obliged out of Prudence to ſubmit to the Iniquity of the Times; eſpecially ſince the Emperor enter'd ſo vigorouſly into the Affair, as to baniſh ſeveral that oppoſed *Joſeph*'s Re-eſtabliſhment. But our Saint ſhew'd afterwards what were his Sentiments of that Eccleſiaſtick's Crime, when the Death of *Nicephorus* took off the Reſtraint he lay under. *Michael* ſucceeded to the Empire in 811, recalled thoſe that had been baniſh'd in the late Conteſt, and then our Saint depoſed *Joſeph* a ſecond Time.

The late Emperor was uniform in his Conduct, and uſed Violence in every Particular. We may judge of the Force under which our Saint lay from his Authority, when we are told he had been above five Years Patriarch of *Conſtantinople*, without being allow'd to ſend his Synodical Letter to the Pope, according to Cuſtom. *Leo* III then ſate in St. *Peter*'s Chair; and our Saint took this firſt Opportunity of diſcharging that Duty. *Leo* in Return expreſs'd his Satisfaction at the Poſture of Affairs in *Conſtantinople*, and his Regard for the Patriarch of that City. Things being brought into this happy Situation, *Nicephorus* pleas'd himſelf with the Proſpect of what the Emperor's Juſtice and Piety ſeem'd to promiſe in Favour of the *Eaſtern* Church; when all his Hopes were daſhed by that Prince's retiring into a Monaſtery, and leaving the Empire to *Leo* the *Armenian*, Governor of *Natolia*, in the Year 813.

Upon *Leo*'s Acceſſion to the Throne, the Patriarch offer'd him a Profeſſion of the Orthodox Faith, which he requir'd him to ſign, according to the Cuſtom eſtabliſh'd in the Empire ſince it's Converſion to Chriſtianity. *Leo* aſſured him he was not againſt ſubſcribing it; but thought the Ceremony of his Coronation ought to preceed that Formality. The Truth was, he had privately ſubſcribed an Heretical Profeſſion; and made uſe of this Evaſion only to ſecure the Crown.

Nicephorus

Nicephorus had no ſooner perform'd that Office, but the new Emperor threw off the Diſguiſe, refuſed to ſubſcribe as he had promiſed, and bent all his Power and Authority againſt the Catholicks. The Veneration of holy Images had long been the Subject of Debate in the Eaſtern Church; and *Leo* declared himſelf an Enemy of that Practice. Toward the Cloſe of the following Year the Emperor attack'd our Saint on this Queſtion; told him the People was ſcandalized at the Uſe of Images in Churches, and deſired they might be removed. The Patriarch undertook to prove ſome ſort of Reſpect was due to them, for the ſake of what they repreſent, and maintain'd that an ancient Tradition recommended them. *Leo*, perceiving his firſt Attempt did not ſucceed, conven'd ſeveral Biſhops, acquainted them with his Opinion, and ſent thoſe to Priſon who were not diſpoſed to come into his Meaſures. Our Patriarch, alarm'd at the Emperor's Conduct, order'd a ſolemn Faſt and publick Prayers for averting the Storm that threaten'd the Church. The numerous Appearance of Biſhops, Monks, and Laity in the great Church of *Conſtantinople* on this Occaſion gave the Emperor no ſmall Uneaſineſs. He ſuſpected they might be forming ſome Deſign againſt him, and were ready to 'riſe in Defenſe of their Religion. But he knew very little of the true Spirit of Chriſtianity, which has no ſurer Arms than Prayers and Tears. Full of Apprehenſion, however, he ſent for the Patriarch, whom he ordered to give his Attendance again with ſuch Biſhops as were united in Sentiments with him. *Nicephorus* obey'd; lead on his Collegues, encouraged and inſtructed them by the Way, and enter'd at the Head of them with a becoming Reſolution. The Patriarch endeavour'd to quiet the Emperor's Fears by aſſuring him their only Buſineſs at Church was to pray; and that they had remember'd him in their Devotions, as the Scripture directs. He then went on to give *Leo* Satisfaction upon the Point in Queſtion. The Conference was long, and ended with the Emperor's Order for deſtroying the Images, and communicating with the *Iconoclaſts*. Upon the orthodox Prelates refuſing to do that, and aſſerting the Faith with ſome Warmth, the Emperor commanded them to quit the Palace immediately, and never preſume to come into his Preſence again. And to free himſelf from any farther Trouble from thoſe zealous Defenders of the Faith and Practice of the Church, he order'd them all into Exile. *Nicephorus* was not ſent at the ſame Time. The Emperor was inclined to tamper with him; and oblige him to come over to his Party, or reſign his Dignity to make Way for one that would be more obſequious. While he was purſuing this Attempt, the Patriarch fell ſick, and the Emperor hoped his Death wou'd ſpare him the Trouble of doing any thing againſt *Nicephorus* that might make him odious to his Subjects. But God

Mar. 13

Mar. 13 reſerved our Saint to give farther Proof of his Courage and Patience. Upon his Recovery, *Leo* ſent, to him and propoſed a regular Diſpute between the Patriarch and the Biſhops of the oppoſite Opinion. The Saint declared he could not comply with the Propoſal, but upon Condition that he ſhould be allow'd the free Government of his Flock; the Catholick Biſhops, that were baniſh'd, recall'd; thoſe in Priſon ſet at Liberty; all Intruders and ſuch as were irregularly ordain'd removed from the Miniſtry; and the Conference held in the Church.

The Heretical Biſhops form'd themſelves into a Council, ſent a Citation to *Nicephorus* to appear before them, and threaten'd to depoſe him, if he did not join with them in condemning the Uſe of Images. The holy Patriarch could ſcarce be prevail'd on to ſee the Perſons charged with this Meſſage; and when they were admitted, anſwer'd them and their Companions with a formal Excommunication. The Party incenſed at the Boldneſs of our Saint proceeded to uſe him inhumanly on all Occaſions, attempted his Life, and ſtuck at nothing that might make them Maſters of their Deſign againſt him. At laſt the Emperor, who could no longer bear the Preſence of ſo interpid and orthodox a Prelate, order'd him to be ſeiz'd in the Night, and carried off. He was put on Board a Veſſel, and conducted to the Monaſtery he had founded near the *Boſphorus*, while a Layman. But, grudging our Saint the Satisfaction of ending his Day in a Place which he would have made his Choice, had he been allow'd that Liberty, the Emperor removed him to another Religious Houſe which he had built and dedicated in Honour of St. *Theodore* in a ſmall Iſland in the *Propontis*. This Act of ſacrilegious Violence was done in the Year 815.

When the Paſtor was thus torn from his Flock, it was no hard Matter for the Wolf to make Havock among the Sheep. The See of *Conſtantinople* was fill'd by three ſucceſſive Invaders of the Epiſcopal Character, ſworn Enemies of the Reſpect paid to holy Images, who created great Diſorders, and privileged all manner of Abuſes. The Emperor, who had been the Author of all thoſe Irregularities, was aſſaſſinated on *Chriſtmas-Day* in the Year 820; and ſucceeded in the Empire by *Michael* the *Stammerer*. This Prince begun his Reign with an affected Tenderneſs for both Parties, not being willing to make himſelf any Enemies. He recall'd ſeveral Biſhops and others that had been baniſh'd by his Predeceſſor. But *Nicephorus* was not included in that Number. The Saint, who was more concern'd for the Faith than his own Reſtabliſhment, took this Opportunity of writing to the Emperor, and exhorted him to uſe his Authority in Favour of holy Images. *Michael* let him knew he could not be allow'd to return to his See but upon Condition of dropping the unhappy Queſtion that had

had been the Cauſe of ſo much Trouble in the *Eaſt*. The Saint maintain'd his Character to the laſt, would hear of no ſuch Terms, and died in Exile the ſecond of *June* 828, having been ſomewhat above twenty two Years Biſhop, almoſt fourteen of which he ſpent in Baniſhment. We have ſeveral Monuments of his Learning and Piety; which give him an honourable Place amongſt Eccleſiaſtical Writers. He is the Author of a compendious Hiſtory of what happen'd from the Death of the Emperor *Maurice* in 602 to the Reign of *Conſtantine* and *Irene* which began in 776: a Chronicle, or Catologue of the Patriarchs, Kings and Princes of the *Hebrews*, *Greeks* and *Romans*, and the ſucceſſive Biſhops of the five great Sees; and ſome Pieces againſt the *Iconoclaſts*. *Photius* ſpeaks of him as one of the beſt Writers of his Age. Mar. 14

His Body was brought to *Conſtantinople* by *Methodius* Patriarch of that City in the Year 847, and depoſited in the Church of the Holy Apoſtles. The *Latin* Church pays her Veneration to this holy Confeſſor on the thirteenth of *March* which was the Day of his Tranſlation.

The XIV Day.

St. Matilda *or* Maud *Queen of* Germany.

ST. *Matilda* was born in *Weſtphalia*. Count *Thierry* deſcended from the famous *Saxon* Prince *Witikind*, who made War upon *Charles* the Great, was her Father: and *Reinhilda* of the Royal Blood of *Denmark*, and *Friſeland* her Mother. Her Grand-mother *Matilda* took Care of her Education, and brought her up in the famous Monaſtery of *Ertfort* in *Germany*, of which ſhe was Abbeſs. She remain'd in that Houſe 'till her Parents married her to *Henry*, Son of *Otho* Duke of *Saxony*, afterwards ſurnamed the *Fowler* from his affection to that Sport. Her Marriage is placed toward the Year 913. Three Years afterwards her Father-in-Law died, and ſhe received the Title of Dutcheſs of *Saxony*; and in three Years more that of Queen of *Germany*, upon her Huſband's ſucceeding *Conrad* in that Kingdom. Providence raiſed her to this Dignity to ſet her Virtues in a ſtrong Light, and propoſe her as an Example to her Subjects. She lived in a ſtrict Union with, and perfect Submiſſion to the King her Huſband. The Conformity of their Inclinations, appear'd not only in their private Exerciſes of Piety; but alſo in the Regulation of their whole Houſhold, and all that Part of their Conduct by which their Neighbour was to receive any Advantage. Their Alms came from them both together, and Monaſteries and Hoſ-

pitals

Mar. 14 pitals own'd them their joint Founder. When publick Affairs called the King abroad, *Matilda* was ſtill employ'd in Acts of Mercy and Charity. Thus, while *Henry* was carrying his victorious Arms into the Enemies Country, reducing the *Danes* and *Sclavonians*, or conquering *Bohemia* and *Bavaria*; ſhe was viſiting and feeding the Poor, and aſſiſting the Sick and Priſoners.

She was ſo far from being dazzled by the Luſtre of a Crown, that the Poſſeſſion of the Royal Dignity effectually convinced her of the Emptineſs and Vanity of all worldly Grandeur, which can only pleaſe at a Diſtance, and before it is well known. Convinced, therefore, that Happineſs does not depend on the Employments of this Life, or is to be found in any thing the World can offer, ſhe lived in a perfect Indifference to all the Pleaſures that courted her, and profeſs'd a religious Contempt of all the Splendor that ſurrounded her. With theſe Diſpoſitions ſhe practiſed the moſt ſevere Mortifications, where that Word is ſcarce underſtood. Her Regard for the Poor was like the Tenderneſs of a Mother for her Children. The Day was not long enough to take in all the good Works her Charity prompted her to do; Part of the Night was employ'd in the ſame way; and ſhe thought herſelf Happy, when ſhe had an Opportunity of ſacrificing her Reſt, as well as her Riches to the Neceſſities of her Neighbour. All the Time that was not thus employed was devoted to Prayer and Meditation.

In the Year 936 the King died. They had lived together with exact Harmony twenty three Years; and nothing leſs than the comfortable Hopes of a glorious Reſurrection with her beloved Huſband could dry up her Tears. But this was only the Beginning of her Troubles; the unnatural Conduct and barbarous Uſage ſhe was to meet with from two of her Children were to complete her Sufferings, and diſengaged her Heart from the World entirely. *Otho*, her eldeſt Son, had been named by his Father to ſucceed him in the Kingdom. But her Fondneſs for *Henry* made her endeavour to prefer him to the Throne. *Otho*, carried it; but *Henry* continued his Pretenſions, and made ſeveral Attempts to dethorne his Brother. Thoſe two Princes, how much ſoever at Enmity one with another, were united in perſecuting their Royal Mother. Some malicious Perſons did her ill Offices with her Sons; not able to bear the Luſtre of her Virtues, and full of Confuſion at the wide Difference between her Conduct and their own, they forged a groſs Calumny againſt her; pretended ſhe had hoarded up immenſe Sums of Money to ſquander away idly, and robbed the Royal Revenue to ſupply her own Extravagances. *Otho* and *Henry* ſent Spies to obſerve the Motions of all who came from her, and directed them to ſeize on ſuch as ſhe employ'd in diſtributing her Charity, force the Money from them, and beat them for being engaged in ſuch a Buſineſs. They went

ſtill

ſtill farther; took her Dowry from her, ſtrip't her of all ſhe had, and inſiſted on her retiring into a Monaſtery to do Penance for her pretended Crime. Mar. 14.

Matilda never appear'd ſo truly great and glorious as in the midſt of their ſevere Affliction; ſhe ſubmitted to this Treament with great Patience and Humility, and was ſo far from murmuring or complaining of it, that ſhe would not even allow the Authors of it to be ill ſpoken of. She look'd upon them as Inſtruments in the Hand of God to correct and puniſh her Faults, and particularly that of a too tender Affection for her Son *Henry*. She offer'd up continual Prayers for their Converſion; and finding their Diſobedience, and Cruelty encreaſe daily, gave up all they demanded, and retired to *Angria* or *Engerhen* in *Weſtphalia*.

Some Time after this, *Otho*'s ill Succeſs in his Wars proved the happy Occaſion of his Returning to his Duty. Proſperity but too often makes Men imagine they can commit no Fault. While Fortune ſeems to wait on their Motions, they are eaſily flatter'd into a Perſuaſion of their own Independency, and thus forget all they owe to God or their Neighbour. But Adverſity, and Diſappointments naturally bring us down from our imagin'd Height, and put us upon looking into ourſelves. The Biſhops and Clergy of that Country thought this a favourable Moment for making Impreſſions on *Otho*; and therefore begg'd his Queen *Editha*, a Lady of extraordinary Virtue, would endeavour to convince the King her Huſband of the Heniouſneſs of his Crime, and perſuade him to make what Amends were in his Power for his ſcandalous Behaviour to his Mother. *Otho*'s Eyes were now open'd; he ſaw his Fault, was touch'd with Remorſe, and deputed ſeveral Biſhops and Perſons of Diſtinction to the Queen Dowager, begging her to come to Court. *Matilda* received his Embaſſy with Joy; thank'd God, who had heard her Prayers for her Son's Converſion; and ſet out with the welcome Meſſengers of Peace. *Otho*, accompanied by his Queen, and attended by the chief Quality, met her upon the Road, threw himſelf at her Feet, begg'd Pardon for all that was paſt; and, as a Proof of the Sincerity of his Repentance, reſtored her all he had taken from her. This Example had a good Effect on Prince *Henry*, who made his Submiſſion in the humbleſt Terms; and both were received with all the Affection of a tender Mother for the returning Prodigals.

Matilda, being thus reſtor'd, employ'd herſelf in the ſame good Works that had divided her Time, and ſhared her Thoughts, while her Huſband was alive. She built ſeveral Churches, and founded ſeveral Monaſteries, in one of which ſhe made a ſufficient Settlement for 3000 Monks; in the other ſhe provided for the ſame Number of Nuns. Theſe Acts of Charity and Religion were promo-

ted

Mar. 14 ted by *Otho*, and the Donations confirm'd by the Royal Letters. While ſhe was making theſe Proviſions for the ſpiritual Security of others ſhe, did not neglect her own Sanctification. Her Faſts were rigorous; her Sleep ſhort; and her whole Time ſpent in a beautiful Variety of holy Exerciſes. She paſs'd great Part of the Night in Prayer; Her firſt Employment in the Day was a devout Attendance on the venerable Myſteries; and her Behaviour at Church inſpired a Veneration for the great Sacrifice in all that were preſent. The reſt of the Morning was taken up with feeding and cloathing the Poor. The the ſame pious Exerciſes were repeated in the Afternoon; ſhe viſited the Sick and Priſoners, and ſerved them with her own Hands; was ſo induſtrious and ſucceſsful in ending Diſputes, reconciling Differences, and reſtoring the Peace of Families, that the whole Country reverenced her, even in her Life-time, as their good Angel. In ſhort ſhe was never idle, or employ'd in any think that was not directed to ſome good End.

Since her Reconcilation with her Sons, ſhe was allow'd the Authority of a Mother over them and their Children. She adviſed, directed, inſtructed, and prayed for them with Conſtancy and Fervour. In the Year 955 her Son *Henry* died. *Matilda* was ſo ſenſibly affected at his Death, that from that Time ſhe wore nothing but Mourning to expreſs her Grief. Seven Years after this *Otho* was created Emperor, and crown'd at *Rome*. During his Abſence from *Germany*, his Mother was entruſted with all the Affairs of that Kingdom. In 967 ſhe retired to the Monaſtery at *Quedlimburg* which ſhe had pitched on for the Place of her Burial out of Reſpect to her Huſband, who lay there.

Immediately after ſhe reach'd that Place ſhe fell ill and was obliged to keep her Bed. This bad News drew ſeveral of the firſt Rank from different Parts to viſit her. *William* Biſhop of *Mayence*, her Grandſon by the Emperor, was one of that Company. She told him, ſhe was perſuaded Providence had directed him thither to aſſiſt her, and prepare her for Death. That Prelate heard her Confeſſion, gave her Abſolution, went to Church, where he ſaid Maſs; and then return'd to his Grandmother, gave her a ſecond Abſolution, adminiſter'd the Sacrament of Extreme Unction, and fortified her againſt the approaching Change by the holy *Viaticum* of the Body and Blood of our Lord. He attended her three Days after all this; but, perceivihg her Illneſs wou'd probably laſt longer than he could be ſpared from his Flock, he took his Leave of her, and went for *Mayence*; but died by the Way.

Matilda finding herſelf draw near her End, was deſirous of making her laſt Moments as uſeful and edifying as poſſible. Her Grand-Daughter, who bore the ſame Name, was then Abbeſs of that Monaſtery, ſhe ſent for her, and her Nuns;

Nuns, who came accompanied by ſeveral Eccleſiaſticks and other devout Perſone of both Sexes. The Saint entertain'd them with pious Exhortations, received the holy *Euchariſt* once more to arm her againſt the laſt Attacks of the Enemy, and expired ſoon after. Her Death is placed in 968, and on the fourteenth of *March*, the Day the Roman Martyrologe has ſet apart for the Celebration of her Memory. Mar. 15

The XV Day.

St. Zachary, Pope.

AT the Beginning of the VIII Century, *Rome* as frequently alarm'd by the *Lombards*. *Luitprand*, their King, march'd his Forces up to the very City, with a Deſign of beſieging it; but Matters were accomodated by *Gregory* II, 'till his Succeſſor *Gregory* III, diſturb'd this good Underſtanding by protecting *Thraſamond*, Duke of *Spoleto*. *Luitprand*, incenſed at this, laid Siege to *Rome*, and entring the City plunder'd St. *Peter*'s Church. The Pope had applied to *Charles Martel* in *France* for Succour in his Diſtreſs, who died before he could anſwer his Demands; and things were in this Poſture at the Pope's Deceaſe, in the Year 741. The Troubles of *Italy* required a Man of conſummate Prudence, and Moderation in the Holy See, and our Saint, enjoying thoſe Perfections in an uncommon Degree, was raiſed to that Dignity nine Days after his Predeceſſor's Death.

Zachary a Native of *Greece*, was a Man of great Innocence, and Integrity attended with a peculiar Sweetneſs of Temper that made all the World love and admire him. As ſoon as he was ſeated in the Papal Chair, he look'd upon the publick Diſorders with that Concern, which he was perſuaded his Situation obliged him to. Reſolved to run all Hazards for the Good of the People committed to his Care, he diſpatched a Nuncio to *Luitprand*, with a Letter full of ſtrong and moving Exhortations, ſuch as the Caſe required. *Zachary*'s Application aſſiſted by his perſonal Merit could not fail of Succeſs. The King return'd an Anſwer, that gave the Pope Reaſon to hope all he deſired, In the Beginning of the next Year *Luitprand* was at *Terni* in *Umbria*, twelve Miles from *Spoleto*. *Zachary* thought this a favourable Opportuunity to improve that Prince's good Diſpoſitions; and in this View made a Journey thither attend by the Chief of his Clergy. The King being appriſed of his Motions, ſent ſome

Mar. 15 of the chief Officers of his Court to meet him, and conduct him into the Town; where he was received with all the Marks of Respect due to his Virtue. Here it was that *Luitprand* made Peace with *Rome* upon Terms very advantageous to the holy See; restor'd all the Towns he had taken that belong'd to the Church, and releas'd all the Prisoners. The Day after the Conclusion of this Treaty, which was *Sunday*, the Pope consecrated a Bishop in St. *Valentine*'s Church. The King and Court were present at the Ceremony. The Manner in which our Saint perform'd it, filled their Hearts with Devotion, and Respect for the Church and it's solemn Offices. *Zachary* entertain'd the King at Dinner that Day, and the next return'd for *Rome*. *Luitprand*, desirous of giving the Pope all possible Security of his Sincerity, order'd the Duke of *Chiusi*, his Nephew, and three other Noblemen to accompany him to the Towns that were to be restor'd, and see all that Part of the late Treaty faithfully executed. *Zachary* came to *Rome* full of Joy at the Success of his Journey, and order'd publick Prayers of Thanksgiving for this happy Conclusion of their Troubles.

In the Year 743 the Province of *Ravenna* felt the Force of *Luitprand*'s Arms. He was preparing to besiege that City, when the *Exarch*, the Archbishop and several others wrote to the Pope, and begg'd his Assistance. *Zachary* sent to the King and endeavour'd to dissuade him from the Severities he intended. But finding neither Legates nor Letters could do the Business, he undertook to go in Person and negociate a Peace for the distress'd People. The King was then at *Pavia*, where the Pope found him; and begg'd he would not give the Province of *Ravenna* any farther Disturbance, but restore what Towns he had taken from them. *Luitprand* made some Difficulty of complying with the Proposal; but could not long resist the Charitable Importunity of the holy Pope, and therefore granted all he ask'd in Favour of that People. The King died before the Time limited for the Execution of the aforesaid Treaty; and was succeeded by *Hildebrand* his Nephew. He was dethroned by his own Subjects, after a short Reign of seven Months; and *Rachis* Duke of *Forli* raised to the Throne. *Zachary* sent a Nuncio to congratulate the new King on his Promotion, and engage him to Peace. That Prince paid a singular Deference to his Remonstrances, and granted all *Italy* a Peace for twenty Years.

The Pope employ'd this Calm to the Advantage of the Church; rectified what Abuses had been introduced by the late Calamities; revived decay'd Discipline; and reform'd the Manners of the Clergy and People. With this View he assembled several Councils at *Rome*, in which nothing was forgot or omitted that could tend to promote the Good of the Church, which he always had

had at Heart. His Paſtoral Care extended to the moſt diſtant Parts of the Chriſtian World, with which a free Correſpondence was open'd by this happy Change of Affairs. St. *Boniface*, the Apoſtle of *Germany*, had congratulated him upon his Acceſſion to St. *Peter*'s Chair, teſtified his Obedience to the holy See and conſulted him upon ſeveral important Points relating to his Miſſion. *Zachary* ſent ſuch Anſwers to his Inquiries, and gave him ſuch Directions for his Conduct, as become his Station in the Church, and encouraged the Zeal of St. *Boniface*. That holy Apoſtle of *Germany* met with much Diſturbance from two Impoſtors *Adalbert* and *Clement*, both Prieſts; the former a Native of *Gaul*, the latter of *Scotia* or *Ireland*; their Conduct betray'd a Mixture of Hereſy and Enthuſiaſm. St. *Boniface* had condemn'd and degraded them in a Council held for that Purpoſe; and then ſent to know the Pope's Opinion in Regard of them. *Zachary* conven'd a Council at *Rome* in 745, received his Information, and confirm'd all he had done. 'Though the Affairs of the Church demanded ſo much Attention abroad, he found Time to expreſs his Veneration for St. *Gregory* the Great by tranſlating his Dialogues into *Greek*. Mar. 15

We have already ſaid that *Rachis*, King of the *Lombards*, had granted all *Italy* a twenty Years Peace. That Treaty was concluded in 745, but in leſs than five Years he broke through his Engagement and laid Siege to *Perugia*. Our Saint applied to him, and put him in Mind of the ſolemn Promiſe, he had made, and thus not only diverted him from the Hoſtilities he had begun; but worked upon him ſo powerfully that he came to a Reſolution of leaving the World entirely. His Wife and Daughter, being at the ſame Time convinced of the Vanity of all the Enjoyments and Pleaſures of this Life, would not be left behind. As ſoon as he abdicated the Throne to purſue his devout Intentions, they were reſolved to ſhare the Happineſs of a Religious Retirement with him; and went together to *Rome*. The Pope received them in a manner expreſſive of the Joy he had at their Converſion, gave them the Monaſtick Habit, and ſent them to Mount *Caſſino*, where they lived under the Rule of St. *Benedict*.

Zachary's Character for Wiſdom and Sanctity made him an Oracle to the whole World. In the Year 751 *Burchard* Biſhop of *Wurtzbourg* in *Franconia*, and *Fulrad* Abbot of St. *Denis*, Chaplain to Prince *Pepin* went to *Rome* to conſult the Pope on an Affair of the laſt Conſequence. *Childerick* III at that Time bore the Name of King in *France*; but his Youth, and the natural Weakneſs of his Intellects made him uſeleſs and even deſpicable; while

Mar. 16 *Pepin*, with the Title of Prince, was really Maſter of *France*, very capable of governing, and very much beloved. The Embaſſador's Buſineſs at *Rome* therefore was to aſk the Pope's Advice in Relation to this Affair; and *Zachary* was deſired to declare who was in his Judgment more proper to wear the Crown. The Pope anſwer'd with Caution; and only ſaid it would be beſt to give him the Title of King, that was poſſeſs'd of the Power belonging to that Character. The *French* thought this Reply deciſive in Favour of *Pepin*; who was elected King accordingly, and crown'd the next Year at *Soiſſons* by St. *Boniface* Arch-Biſhop of *Mayence*, and Apoſtle of *Germany*. But our Saint died before that Solemnity on the third of *March* 752, after having held the See of *Rome* above ten Years. The fifteenth of this Month was the Day of his Burial in St. *Peter*'s Church, on which we honour his Memory.

The XVI Day.

St. Julian, Martyr.

WHAT we know at preſent of this Saint is reſerved in a Homily or Panegyrick pronounced by St. *John Chryſoſtom* at *Antioch* on the day dedicated to his Memory. *Julian*, according to that Saint, was a Native of *Cilicia*, the ſame Province that gave Birth to St. *Paul* the Apoſtle. The Emperors publiſhing their Orders for perſecuting the Chriſtians in his Time gave him a glorious Opportunity of maintaing the Faith at the Expenſe of his Eaſe, his Liberty and his Life. He fell into the Hands of a Magiſtrate who abuſed his Commiſſion to the Exerciſe of moſt inhuman Cruelties on our Saint. He put his Conſtancy to ſevere Trials; and finding their Violence had not the intended Effect on him, hoped to tire out his Patience by the tedious Length of them. His conſtant Reſidence for a conſiderable Time was in Priſon; But he was frequently brought out, carried before his barbarous Judge, ill uſed, and then remanded to his former Confinement. Sometimes he would intermit his Severities, and endeavour to gain him by ſofter Means. He obliged him to travel from one Town to another for a whole Year together, only to have the Satisfaction of expoſing him to the Ridicule and Inſults of the Pagans. But our Saint was invincible; and all the Malice of his idolatrous Enemies only gave him ſo many more Witneſſes of his Triumph; for nothing could make him weary or aſham'd of his Profeſſion. All their Endeavours being thus defeated, and what was deſign'd

ſign'd for his Confuſion ending in the Glory of God, and the Honour of his faithful Servant, he was brought back to his Judge. Enraged at the Diſappointment, he order'd the Martyr's Body to be ſtript and torn, 'till his Bones, and Entrails appear'd, and every Cruelty employ'd upon him, which might ſhake the Conſtancy of any that valued Life and Eaſe more than a good Conſcience. But *Julian*, aſſiſted by the God whom he confeſs'd, was an over-match for all the the moſt ingenious Barbarity could invent. The Magiſtrate, vext and aſhamed to ſee the Martyr ſuperior to all his Attempts, was reſolved to diſpatch him and thus ſave himſelf any farther Confuſion; but order'd his Sentence to be executed in a manner that ſtill gave him Hopes the Martyr would loſe Patience, and forfeit the Reward due to his former Sufferings. By his Direction *Julian* was put into a large Leather Bag, with a great Number of Serpents, Vipers, and Scorpions, and thus thrown into the Sea. Mar. 16

The Almighty was pleaſed to convince the World, that the Judge was miſtaken, and the Saint the ſame to the End. His Body was thrown aſhore, and carried to *Antioch*; where ſeveral Miracles were perform'd in Favour of ſuch as deſired his Inrerceſſion, and reverenced his Suffering. St. *Chryſoſtom* ſpeaks of them as publickly known in his Time; and tells us the very Devils, that tormented human Bodies, could not bear the Preſence of his venerable Relicks; but, when brought to his Tomb, quitted their Habitations and fled. Both the *Latin* and *Greek* Churches celebrate his Memory on the ſixteenth of *March*; which with St. *Chryſoſtom*'s Teſtimony, and Account of the Saint, is an unanſwerable Proof of the Reality of his Martyrdom, 'though we have no Account of the Time of his Suffering.

St. HERIBERT, Archbiſhop of *Cologn.*

ST. *Heribert* was born at *Worms* in *Germany*. His Father was one of the moſt conſiderable Perſons of that Country; and his Mother Grand-daughter to *Reginbaud* Count of *Suabia*. His tender Years were form'd to Learning, and Virtue under the Inſpection of his Parents. He was ſent afterwards to *Gorze*, a famous Monaſtery in *Lorain*, where he acquired a thorough Knowledge of the ſacred Writings and Divinity. That Houſe was an excellent School of Vertue as well as Knowledge; and a retired Life was ſo well recommended by the Practice of the holy Monks there, that *Heribert* had a ſtrong Inclination to make one of their Number; which however was overrul'd by his Father's

Mar. 16 Father's Authority, and he obliged to return to *Worms*. He had not been long there, when *Hildebaud*, Biſhop of that City, charm'd with his Capacity, his Learning, and his Virtue, made him Provoſt of his Church, and upon all Occaſions declared none was more worthy than our Saint, to ſuccced him in that See, which he ſeem'd reſolved to reſign upon that Account, but died before he could put his Deſign in Execution.

Some Years after this, *Otho* III, then King of *Germany*, afterwards Emperor, hearing of his extraordinary Merit, ſent for him to Court, and made him his Chancellor. That Prince had a great Regard for Men of virtuous Characters, and wou'd therefore make our Saint as uſeful to the World, as Providence ſeem'd to deſign he ſhould be. Being perſuaded he might be as ſerviceable in the Church, as he had found him in the State, he perſuaded him to take holy Orders. When he was thus qualified for Eccleſiaſtical Dignities, the King endeavour'd to oblige him to accept of the See of *Wurtzbourg* in *Franconia*, which became vacant in the Year 995; but he recommended his Brother *Henry* to that Preferment, and choſe to remain in the Service of his Prince; and acquitted himſelf of all the Obligations of that Station, with Integrity, Fidelity, and Vigilance. This made him ſo neceſſary to *Otho*, that he engaged him to attend him in all his Journeys, and depended on his Abilities, and Honeſty in the moſt important and difficult Negotiations.

While he was thus employ'd, the Archbiſhop of *Cologn* died in 998, and ſeveral Months were ſpent in deliberating upon a Succeſſor in that See. The Chapter was divided, and each Party named a Biſhop; Their Debates ran very high, and might have been of dangerous Conſequence, if the Spirit of Peace had not united them in the Choice of *Heribert*. *Otho* was then in *Italy*, where he had receiv'd the Imperial Crown about two Years before. Proper Perſons were diſpatch'd to notify the Election, and deſire he might be allow'd to come and take Poſſeſſion of his Chair. As the Emperor prefer'd the Intereſt of the Church to his own Private Conveniency, or even the Good of the State, he gave his Conſent. When *Heribert* was inform'd of the Buſineſs of the Deputies from *Cologn*, he had Recourſe to all that he thought might paſs for an Excuſe for declining ſo weighty a Charge. He aſſured them he had neither the Sanctity of Life nor the Knowledge that was requiſite for that important Truſt, and begg'd they wou'd conſult the Intereſt of their Church, and chuſe one better qualified for the Epiſcopal Chair. But they were well acquainted with his Capacity and Virtue, which his Humility endeavour'd to hide, and therefore not inclined to admit of any Excuſe. After much Oppoſition, he acquieſced; and went to *Rome*, where he receiv'd the *Pallium* from the Hands of Pope *Silveſter* II, and then

then made his way to *Cologn*, where he was conſecrated on *Chriſtmas* Eve in the Year 999. His Conduct in this Station was a ſufficient Proof that his Election was directed by the ſupreme Paſtor *Jeſus Chriſt*; for he was conſtant and indefatigable in all the Duties of his Charge; and lived a perfect Model to his whole Dioceſe. Mar. 16

He had ſcarce ſpent one Year with his Flock, when he was obliged to leave it and follow the Emperor into *Italy*. That Prince pretended he had Occaſion for his Aſſiſtance there, to reduce ſome turbulent and Rebellious Perſons to their Duty. *Otho* had been ſome Time in a languiſhing Condition; and there was good Reaſon to ſuſpect he was poiſon'd. He was ſenſible of his own Danger, and therefore not willing to be without our Saint; who attended him in his laſt Moments, took Care of his Funeral, carried his Body to *Aix la Chapelle*, ſent the Imperial Ornaments to *Henry* Duke of *Bavaria*, next Heir to the deceas'd Prince; and return'd to his Church in 1002, reſolved to devote himſelf entirely to the Neceſſities of the People committed to his Care. He made a thorough Inſpection into the State of his Dioceſe, repair'd ſeveral Churches, and built new ones, where they were wanting, he founded a large Monaſtery at *Duitz* on the other Side of the *Rhine* over againſt *Cologn*; and endow'd it with what the late Emperor had directed to be employ'd that Way; and did ſeveral other Acts of publick and private Charity, which made him be look'd on as the Support, of the Weak, the Phyſician of the Sick, the Patron of the Poor, and the common Father of his whole Flock.

Our Prelete's Endeavours for his People were, bleſs'd with a ſuitable Succeſs. But the Satisfaction, that gave him, receiv'd ſome Allay from his Diſgrace with the Emperor. *Heribert* was employ'd in paying his laſt Reſpects to *Otho*; and the Attendance he thought himſelf obliged to give at his Funeral, wou'd not allow him to be preſent at *Henry*'s Election, or ſend the imperial Ornaments ſo ſoon as might be expected. Some malicious Perſons improved theſe Particulars into a formal Accuſation of the holy Archbiſhop, and made *Henry* believe all this proceeded from Want of Loyalty and Affection to his Prince, and betray'd his Deſigns in Favour of ſome other Candidate for the Crown. In the Year 1021 *Henry* went to *Cologn*, with a full Reſolution of giving *Heribert* ſufficient Proofs of his Reſentment; But before he thought proper to let the Archbiſhop know the Cauſe of his Journey to that City, he was diverted from his Deſign, and his Heart quite changed in Regard to the innocent Prelate. It pleaſed God to let him know in a Dream that what was alledged againſt our Saint was a more Calumny, and that he would himſelf be the Sufferer for what he ſhou'd do againſt that venerable Archbiſhop. The next Morning

Heribert

Mar. 16 *Heribert* was order'd to appear before the Emperor. He went with Tears in his Eyes, and his Heart full of Concern for the Miſrepreſentations which had prejudiced ſo good a Prince againſt him, and was ready to give any Proof of his Innocence. But the Emperor aroſe from his Seat, ran to our Saint, fell at his Feet, own'd his Fault, and begg'd Pardon for his Credulity, which had given him an Averſion to one, he now knew to be in great Favour with the Almighty. *Heribert*, 'though agreeably ſurprized at this unexpected Alteration in the Emperor, was too humble to receive this Acknowledgement from his Sovereign without Confuſion. *Henry*, thinking what he had already done not ſufficient, went the next Night to an Oratory, where the Biſhop uſed to pray, threw himſelf down in the Poſture of an Humble Penitent, and deſired Abſolution from his Hands of all he had been guilty of in Regard to him. That Prince omitted nothing that might ſerve for a Proof of his Sincerity, or tend to make a Amends for his Prejudice againſt our Saint. He was very liberal in his Alms to the Poor of the Dioceſe of *Cologn*, became a great Benefactor to the Churches, and took all Occaſions to ſhew his Veneration for *Heribert* by repoſing a particular Confidence in him, and conſulting him upon every Emergency.

Our excellent Paſtor had nothing ſo much at Heart as the Preſervation and Increaſe of his Flock. His Concern for them obliged him to employ a great Part of his Time in viſiing the ſeveral Parts of his Dioceſe, and affording his People both ſpiritual and temporal Aſſiſtances, wherever they were wanting. In the Courſe of theſe Apoſtolical Viſits he fell ſick at *Nuytz*; where he died on on the 16th of *March*, ſoon after his Reconciliation with the Emperor, having fill'd the Epiſcopal Chair of *Cologn* ſomewhat above ſeven Years; and was buried in the Monaſtery he had founded at *Duitz*.

The XVII Day.

St. Patrick *Biſhop, Apoſtle of* Ireland.

Patrick, a Native of that Part of *Britain* now called *Scotland*, was born about the Middle of the IV Century. The *Romans* having left this Iſland naked and defenceleſs, it's Inhabitants were an eaſy Prey to their troubleſome Neighbours the *Iriſh*, who made ſeveral Incurſions, and carried off conſiderable Booty. Our Saint was ſixteen Years old, when he fell into the Hands of

of thoſe Plunderers; and was carried into *Ireland*, where the Hardſhips of Sla- Mar. 17
very were to prepare him for the Labours of an Apoſtle; and the Experience he had of the ſpiritual Neceſſities of that People was to inſpire him with the Charitable Deſign of carrying the Light of the Goſpel amongſt them. After he had ſpent five or ſix Years in that *Ireland*, he found means to make his Eſcape, and return to his own Country. He ſtaid there about four Months, and in that Time had frequent Viſions relating to the Place of his late Captivity, which he took as ſo many Divine Admonitions for endeavouring the Converſion of the Iſland he had left. Some time afterwards he accompanied his Parents to *Armorica*, which now makes Part of *France*, and is call'd *Britany*. Here they were ſet on by Barbarians, who murther'd his Father and Mother, and ſold him to ſome of the *Picts*, a ſavage People, that then inhabited this Iſland; But recover'd his Liberty after two Months Service. About the Year 400 he was taken a third Time by Pirates who infeſted the *Britiſh* Coaſt. They carried him to *Bourdeaux*, and ſold him.

He did not remain long with his new Maſter, who, pitying his Misfortunes, gave him Leave to follow his own Inclinations. They directed him to Religious Retirement in the Monaſtery of *Marmoutier*, built near *Tours* by St. *Martin*, Biſhop of that City. Here he receiv'd the Monaſtick Tonſure from the Hands of that holy Prelate's immediate Succeſſor. The pious Founder of that Houſe had from'd his devout Community by the Rules of excellent Diſcipline, and made it a Nurſery of Virtue. *Patrick* ſpent three Years here and employ'd that Time in the Practice of religious and penitential Exerciſes. St. *Martin's* Life and Labours for the Converſion of the Heathens were the conſtant Object of his Thoughts, and puſhed him on to exert himſelf in the ſame Manner. With this View he return'd to *Britain*, with a Deſign of preaching the Goſpel in *Ireland*. But meeting with ſeveral Difficulties in his Way, he was obliged to deſiſt for the preſent, ſo went back into *Gaul*; from thence he made the Tour of *Italy*; and ſpent almoſt ſeven Years in viſiting the ſeveral Monaſteries and Hermitages in that Country and the adjacent Iſlands. In 410 he was ordain'd Prieſt by *Senſor* Biſhop of *Piſa*, and remain'd three Years under the Direction of that Prelate to improve himſelf in the Knowledge of Church Affairs. During that Time his Concern for the Salvation of the *Iriſh* gave him much Diſturbance; he had a great Compaſſion for their Miſery, and conſider'd them with the Tenderneſs of an Apoſtle, and therefore could enjoy no Repoſe, while at that Diſtance from what his Viſions made him look on as his Flock. In the Year 413 he gave a Looſe to his Zeal; and believing himſelf called to the Labours of that Miſſion, went for *Ireland*. He preach'd to the Natives of that

Mar. 17 Kingdom; but without any Succeſs; which put him upon reflecting on his own Conduct, and concluding that the Miſcarriage of his Endeavours proceeded from his Want of a Vocation and a regular Miſſion, being thus humbled he went to *France*, to conſult the moſt verttuous and wiſeſt Prelates of that Country, upon his Inclinations and Duty. At *Auxerre* he found St. *Amator* Biſhop of that City, put himſelf under his Direction, and continued with him 'till he died, which was three Years after our Saint's Arrival. *Amator* was ſucceeded in that See by the famous St. *German*. *Patrick* ſpent the ſame Number of Years under him, and copied all the Virtues and Qualifications of a true Paſtor from that admirable Maſter.

In the Year 410 *Honoratus*, afterwards Biſhop of *Arles*, founded a Monaſtery in a ſmall Iſland then call'd *Lerins*, and now known by the Name of that Saint, lying off the Coaſt of *Provence*. This Houſe was already grown very famous for the Piety and angelical Life of it's Inhabitants. Our Saint, whoſe whole Aim was Perfection, went to this School of Virtue in the Year 421, and ſpent nine Years there under the Direction of St. *Honoratus*, and *Maximus* his Succeſſor in that Charge. After conſiderable Improvements made in that holy Society, he went to *Rome*, with the Advice of St. *German* Biſhop of *Auxerre*; for he was now reſolved to do nothing without his Approbation His Deſign in that Journey was to receive *Celeſtin*'s Orders for the Miſſion of *Ireland*. But the Pope had juſt ſent *Palladius* into that Country with the Character of Biſhop. At this new Apoſtle's Arrival, a Party of the *Iriſh* were preparing for a Deſcent into the *North* of our Iſland, where they were join'd by the *Picts*, and made themſelves Maſter of a conſiderable Track of Land, which has ſince bore the Name of *Scotland*, from theſe new Inhabitants, then called *Scots*. Theſe Commotions, and *Palladius*'s Ignorance of the Language and Cuſtoms of the People made his Expedition to *Ireland* fail of Succeſs. He quitted the Country, and went with that new Colony into great *Britain*, where he died ſoon after.

St. *Patrick*, not finding the Pope diſpoſed to employ him as he wiſhed and deſired, went back to *Auxerre*. In the Year 431 the News of *Palladius*'s Death reached that Place; upon which St. *German* ſent him to *Rome* a ſecond Time with Letters of Recomendation to the ſame Pope; who gave him a very good Reception, and put him in Poſſeſſion of what had ſo long been his only Wiſh. He conſecrated him, and gave him Commiſſion to preach the Goſpel in *Ireland*. But died before the Saint had received his full Inſtructions, or could be provided with proper Companions in this Evangelical Work. *Sixtus* III was raiſed to the See of *Rome* in 432, and finiſh'd what his Predeceſſor's Death had left imperfect. *Patrick* took *Auxerre* in his Way to the Scene of his Apoſtolical Labours; and

and ſpent ſome Days there in receiving Saint *German*'s Directions for his Con- Mar. 17
duct. He landed firſt in *Great Britain*; and after converting ſeveral of the Inhabitants of *Cornwall*, and *Cambria*, or *Wales*, perſued his Journey to *Ireland*; where he arrived toward the Cloſe of 432, and began his Miſſion in *Leinſter*; and before that Year was out, had the Satisfaction of gaining ſeveral in that Province. When he had made a conſiderable Harveſt there, he left a ſufficient Number of thoſe that came with him from *Rome*, to finiſh what he had ſo happily begun, and follow'd the Dictates of his Zeal, which carried him to *Ulſter*; where his Endeavours met with an equal Succeſs. One of the new Converts there devoted a conſiderable Part of his Subſtance to religous Uſes, which enabled our Saint to build a Monaſtery near *Down*, the Head Town of the County of that Name. The Houſe was call'd *Sabal-Pardrigh*, i. e. St. *Patrick*'s *Grange*, and the Town itſelf is ſtill call'd *Down-Patrick*. As ſoon as that religious Retreat was built, our Saint fill'd it with ſuch as were deſpoſed to quit the World, when they took their Leave of Paganiſm; which alone may let us ſee what Progreſs Religion made in that Country, when we remember, how few, even good Chriſtians, think themſelves obliged to follow what we call Evangelical Counſels. The Almighty confirm'd his Miniſtry, and encouraged his Labours by the Succeſs that attended them and the Miracles perform'd by his Hands. Thoſe, who had aſſiſted him in this great and glorious Work, had as yet no other Character but that of Labourers under our Saint. But finding the Flock encreaſe in an extraordinary Manner, he was obliged to create new Paſtors for their Uſe; and therefore ordain'd ſeveral Prieſts and Biſhops in different Parts of that Iſland. The Ardour with which the *Iriſh* attended to their Inſtructions was a great Encouragement to the Zeal of thoſe holy Preachers. God work'd ſo powerfully in the Hearts of thoſe People, that they demoliſhed the Temple of their Idols, and all Remains of Pagan Superſtition with the utmoſt Alacrity, and raiſed Churches to the true God in their Room.

When he left *Ulſter*, he carried the Light of the Goſpel into the Province of *Connaught*, and the County of *Meath*; and, left no Corner of the whole *Iſland* unviſited. The Fatigues of ſo laborious and difficult a Miſſion might ſeem a ſufficient Mortification. The Badneſs of the Roads the great Varity of bad Weather, and the Groſſneſs and Stupidity of thoſe he had to deal with gave him Trouble enough to ground an Excuſe for not practiſing Auſterities on himſelf. But our Saint was not tender of his own Perſon; he join'd rigorous Faſts, and other Penitential Severities to his Apoſtolical Labours.

In 444, He made a Journey to *Rome*, to give an Account of his Endeavours and Succeſs, and communicated his Joy to St. *Leo*, who then fill'd St. *Peter*'s

Mar. 17 Chair, and was engaged by his Station in the Church to a Concern for the whole Chriſtian World. At his Return he made ſome Stay in the *Weſt* of *Britain*, where he preached; and waited for a freſh Supply of Biſhops, who join'd him, and accompanied him to *Ireland*. Our Saint diſpoſed of them in the Provinces of *Leinſter*, *Connaught*, and *Meath*, and then went to *Ulſter*; where he founded the Metropolitan ſee of *Armagh*. The Succeſs that attended his Labours was ſo prodigious that he ſoon wanted more Perſons to carry on the Work in which God had engaged him. With this View he croſſed into *Britain*. He found that Iſland miſerably corrupted by *Pelaginiſm*, and *Arianiſm*; but recover'd great Numbers of his Countrymen from thoſe peſtilent Hereſies. He got together ſeveral Men of great Learning and Piety, whom he carried over with him, form'd them to the Miſſion of *Ireland*, conſecreated thirty of them Biſhops, and diſpoſed of moſt of them in the adjacent Iſlands, and the *Weſtern* Parts of *Britain*. The Inhabitants of the Province of *Munſter* gave him the moſt Employment; for we are told he ſpent ſeven Years in that Part of *Ireland* only. In the Year 455 he made another Journey to *Rome*; where he gain'd the Pope's Confirmation of the Metropolitan Church he had erected. And was afterwards favour'd with the *Pallium*, and the Title of Apoſtolical Legate in *Ireland*, which Title deſcended to his Succeſſors. At his Return, he dedicated the Cathedral of *Armagh*, and conven'd a Conncil of Biſhops to conſider of proper Regulations for the Church of *Ireland*.

St. *Pairick*'s Strength was now quite exhauſted by his continual Labours, and he no longer able to travel as he had done. From the Year 456 he lead a more ſedentary Life, ſometimes at *Armagh*, and ſometime at his Monaſtery of *Sabal*. Though his Weakneſs confin'd him to a narrow Compaſs, he knew not what it was to be idle. He preach'd ſtill every Day, held Councils once a Year, and govern'd his Religious with great Exactneſs.

The Natives of *Ireland* not only owe their Chriſtianity, but even their Recovery from Ignorance and Barbarity to our Saint. When he came amongſt them, they were Strangers to Learning of all Sorts; had not the leaſt Notion of either reading or writing; and knew no other way of preſerving the Memory of their Prince's Actions, the Genealogy of their chief Families, or the Boundaries of their reſpective Poſſeſſions, but by rude and uncultivated Rhimes, which had no Poetry or Harmony. St. *Patrick* therefore introduced the Uſe of Letters amongſt them, and laid the firſt Foundations of Humanity as well as Religion in that Iſland. Full of Merit, and pleaſed with the Succeſs of his Miniſtery, he concluded his Labours and his Life together about the Year 460.

He

He was buried at *Down*; and his Sanctity manifeſted by a great Number of Miracles perform'd in Favour of ſuch as recommended themſelves to his Interceſſion. The *Engliſh* were Maſters of *Ireland* in 1185, when our Saint's Relicks were found; and in the following Year propos'd to publick Veneration by a ſolemn Tranſlation of them to Trinity Church in *Down*, which afterwards bore the Name of our Saint. That Church and St. *Patrick*'s Shrine felt the Rage of the Reformation, and were demoliſh'd by the Lord *Grey*, Lord Deputy of *Ireland*, under King *Henry* VIII. The ſeventeenth of *March* is kept in Honour of this Saint, and is ſuppoſed to be the day of his Death. Mar. 17

St. Joseph of *Arimathea.*

JOSEPH, a Native of *Arimathea*, a ſmall Town in *Judea*, was a Man of Rank and Fortune amongſt the *Jews*. But his Character appears to great Advantage in the elegant Simplicity of the Goſpel Style. There we are told, he was a Perſon of exact Virtue and ſtrict Juſtice, and one of thoſe that expected the Kingdom of God. So far was he from conſenting to what the Jews had done againſt our Saviour; that he was a private Diſciple of *Jeſus Chriſt*. But whatever Caution he thought himſelf obliged to, while our Lord was alive, he made a ſort of open Profeſſion of his Faith, when he went to *Pilate*, and aſked Leave to bury his Body. The *Roman* Governor had too much Regard for the Quality of our Saint, and the Reaſonableneſs of his Petition, to deny him what he aſked. As ſoon as he was aſſured our bleſſed Redeemer was dead, he gave Orders for the Delivery of the Body; which *Joſeph* took down from the Croſs, and wrapped in a fine Linen Cloth. *Nicodemus*, another private Diſciple of our Lord, aſſiſted him in this pious Office; he had provided a conſiderable Quantity of what was neceſſary to embalm the Corps of his beloved Maſter; They perform'd that Ceremony, not ſo much to preſerve it from Corruption, as to ſhew their Reſpect to their Saviour in the Manner eſtabliſh'd amongſt the Jews. By their joint Care the Body was laid in a Sepulchre newly cut in a Rock, in which no Perſon had yet been buried. This was done by an overruling Providence, which thus deprived the malicious Jews of one Objection againſt the Truth of our Saviour's Reſurrection; For when it ſhould appear that a Body depoſited here was really riſen again, and that no other had been laid in the ſame Place before, our Lord's Reſurrection would admit of no Cavil

Mat. 27. 57. Mark. 15. 43. Luke 23. 50. John 19. 38.

Mar 18. vil or Diſpute. When our Saint had paid his laſt Duties to his Saviour, he cloſed the Mouth of the Supulchre with a large Stone, and left the Place. This all the Account we have of St. *Joſeph* from the ſacred Writings. The Church propoſes him to our Veneration on this Day.

The XVIII Day.

St. Alexander, Biſhop of *Jeruſalem*, and Martyr.

THE Place of our Saint's Birth, and the Time of his Converſion to Chriſtianity are not handed down to us in the Hiſtory of the Church. The firſt thing we know of him is, that in his Youth he ſtudied the Myſteries of our holy Religion at *Alexandria*, which afforded the beſt Accommodations of that Sort. The famous *Pantenus* was then employ'd in explaining the holy Scripture in that City. *Alexander* was one of thoſe that made the largeſt Improvements under that excellent Maſter, and proved a Credit to the Perſon charged with his Education. *Pantenus* was ſent to preach the Faith of *Jeſus Chriſt* to the *Indians*; but our Saint purſued his Studies under St. *Clement*, who ſucceeded him in the School of *Alexandria*. He ſpeaks of both thoſe great Men with all Reſpect and Gratitude, as often as he has Occaſion to mention them. About the Year 200, being very well furniſh'd with all the Knowledge that was neceſſary for a Chriſtian, and a Paſtor of the Church, he return'd to his own Country. Soon after he was made Biſhop in *Cappadocia*; and was one of the firſt of thoſe that felt the Force of *Severus*'s Perſecution. He ſuffer'd Impriſonment ſeven Years, and ſubmitted to all the Hardſhips of that Situation with true Chriſtian Patience. He was ſet at Liberty in the Year 211, which Change of Fortune was only agreeable to him as it gave him the Satisfaction of attending his Flock.

Not long after his Enlargement he had a Dream, in which God ſeem'd to direct his going to *Jeruſalem*. He made that Journey, and paid his Devotions to *Jeſus Chriſt* at the Places conſecrated by his Actions, and Sufferings. *Narciſſus*, then Biſhop of that City, was above 110 Years old, and conſequently incapable of performing his Functions. He was not unacquainted with our Saint's Vertue and Capacity, and therefore look'd upon his Arrival as an Effect of a watchful Providence, that thus took Care of the Church of *Jeruſalem*, when his Infirmities and Age had

had quite diſabled him. *Euſebius* tells us, a diſtinct Voice was heard by ſeveral Mar. 18
Chriſtians of the greateſt Virtue in the City, which commanded them to go out of the Gates, and make him their Biſhop whom God ſhould ſend them. They obey'd the Divine Orders, and found our Saint. He was already poſſeſs'd of an Epiſcopal See, and the Biſhop of *Jeruſalem* ſtill alive; two powerful Difficulties in their Way. The Biſhops of *Paleſtine* were aſſembled and conſulting upon the Caſe; who conſidering *Alexander*'s Character, and Sufferings for the Faith, together with the extraordinary Manner in which God was pleas'd to declare his Will, were unanimous in allowing and promoting the Choice.

Upon *Narciſſus*'s Death, our Saint remain'd in ſole Poſſeſſion of the See of *Jeruſalem*. His Affection for Learning, made him erect a Library for the Uſe of that Church, which he furniſh'd with the Letters and other Works of the greateſt Men of his Time. *Euſebius* who wrote his Hiſtory a hundred Years afterward, owns that Collection had been very ſerviceable to him when he was compiling his Work. *Theoctiſtus* Biſhop of *Ceſarea*, and our Saint ordain'd the famous *Origen*; which 'though done upon the Character *Demetrius* Biſhop of *Alexandria* had given him, was highly diſpleaſing to that Prelate, his Dioceſan. St. *Alexander* made it appear, that in his whole Conduct in that Affair he had conſider'd only the Good of the Church, which might be much promoted by *Origen*'s Preaching and expounding the Scriptures; for the Purity of his Faith was not then in the leaſt ſuſpected. This Diſpute gave our Saint ſome Trouble, and was the Cauſe of great Diſorders in the *Eaſt*.

Our Saint continued after that to govern his Church in Peace and Tranquility 'till the middle of the third Age. *Decius* ſucceeded to the Roman Empire in the Year 249. In the Beginning of his Reign he publiſh'd an Edict for perſecuting the Chriſtians, and directed his Orders to all the Governors of Provinces; which were executed very punctually. Upon this Occaſion St. *Alexander* was carried before the Governor of *Paleſtine* at *Ceſarea*; where he made a glorious Confeſſion of the Name of *Jeſus Chriſt*, and was remanded to Priſon. The Hardſhips he endured in that Confinement, which ſat the heavier upon one of his great Age, threw him into a languiſhing Condition for ſome Months; and about the Year 251 he died. St. *Epiphanius*, and other ancient Eccleſiaſtical Writers make no Difficulty of calling him a *Martyr*, 'though he did not expire under the Executioner's Hands. For, as has been already more than once obſerved, that honourable Title was, in the early Times of Chriſtianity, given to ſuch as died in Priſon for the Faith, or had ſtood the Teſt of long and cruel Torments for Religion, 'though they ſurvived the Trial. The *Grecians* place

his

Mar. 28 his Feſtival on the twelfth of *December*; the *Latins* obſerve it on the eighteenth of *March*. But 'tis not certain that either of thoſe Days is that of his Death.

St. Cyril, *Biſhop of* Jeruſalem.

CYRIL was brought up amongſt the Clergy of *Jeruſalem*, and made Deacon by St. *Macarius* Biſhop of that Church. *Maximus*, his immediate Succeſſor, ordain'd him Prieſt; and upon that Prelate's Death our Saint was promoted to the See of *Jeruſalem* about the Year 351. That Year the Inhabitants of the City and neighbouring Towns were alarm'd by a Body of Light in the Form of a Croſs, which reach'd from Mount *Calvary* to Mount *Olivet*. This *Phænomenon* was ſeen firſt at nine in the Morning, the ſeventh of *May*, and continued viſible for ſeveral Hours. A great Number of Jews and Pagans, who were Spectators of this Prodigy, look'd on it as a Manifeſtation of the Glory of our Saviour, and a Triumph of his Croſs, and embraced Chriſtianity. St. *Cyril* ſeems to conſider it in this Light, and as a Teſtimony from Heaven in Favour of the Divinity of *Jeſus Chriſt*, in his Letter to the Emperor of *Conſtantius* on this Subject, in which giving an Account of the Admiration of the Chriſtians and the Converſion of the Jews and Infidels he ſays, "they join'd in the "Praiſe of *Jeſus Chriſt* our Lord, the only Son of God, and Worker of Mi-"racles, whoſe Doctrine was thus viſibly atteſted from Heaven." And concludes with wiſhing, as a Conſequence of what he had ſaid, "that the Emperor "might glorify the holy and *conſubſtantial* Trinity." Which Words muſt be allow'd ſufficient to prove our Saint's Conformity to the *Nicene* Council, whatever Doubts might have been raiſed about the Purity of his Faith from his Converſation with *Acacius* Biſhop of *Ceſarea*.

A Difference that happen'd between that Prelate and our Saint about the Prerogatives of their reſpective Sees, quite broke the Friendſhip that was between them, and gave St. *Cyril* an Opportunity of ſhewing his Affection for the Catholick Faith, as well as his Patience in Suffering for it.

The Council of *Nice* had given the Biſhop of *Jeruſalem* Precedence amongſt the Prelates of that Province, but at the ſame Time declared they had no Deſign of prejudicing the Metropolitan Authority of *Ceſarea*, by their Conceſſion, as appears from their ſeventh Canon. This Regulation which ſeem'd to eſtabliſh a ſort of Equality between two Churches in the ſame Province, gave Occaſion

caſion to much Jealouſy and Uneaſineſs. *Maximus*, the late Biſhop of *Jeru-* Mar. 18
ſalem, had ventured to ordain Biſhops, and aſſemble a Council in *Paleſtine*, which he thought himſelf privileged to do by the aforeſaid Canon. St. *Cyril* trod in the Steps of his holy Predeceſſor, and was reſolved to maintain what he thought the Rights of his See. *Acacius* oppoſed his Pretenſions, as an Uſurpation of his Metropolitan Juriſdiction; and the Breach was made the wider by the Difference of their Sentiments concerning the Divinity of *Jeſus Chriſt*. This Diſpute ran very high about the Year 357. *Acacius*, who was both artful and active, took Care to be beforehand with our Saint by convening a Council againſt him, and procuring his Depoſition. The pretended Encroachments on the Prerogatives of the See of *Ceſarea*, and the Purity of St. *Cyril*'s Faith were what made him odious to his Metropolitan. But other Articles were urged againſt him, and ſuch as were beſt calculated to incenſe the whole Synod, and juſtify their Proceedings againſt him. Our charitable Prelate had ſold ſome of the Plate and Ornaments of the Church for the Relief of the Poor, when *Jeruſalem* was ſeverely viſited by a Famine. This Fact was miſrepreſented; and St. *Cyril* cited to anſwer for himſelf; but he inſiſted on the Rights of the Church of *Jeruſalem*, and would not appear. This was called Obſtinacy, and taken for a ſufficient Proof of his Guilt.

Our Saint lodged an Appeal againſt their Sentence, and referred his Cauſe to a more numerous Synod. The Emperor ſupported this Act; but the Metropolitan's Power obliged him to leave *Jeruſalem*. His firſt Journey from his own Church was to *Antioch*, which he found without a Paſtor; and from thence paſs'd on to *Tarſus*; where he was very well receiv'd by *Sylvanus* the Biſhop, and allow'd to celebrate the Holy Myſteries there, and preach in his Dioceſe. *Acacius* reſented *Sylvanus*'s Conduct on this Occaſion, as an Affront to his Deciſion, and wrote a Letter to the Biſhop full of Complaints on that Subject. *Sylvanus* took no Notice of *Acacius*'s Application; but convinced of the Merit and Innocence of his Gueſt, allow'd him to continue his Labours, of which he daily ſaw the Succeſs. During this Conteſt the Enemies of the Divinity of *Jeſus Chriſt* were divided into two Sorts; for, while a conſiderable Number gave into *Arianiſm* in the groſſeſt Terms; others refin'd upon it, and, 'though they would not allow our Saviour to be of *the ſame Subſtance* with the Father, made no Difficulty of ſaying he was *like the Father in Subſtance*, or *like the Father in all Things*. 'Till this Diviſion *Acacius* had uſed very moderate Expreſſions on that Subject; but now declared openly for *Aëtius*, who was at the Head of the pure *Arians*.

Mar. 18 During his Exile a Council was held at *Melitene* in *Armenia*. St. *Cyril* appear'd there; but found the *Arians* the prevailing Party; and therefore had nothing to hope for from that Aſſembly. In the Year 359, one hundred and ſixty Biſhops met at *Seleucia* by the Emperor's Order; the moſt conſiderable Part of that Number were *Semi-Arians*; and, as profeſs'd Adverſaries to *Acacius*, reſtored our Saint to his Church. In this Council *Acacius* was depoſed; but, not diſcouraged by that Diſgrace, he applied to the Emperor, and prevail'd with him to aſſemble a Council at *Conſtantinople* the next Year. Here the *Arian* Party carried it againſt both the *Semi-Arians* and Catholicks; and our Saint was deprived a ſecond Time; and did not return to *Jeruſalem* 'till the Year 362, when *Julian* the Apoſtate allow'd all the baniſh'd Prelates to return to their Churches. That Prince, though a profeſs'd Pagan, favour'd the Jews; which he did only out of Spite to the Chriſtians. *Julian* took a ſingular Pleaſure in Sacrifices; and therefore aſſembled the chief of the Jews, and aſk'd them why they omitted that Act of Religion, when even their own Law directed the Practice of it? Upon their anſwering they could offer none but at *Jeruſalem*, he made them a Profer of rebuilding their Temple. They accepted of the Propoſal with Joy, and began to imagine themſelves ſecure of a Re-eſtabliſhment in the holy City. The Apoſtate's View in this Favour, was to ridicule, and contradict the Prophecies of *Daniel* and our Bleſſed Saviour, the former having foretold that the *Deſolation* of the Jewiſh Temple and Oeconomy *ſhou'd laſt till the End*: The latter *that one Stone ſhould not be left on another*. Full of this impious Deſign, *Julian* took uncommon Pains to procure the ableſt Workmen and moſt ſkilful Architects, and gave Orders to the Overſeer of the Works that no Coſt ſhould be ſpared on the intended Edifice. The Jews crouded from all Parts to *Jeruſalem*, inſulted the Chriſtians; and, perſuaded that their Kingdom would now be revived, behaved themſelves with the Inſolence of a proud and ſucceſsful People. Our Saint look'd on theſe Preparations with Tranquility, and felt not the leaſt Emotion from the Conduct of the Jews. He knew the Prophecies of the holy Scripture had an infallible Truth, which no Power on Earth could reverſe; and therefore adviſed his Flock to Patience and Courage, aſſuring them they ſhould be convinced of the Power and Veracity of the Almighty, who wou'd not fail to aſſert the Credit of his Promiſes to the utter Confuſion of the Enemies of Chriſtianity. This happen'd, as he had foretold; for when the Workmen had dug the Foundations of the Temple, they were attack'd by Balls of Fire, which broke from the Earth, and obliged them to quit their Enterprize. They made ſeveral Attempts to go on with the Undertaking, but ſeveral of them with their Tools and Materials were deſtroy'd and burnt.

Dan. 9. 27. Matt. 24. 2

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This miraculous Fact comes well atteſted both by Pagan and Chriſtian Writers, and was attended by ſeveral other extraordinary Prodigies, which aſſiſted by the pious Inſtructions of the holy Biſhops, whoſe Life we are writing, gain'd ſeveral Jews and Pagans to the Faith of Chriſt, and were of no ſmall Service in recovering the *Arians*, who ſaw ſuch a Miracle perform'd in Confirmation of the Veracity of *Jeſus Chriſt*. Mar. 18

Cyril remain'd in quiet Poſſeſſion of his See, till the Emperor *Valens*, favouring the *Arians*, and being puſh'd on by *Eudoxus* Biſhop of *Conſtantinople* to perſecute the Catholicks, baniſh'd him. He remain'd in this third Exile 'till the Reign of *Theodoſius* the great, who aſcended the Imperial Throne in 379, or 380, and did Juſtice to the Orthodox Cauſe, by reſtoring him to his See with Honour the enſuing Year.

In 381 he aſſiſted at the ſecond general Council held at *Conſtantinople*, which confirm'd him in his Biſhoprick, and gave a glorious Teſtimony in his Favour. Thus eſtabliſhed by the authentick Judgment of that venerable Aſſembly, he return'd to his Charge and applied himſelf with the utmoſt Diligence and Vigour to reform the many Abuſes and Corruptions, that had been introduced in his Flock by the ſeveral Uſurpers of the See of *Jeruſalem*, during his Abſence. He found this a ſufficient Employment for the remaining Part of his Life, 'though he met with no other Diſturbance but what the bad Morals of the Laity, and the Schiſmatical Conteſts of his Clergy gave him.

He died in the Year 386; and both the Greek and Latin Churches pay their Veneration to his Memory on the eighteenth of *March*. We have eighteen Catechetical Diſcourſes made by our Saint for the Inſtruction of ſuch as were preparing to receive Baptiſm. They are ſo many eaſy and familiar Explanations of the Creed, and the Diſpoſitions neceſſary for the Sacrament they were ſhortly to receive: And five Lectures, which gave a large Account of the Ceremonies and Effects of Baptiſm, Confirmation, and the Euchariſt, which were always adminiſter'd together to Adults. Theſe are called *Myſtagogical Catechiſms*. St. *Cyril*'s Letter to the Emperor *Conſtantius* has been mention'd already; and theſe are all we have remaining of the Works of our Saint.

Mar. 18

St. EDWARD, King of *England*, and Martyr.

EDWARD was Son to King *Edgar*, born about the Year 962, and baptiz'd by St. *Dunſtan* Archbiſhop of *Canterbury*. In his Infancy he ſhew'd a happy Propenſity to Virtue and Piety, and was entirely free from thoſe Faults and Weakneſſes that are uſually thought inſeparable from that Age. His natural Diſpoſitions were excellently improved by a regular, and chriſtian Education, and the Kingdom was happy in the Proſpect of a Prince, who gave ſuch early Hopes of what they might expect from him, both for the Good of the Church and State, when ſeated on the Throne.

King *Edgar* died in 975; and our Saint's Title to the Crown was acknowledged by the Chief of the Nobility. *Elfreda*, the late King's Widow, Mother in Law to *Edward*, oppoſed his Succeſſion, and form'd a Party in Favour of her Son *Ethelred*. This Faction went ſo far as to declare againſt St. *Edward*'s Coronation, when the Nobility were actually met to perform the Ceremony. St. *Dunſtan*, who knew the Merit of our Saint, ſtept forward, poſted himſelf in the middle of that illuſtrious Aſſembly, placed *Edward* to their View, declared him lawful Heir to the Crown of *England*, went on with the Coronation, and gave a ſolemn Aſſurance that he would be anſwerable for their Prince's Conduct, which he would regulate as his Father, Tutor, and prime Miniſter. This Promiſe united their Minds, and *Edward* was receiv'd with univerſal Joy.

The young King did not diſappoint the Expectations of his Subjects, or forfeit the Engagement the holy Archbiſhop had enter'd into for him. He was not quite thirteen Years old when he came to the Throne. The greateſt Proof one of that Age can give of Wiſdom, is to ſubmit to the Direction, and follow the Advice of prudent and experienced Perſons. His own natural Inclinations to Juſtice and Religion, promoted by the wiſe Counſels of faithful and virtuous Miniſters, made him reſolute and inflexible in executing the Laws againſt ſuch as attempted to diſturb the publick Peace; zealous in defending the Rights of the Church; reſpectful to ſuch as bore the ſacred Character of Prieſthood; and vigilant in eſtabliſhing regular Diſcipline both in Civil and Military Affairs. Theſe Vertues had appear'd to Advantage in King *Edgar*, and were therefore regarded as hereditary in the young King; But he exceeded his Royal Father in ſeveral Chriſtian Perfections and ſignalized himſelf by a particular Sweetneſs of Temper, and a Love for the Poor. Peace

and

and Plenty reign'd with this excellent Prince ; and his Subjects, charm'd with his Adminiſtration, flatter'd themſelves with the quiet Poſſeſſion of all the Happineſs they could wiſh for, when the ambitious Cruelty of his Mother-in-Law daſh'd all their Hopes, before they had been bleſt with that Prince three Years. Mar. 19

St. *Edward* employ'd himſelf ſometimes in Hunting. As he was one Day in Purſuit of his Sport in *Dorſetſhire*, he came to *Corfe* Caſtle in that County, the Place of *Elfreda*'s Reſidence at that Time. He went up to the Houſe, and deſired ſomewhat to drink, which his Mother-in-Law brought him in the moſt obliging and ſeemingly affectionate Manner ; But had given Order for his being ſtabb'd in the Belly with a Knife, while he was drinking ; which was done according to her Directions. The King, finding himſelf wounded, ſpurr'd on his Horſe ; but fell off ; and died before he could reach any Houſe. The Church expreſſes her Concern for the Loſs of one well diſpoſed to promote the Intereſt of Religion, by honouring him as a *Martyr* on the eighteenth of *March*, the Day of his Death.

The unhappy Princeſs did all ſhe could to conceal her Crime from the Eyes of the Publick by burying our Saint's Body privately. It was miraculouſly diſcover'd the next Year, 979, and buried at *Warham*, a ſmall Town in *Dorſetſhire* ; and removed two Years afterwards to *Shaftsbury* in the ſame County. In the Beginning of the XI Century, *Ethelred* built a Monaſtery for *Benedictin Nuns* near *Shaftsbury* ; dedicated the Church in Honour of his deceaſed Brother ; and removed his Relicks to this new founded Houſe on the twentieth of *June*. Beſides the eighteenth of *March* the Day on which he was aſſaſſinated, our Anceſtors kept the Day of his laſt Tranſlation, which was perform'd with great Solemnity and celebrated it with a Maſs and Office proper to the Occaſion 'till the Change of Religion in this Kingdom.

The XIX Day.

St. Joseph, *Husband to the* Bleſſed Virgin.

ST. *Joſeph* was of the Tribe of *Judah*, and deſcended from the Royal Family that had been in Poſſeſſion of the Throne from *David* to the *Babyloniſh* Captivity ; but made no Figure in the World when our Saint was born. St. *Matthew* and St. *Luke*, agree in drawing his Genealogy from *David*. But then the former purſues it from *Solomon*, and the latter from *Nathan*, both Sons Matt. 1. Luke 3.

Mar. 19 both Sons of that Prince, and thus in the Concluſion our Saint is the Son of *Heli*, according to one: and of *Jacob* according to the other. This Difference has employ'd the Heads and Pens of ſeveral; ſome of which were Enemies to Chriſtianity, and made Uſe of this ſeeming Contradiction againſt the Truth of the Goſpel; while others have been as induſtrious in accounting for it, and clearing up the Difficulty. The moſt ancient, and moſt univerſally received Account is that of *Julius Africanus*, who lived in the Beginning of the III Century, and declares he had it from ſome Relations of our Bleſſed Saviour, who had been particulary careful to preſerve a Tradition that ſo nearly concern'd their Family. That Writer tells us that *Jacob* and *Heli* were Brothers by the ſame Mother, who was married to *Mathan* and *Mathat* ſucceſſively; that Deut. 25. 5. *Heli*, the elder, dying without Iſſue, *Jacob* married his Widow, as the Law required; by her he had our Saint, who according to the Tenour of the Law was reckon'd the Son of *Heli*. This Opinion has been follow'd by the moſt learned and conſiderable Fathers of the Primitive Church, and ſeems the cleareſt, and moſt rational that has been produced.

The Place of our Saint's Birth is not certainly known. It is evident he lived at *Nazareth*, a ſmall Town in *Galilee* belonging to the Tribe of *Zabulon*, and lived by the Labour of his Hands; 'though all are not agreed as to his Trade; ſome affirming he worked in Wood, others in Iron; and the original Matt. 13. 53. John 6. 42. Word uſed by the Evangeliſt is not neceſſarily determin'd to ſignify one more than the other. But it appears from St. *John*'s Goſpel, that he was well known at *Capharnaüm* and in other Places at a great Diſtance from that of his conſtant Reſidence; which might be owing both to his eminent Skill in his Buſineſs, what ever it was, and his perſonal Virtues that recommend him to the publick Eſteem and Notice.

The Fulneſs of Time for the *Meſſias* appearing in the World being now come, the Divine Wiſdom was pleaſed to make Choice of this holy, and induſtrious Tradeſman as a Guardian of the Bleſſed Virgin's Honour, the Witneſs and Protector of her Purity, and the reputed Father of our Redeemer. It is St. *Jerom*'s Opinion, in which he hath been follow'd by ſeveral devout and learned Writers, that *Joſeph* had always preſerved his Virgin Chaſtity; it is certain at leaſt, that his Union with the Bleſſed Virgin was preſerved and continued without any Violation of that Angelical Virtue.

Matt. 1. 19 The Holy Spirit has given us St. *Joſeph*'s Character in one comprehenſive Word, which takes in the whole Compaſs of Moral and Divine Virtues. We are told he was a *juſt* Man; which is the ſame, according to the uſual Stile of holy Scripture, as if all the Virtues that compoſe the moſt exalted Characters were

were enumerated, and the Perſon in Queſtion declared to excel in the Practice of them all. Mar. 19

The Myſtery of the Incarnation of the Son of God was now well advanced, and the *Bleſſed Virgin* big with the long expected Bleſſing, when our Saint, not yet acquainted with the Deſigns of God in her Favour, was ſurprized at what he obſerved. The conſtant Tenour of her Behaviour was indeed ſufficient to convince him of her Innocence; but his Underſtanding was ſtrangely puzzled at her being with Child. In this Perplexity he was thinking to diſmiſs her privately. It was not ſafe to keep her with him; for the Law had order'd an Adultereſs to be ſtoned to Death; and it would have been no eaſy Matter for him to vindicate her Innocence. Nor would he have acted conformably to the Character given him in the Goſpel, had he ſcreen'd one guilty of that Crime from the Puniſhment due to her. From which it ſeems evident that he came to this Reſolution from a thorough Perſuaſion of her ſpotleſs Virtue. But as he knew not how to make that appear to the World, he was inclined to remove her from the Publick View 'till the Difficulty was ſolved. He had no ſooner form'd this Charitable Reſolution, but an Angel was diſpatched to diſſipate his Fears, reveal the whole Myſtery of God's Love to Mankind, and direct him in giving the Child a Name expreſſive of the Mercy the World was to receive in his Perſon. *You ſhall call his Name* JESUS, ſays that Meſſenger of Peace, *for he ſhall ſave his People from their Sins.* He gave all due Credit to this Revelation, and placed an entire Confidence in the Promiſes of the Almighty; obey'd the Angel's Command, took his Chaſte Wife to him, and from that Moment ſhew'd his Veneration for the Miraculous Conception of the Son of God by the Care he took of his pure Mother.

Lev. 20. 10. John 8. 5.

Matt. 1. 21.

About ſix Months after this, the *Bleſſed Virgin* and our Saint were obliged to make a Journey to *Bethlehem*, where they were to give in their Names purſuant to the Emperor *Auguſtus*'s Order for a Poll Tax through all his Dominions. During his Stay in that Town he had the Satisfaction of ſeeing the Saviour of the World born, whom he took into his Protection. At the End of forty Days he carried the Divine Infant to the Temple at *Jeruſalem*, and liſten'd with Attention and Admiration to what the venerable *Simeon* ſaid on that Occaſion.

Upon the Report of the *Magi*, who went to *Jeruſalem* in Queſt of the new born Object of their Adoration, *Herod* form'd a Deſign of deſtroying our Bleſſed Saviour, whom he apprehended as a Rival of his Power. An Angel was employ'd to apprize our Saint of the Danger, and order him to diſappoint the King's Rage and Malice by retiring to *Egypt* with the Divine Infant; where he was to ſtay 'till farther Orders from Heaven.

Mar. 20 *Joſeph* obey'd with a Readineſs, that ſufficiently ſhew'd his Reſpect for the Divine Commands. He immediately left his Bed, where he had been favour'd with the Viſion, and went away without expecting the Return of the Day. According to the Angel's Direction he went into *Egypt*, and ſtaid there 'till *Herod*'s Death allow'd him to return with Safety. When that Obſtacle was removed, he was order'd to go back into his own Country. At his Arrival he found *Archelaüs* had ſucceeded his Father *Herod* in the Kingdom of *Judea*; and therefore concluded it could not be ſafe for him to ſettle near *Jeruſalem*; which otherwiſe would probably have been his Choice for the more commodious Education of his Charge. His Fears ſeem to have been juſt; for he was commanded in a Dream to return to his former Habitation at *Nazareth*, then in the Hands of *Herod Antipas*, Brother to *Archelaüs*, where our Saviour's Nativity had not yet been publiſhed, as it had been at *Bethlehem* and *Jeruſalem*.

Matt. 2. 22.

As our Saint was very punctual in executing all particular and Occaſional Orders of the Almighty, he was as ſtrictly Religious in the Obſervance of the Moſaick Law. In Obedience to it's Direction he went every Year with the Bleſſed Virgin to *Jeruſalem*, to keep the *Paſſover*. When our Bleſſed Saviour was twelve Years old, he went thither with his Parents to that Great Feſtival, and was loſt in the Croud. St. *Joſeph* ſhared the Grief and Concern of the Bleſſed Virgin at this Misfortune. After three Days ſpent in the Search, he was found in the Temple among the Doctors, went home with our Saint, and according to the Language of the Goſpel, was *ſubject* to him and the *Bleſſed Virgin*.

Luke 2. 41.

v. 51.

The time of St. *Joſeph*'s Death is not known. But it is extremely probable he was not alive after our Saviour's publick Appearance in the World; for we find not the leaſt Mention of him in the Hiſtory of his Miniſtry.

The XX Day.

St. Joachim, *Father of the* Bleſſed Virgin Mary.

THE Church, with devout Gratitude for the ineſtimable Bleſſing the World received from the Incarnation of the Son of God, this Day pays a particular Veneration to St. *Joachim*, Father to the chaſte and holy Perſon that bore the Divine Infant. The *Greek* Church has united him to St. *Ann* in one Feſtival, and placed them on the ninth of *September*. But the *Latins* keep two diſtinct Days in Honour of thoſe two admirable Perſons. Saint

St. CUTHBERT, *Biſhop of* Lindisfarne.

Mar. 20

ST. *Cuthbert* a Native of that Part of this *Iſland* which is now called *Scotland*, was born about the Year 625. The firſt Employment we find him engaged in is that of keeping Sheep on the Mountains. There he learnt to love Solitude, and by Degrees withdrew himſelf from the World ſo effectually, that Meditation on the divine Perfections, and the Works of the Creation became his chief Exerciſe. He continued in the Innocence and Simplicity of that State of Life 'till he was about twenty five Years old, and was favour'd with a Viſion that aſſured him of the Happineſs of St. *Aidan*, the firſt Biſhop of *Lindisfarn*, or *Holy Iſland*, who was juſt Dead. This lead our Saint into ſeveral devout Reflections on the Bliſs of ſuch as perſevere in the Service of God; and made ſo deep an Impreſſion on his Mind that all his Thoughts were now directed to the Choice of a State of Life moſt proper for promoting his Deſign of conſecrating himſelf entirely to the Almighty. He had now form'd his Reſolution of retiring from the World, which he put in Execution in the Abbey *Mailros* upon the River *Tweed*, inhabitated by *Iriſh* Monks. Here he ſoon made a conſiderable Progreſs in the Practices of a Monaſtick Life, and was ſo charm'd with enjoying his God in fervent Prayer, that he often ſpent two or three Days in that ſeraphick Employment without the leaſt Concern for Food, or any other Conveniency of Life.

Alfrid, Son to *Oſwy* King of *Northumberland*, gave ſome Land in *Yorkſhire* at *Rippon* to be diſpoſed of by the Abbot of *Mailros*. That holy Perſon built a new Monaſtery there, and fill'd it with Monks from his own Houſe. *Cuthbert* was one of that Number. Before that Monaſtery was finiſh'd *Alfrid* changed his Mind, and transferr'd his Donation to St. *Wilfrid*, afterwards Biſhop of *York*. The new Proprietor of this Houſe ſent the Monks of *Mailros* back to their own Convent, and placed *Engliſh* in their Room. Our Saint had not been long at *Mailros* after his Return, when he was made Prior. This new Poſt obliged him to ſhew, and employ thoſe excellent Talents he had received from God for the Goverment and Inſtructions of others. 'Though the Community, in which he lived was his firſt, it was not his only Care. The Heathens, that lived in that Neighbourhood ſhared his Concern; and thoſe Chriſtians whoſe Situation and Poverty had in a Manner cut them off from ali Society, were viſited and inſtructed by our Saint; whoſe charitable Endeavours were encouraged and rewarded by the great Succeſs that attended his Miniſtry.

Mar. 20 When he had been twelve Years Prior of *Mailros*, and in that Time made ſuch Reformations in the Monks of that Houſe as ſhew'd him ſufficiently qualified to govern, in the Year 675 with his Abbot's Leave he retired to *Lindiſfarn*, where he ſpent nine Years in Solitude and rigorous Penance. *Theodore* Archbiſhop of *Canterbury*, held a Council in the Year 684, in which our Saint was named to the Biſhoprick of *Haguſtald* or *Hexam* in *Northumberland*. *Cuthbert* was acquainted with what had been done: But it was no eaſy matter to prevail with him to quit his Hermitical Life, 'though the King, and ſeveral other Perſons conſiderable for their Stations and Sanctity were employ'd in perſuading him to accept of the Dignity to which he was choſen. He had contracted ſo great an Affection for the Place of his preſent Retirement, that the Matter was at laſt accommodated by *Eata* Biſhop of *Lindisfarn* removing to *Haguſtald*, and ſettling him in the See of *Lindisfarn*.

St. *Cuthbert*'s Sanctity now placed in a ſtronger Light appear'd to great Advantage. He was indefatigable in preaching, conſtant in his Attendance on the Poor and Sick; and yet practiſed all the Auſterities of a Monaſtick Life, and wore the Habit as a Mark of his Love for holy Poverty, and religious Simplicity. He viſited the moſt remote and ſeemingly inacceſſible Parts of his Dioceſe; the moſt inconſiderable Villages felt the Influence of his Paſtoral Care, were frequently bleſt with the Sight of their vigilant Biſhop, and heard the Word of God from his venerable Mouth. His Soul was ſo tender, ſo thoroughly affected with a Senſe of our Saviour's Sufferings and the Obligation we lye under for the Benefit of our Redemption purchaſed by them, that he could not offer the holy Myſteries without Tears. And it is obſerved of him that Sin was ſo ſhocking and diſagreeable to him, wherever he found it, that when employ'd in hearing Confeſſions, he uſually was beforehand with the Penitent in exterious Marks of Sorrow. Beſide the Gift of Miracles, for which our Saint was particularly famous, he had that of foreſeeing future Events. Amongſt other things, which it pleaſed the Almighty to communicate to his Servant, his own Death was reveal'd to him. Upon this Aſſurance he made his laſt Viſit of his whole Dioceſs, reſign'd his Biſhoprick after he had held it about two Years, and ended his Days in Retirement *March* the twentieth 687.

His Body was found entire eleven Years afterwards, tranſlated by St. *Edbert* Biſhop of *Lindisfarn*, and placed in a handſome Shrine made by the Monks for that Purpoſe. The Monaſtery, where his Relicks were depoſited, was demoliſhed by the *Danes* about the Year 874: But that valuable Treaſure ſaved by *Erdulphus* then Biſhop. Affairs being in a more peaceable ſituation ſome Time afterwards, that Prelate carried the Relicks of St. *Cuthbert* to *Cunicaceſter*.

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In 985 King *Ethelred*, and *Aldun* Biſhop of *Durham*, the firſt that held his See at that Place, removed them to *Rippon*. From thence they were carried to *Durham* in the Year 998, on the fourth of *September*; which, as well as the Day of the Saint's Death, was obſerved with great Solemnity in this Country, 'till the Reformation. When King *Henry* VIII gave Orders for deſtroying the Tombs of the Saints, and plundering their Shrines, our holy Biſhop's Body was found uncorrupted, as is atteſted by ſeveral creditable Witneſſes, who ſaw it. Our Countryman *Harpfield* aſſures us he was preſent at the opening of the Shrine, and that the Body had no Signs of Decay. *Cuthbert Tonſtall* then Biſhop of *Durham*, who, had favour'd the King's Divorce from Queen *Catharine*, and flatter'd his Prince's Paſſions, ſurprized at this miraculous Preſervation, buried the Body, which he found alarm'd the People, and might have made them warm in Defence of the Reſpect due to it. But we muſt do that Prelate the Juſtice to own he repented of his Conduct under King *Henry*, and made ſufficient Amends for his Weakneſs under that Prince; by ſuffering ſeveral Hardſhips for the Faith, and dying in Priſon under Queen *Elizabeth*, in 1599. Mar. 21

The XXI Day.

St. Benedict.

BENEDICT deſcended from an illuſtrious Family was born in *Nurſia*, a Town in that Part of *Italy* call'd *Umbria*, about the Year 480. He was ſent to *Rome* young for Education; where he gave early Proofs of his Capacity and Diligence; but perceived it would be very hard, if not impoſſible for him, to maintain his Virtue while obliged to converſe with his Fellow Students, whoſe Lives were very irregular. For which Reaſon he judged it more adviſeable to break with the World betimes, than to purſue his Studies to the Hazard of his Soul; and thought himſelf in ſome Meaſure obliged to do ſo, when he conſider'd how the falſe Maxims of a worldly Life were inſtill'd into Youth, as a neceſſary Part of Learning, and ſuch Books read at School as inſenſibly tend to corrupt tender Minds, and inſpire Vanity, Oſtentation, and a Spirit widely different from that of the Goſpel. Laying this Abuſe ſeriouſly to Heart, he quitted *Rome*, bid an eternal Farewel to human Literature, renounced all his Pretenſions and Hopes in this World, and went in Queſt of God

Mar. 21 the only Object of his Thoughts and Desires. This St. *Gregory* the Great in his Dialogues calls a *learned Ignorance, and a wise Want of Erudition.*

He was but sixteen Years old, when he enter'd on the Execution of his pious Design. *Cyrilla*, a Woman that had been entrusted with the Care of his infant Years, and had all the Fondness of a tender Nurse for our Saint, follow'd him as far as *Afila*; but he found means to leave that Place without her, and pursued his Journey to *Sabiaco* about forty Miles from *Rome*. This was a wild uncultivated Desart, that afforded no Conveniency of Life but Water; for here was a large Lake from which the River *Teverone* takes it's Course. He had not been long in this solitary Place, when *Romanus*, an Inhabitant of a neighbouring Monastery, met him, engaged him to let him into his Intentions, and contributed all in his Power to promoting his good Dispositions. *Benedict* went on, and found a small Cave, or rather a Hole in a Rock. This he thought would be a proper Place for Contemplation, and indulging himself in an absolute Solitude. He spent three Years here undiscover'd, and unknown to any but his Benefactor, and good Angel *Romanus*, who carried him a moderate Supply of Bread, which he saved out of his own frugal Meals.

Living thus seperate from all Human Society, he scarce knew the Difference of Days; and the Scantiness of his Allowance would not permit him to make any. At last he was found out providentially by the Priest of a neighbouring Town; and soon afterwards great Crouds resorted to him, and furnish'd him with Food in Gratitude for the good Instructions they received from him. But his Retreat, and penitential Austerities, how rigorous soever, had not quite shut out the Enemy of Mankind. He was one Day attack'd by a violent Temptation, which was very near prevailing with him to leave the Desart, and go in pursuit of the Object that employ'd his Thoughts, and warm'd his Heart. But the Almighty, having thus convinced him of his own Weakness and of the Diligence, and implacable Malice of the infernal Adversary, from whose Attempts we are never secure, dissipated the Delusion with his holy Grace, and inspired our Saint with a still greater Degree of the Spirit of Penance, and Mortification. As soon as he found a Calm re-establish'd in his Soul, he rould himself among some Thorns and Nettles 'till every sensual Inclination and Motion was effectually stifled. God, who saw his Fidelity, his Aversion to Sin, and the Severity with which he punished it in his own Body, rewarded him with a total Exemption from all such Temptations ever after that glorious Victory.

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The Reputation of his Sanctity drew him ſeveral Diſciples. The Abbot of *Vicovarro*, a Monaſtery between *Subiaco* and *Tivoli*, dying, the Monks pitched upon *Benedict* to ſucceed him, went to him in a Body, and begg'd he would accept of the Charge. The Saint deſired to be excuſed, telling them his Way of Living and theirs were ſo different, that he was afraid they ſhould never be happy together. But they were determin'd to inſiſt on what was the Cauſe of their Journey, would hear no Excuſe, and were ſo extremely preſſing and importune that he was obliged to comply and go home with them. Being now placed at the Head of a Community, he was reſolved to diſcharge the Duties of his Station with all poſſible Exactneſs. He found regular Diſcipline very much neglected in that Houſe; and ſeveral Abuſes introduced, which a vigilant and pious Superiour was obliged to remedy. His Attempts to reform theſe Diſorders incenſed the Monks againſt him; who not inclined to ſubmit to his Directions, were reſolved to remove him at any Rate, and thus recover their former Liberty. The Manner of executing that Deſign was debated; and at laſt Poiſon was judged the eaſieſt Means, and what would leaſt expoſe them to the Suſpicion of having any Hand in his Death. It was infuſed in the Wine he was to drink at Table, and preſented him in a Glaſs; he made the Sign of the Croſs over it, according to Cuſtom, and the Glaſs immediately broke. The Holy Abbot, perceiving this, ſuſpected their Deſign, 'roſe from Table, called the Monks about him, and ſpoke to them upon this Occaſion with all imaginable Calmneſs and Sweetneſs. "*God forgive you, Brethren*, ſays the Saint, "*But how have I deſerved this Treatment at your Hands? You ſee now, I was* "*not miſtaken, when I told you we ſhould never live happily together. But you* "*are now once more at Liberty, and may chooſe a Superior more proper for you,* "*than I am.* When he had deliver'd himſelf in this Manner, he left the Monaſtery, and went back to his dear Solitude. Mar. 21

St. *Benedict* was about thirty two Years old, when he return'd to *Subiaco* to enjoy that Pleaſure and Security he could not yet find in Converſation, even of thoſe that were ſeparated from the World by their State of Life. He hoped he ſhould be allow'd to paſs the Remainder of his Days without any other Employment but that of his own Sanctification; but God deſign'd him for the Father of a numerous and holy Family, whoſe Virtues were in that and ſucceeding Ages to edify the whole Weſtern World. The extraordinary Character of our Saint, illuſtrated by many Miracles, recommended him to the World, ſo that *Subiaco* ſoon loſt the Appearance of a Deſart. Great Crouds reſorted to him, begg'd to be inſtructed in their Duty, and admitted Partners of his Angelical Life. The Number of his Diſciples, and Companions of his Retreat encreaſed

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Mar. 21 ſo that he was obliged to build twelve little Monaſteries there for their Reception. In each of theſe Houſes he placed twelve Monks, under a Superior, and diſpoſed of the reſt in Cells near his own *Grotto*. In a ſhort Time St. *Benedict* was look'd on as the only Maſter of a Spiritual Life, and entruſted with the Chriſtian Education of Children of the firſt Rank.

He ſpent about ſeventeen Years thus in the Deſart of *Subiaco*, and had the Satisfaction of ſeeing Diſcipline, Union, and good Morality flouriſh in all his Monaſteries, 'till his Preſence was no longer neceſſary amongſt them. It then pleas'd God to permit *Florentius*, a Prieſt in the Neighbourhood, to aſperſe and calumniate our Saint. That unhappy Man, puſhed on by the Devil, oppoſed his pious Eſtabliſhments with the utmoſt Vigour, and attempted his Life. *Benedict*, finding he could not conquer his Adverſary's Malice by the Charity and Patience he practiſed under the preſent Perſecution, thought himſelf obliged to quit that Place, and leave the ſeveral Monaſteries in the Hands of their reſpective Superiors. He was ſcarce gone nine Miles from *Subiaco*, when St. *Maurus*, one of his Diſciples, ſent a Perſon after him, to tell him his Enemy was dead, and buried in the Ruins of his own Houſe. *Benedict* was ſo far from receiving any Pleaſure at this News, that he expreſs'd great Concern for the Accident, and impoſed a Penance on St. *Maurus*, whom he believed too well pleaſed with the Death of a Man, who had given his holy Maſter ſo much Trouble.

The Saint, however, purſued his Journey 'till Providence directed him to *Caſſino*, a ſmall Town ſituated on the Aſcent of a high Mountain, now in the Kingdom of *Naples*. Upon his Arrival there, he found the Inhabitants of the Place ſtill Slaves to Idolatry, while the greateſt Part of the known World had receiv'd the Light of the Goſpel. The Worſhip of *Apollo* was eſtabliſh'd there, who had a Temple and Wood dedicated to him. *Benedict*, full of Zeal for the Kingdom of *Jeſus Chriſt*, employ'd himſelf immediately in inſtructing the People, and made conſiderable Conqueſts among them by his Preaching confirm'd by Miracles, the ordinary Seal of an Apoſtolick Miſſion. He broke their Idol in Pieces, deſtroy'd his Altar, and burnt the Wood, where the ſuperſtitious Peaſants met to practice their Idolatrous Devotions. Upon the Ruins of the Idol's Temple and Altar, he raiſed two Chapels, one in Honour of St. *John Baptiſt*; the other bore the Name of St. *Martin*, two admirable Models of a religious Life.

Aſſoon as he had made this happy Change in the Face of Affairs, He laid the Foundations of that famous Monaſtery on Mount *Caſſino*, which ſubſiſts to his day. The Devil, whoſe Worſhip our Saint had ſuppreſs'd, and whoſe Kingdom

Kingdom he had reduced to narrower Bounds, raiſed him ſeveral Enemies, who did all in their Power to hinder the Progreſs of this good Work, and gave him frequent Diſturbances in this new Monaſtery. But the Grace of God made him victorious over all ſuch Attempts; and the ſeveral Trials he was expoſed to, ſerved only to perfect his Patience and Humility, and ſet his Virtues in a ſtronger Light for the Edification of thoſe under his Care. The Building this Monaſtery, and compoſing, or at leaſt ſetting his laſt Hand to, the Rule that bears his Name, are fix't to the Year 529. This Rule dictated by divine Direction, and full of the Spirit of the Chriſtian Religion, has not only been the Means of producing a prodigious Number of Saints in the Benedictin Order; but has been receiv'd as a Model to ſeveral religious Bodies, when they drew up their Conſtitutions, or wou'd reform and reduce themſelves to the antient Standard. Mar. 21

It is impoſſible for us to give the Particulars of our Saint's Conduct during the 14 Years he ſpent on *Mount Caſſino*, or all the Miracles God perform'd by his Miniſtry. It is ſufficient that we aſſure our Readers, he maintain'd an uniform Sanctity to his laſt Moments, purified himſelf by Penance 'till he had nothing of this World about him, and remain'd a glorious Father of a Family of Saints. Thoſe, that have written his Life with the moſt Exactneſs, tell us he was favour'd with a ſupernatural Light into hidden and diſtant Things. The Knowledge of the former Sort was employ'd in the ſpiritual Improvements of his Monks, whoſe ſecret Faults and interior Diſpoſitions lay open to his View. The latter convinced Mankind that God was with him, approved of his Conduct, and promoted his Undertaking. The Account of his Life ſhall be cloſed with an Inſtance of each Sort; which are two of the laſt things recorded of him. In the Year 542, *Beliſarius* had left *Italy*, and the *Goths* lorded it in that Country under the Conduct of *Totila* their King. In his Way through *Campania* he had a Mind to ſee St. *Benedict*, to whoſe Character he was no Stranger. Being willing to try whether he was really the Man that common Report made him, he dreſs'd one of his Attendants in the Royal Robes; gave him a Guard, and a large Retinue, order'd him to make a Viſit to the Saint, and endeavour to paſs on him for the King. But as ſoon as *Benedict* perceived him, he convinced him that the Equipage in which he appear'd, had not diſguiſed him from his Knowledge, by bidding him quit a Dreſs that did not belong to him. The pretended King ſtruck with Amazement fell down in the utmoſt Confuſion; thoſe that attended him did the ſame; and, as ſoon as they recover'd the Surprize, went away without venturing to approach the Saint after this Attempt to deceive him. *Totila*, being now ſufficiently convinced

of

Mar. 21 of the Truth of what he had heard of St. *Benedict*, went to Mount *Caſſino*, threw himſelf at his Feet, with all the Veneration he cou'd expreſs, and remain'd in that Poſture of Reſpect 'till the Saint obliged him to 'riſe; and told him he 'had done much Miſchief and committed ſeveral Outrages in *Italy*: That his 'Reign ſhould be only for nine Years, and in the tenth he muſt give an 'Account of his Conduct to a juſt God.' All this, and ſome other Particulars, which the Saint foretold, came true; and it was obſerved that from that Day *Totila* behaved himſelf with more Humanity than had ever been obſerved in him before.

Amongſt the future Events which the Almighty reveal'd to St. *Benedict* that of his own Death, and the Deſtruction of his Monaſtery by the *Lombards*, have always been reckon'd remarkable. He was ſeiz'd with a violent Fever, which laſted ſix days; he then deſired to he carried into the Church, where he receiv'd the *Holy Euchariſt*, gave his laſt Inſtructions to his ſorrowful Diſciples, and expired in their Arms on the twenty firſt of *March* 544, or according to our Account 543.

St. *Benedict*'s Body was honour'd with a great Number of Miracles, and his Tomb at Mount *Caſſino* frequented by ſeveral, who had known or heard of his Worth, long before he was propoſed to the whole Church as an Object of Veneration. The holy Relicks remain'd the Object of Reſpect here, 'till the Year 580, when the *Lombards* levell'd this Monaſtery; and the Saint's Body remain'd under the Ruins. The Monks of *France* and *Italy* are ſtill divided in their Opinion concerning the Place where that valuable Treaſure is at preſent. The former aſſert it was brought to the Monaſtery of *Fleury* on the *Loire* about the Year 663; While the latter as ſtrenuouſly maintain it was found at *Mount Caſſino* about the middle of the eleventh Century.

We have had Occaſion to obſerve already, in the Life of St. *Gregory* the great, that the *Greeks* allow but few Saints of the *Latin* Church, a Place in their Menologes. But *Benedict*'s Merit being made known in the Eaſt by the Tranſlation of that Pope's Dialogues into *Greek*, he is receiv'd amongſt them, and the fourteenth of *March* dedicated to his Memory.

The

The XXI Day.

St. SERAPION the *Sindonite*.

SERAPION, called the *Sindonite*, from a *Greek* Word that ſignifies Linen, receiv'd that Appellation from his wearing nothing but a Piece of a coarſe Linen to hide his Nakedneſs. He was a Native of *Egypt*, was born in the fourth Century, led a Solitary Life, and is propoſed to our Conſideration this Day as a Prodigy of Love to the Poor, and a rigorous Penitent. He had no Acquaintance with what the World calls Learning; but was ſo well verſed in the holy Scriptures, that he could repeat them all by Heart, and made the great Truths and Myſteries contain'd in thoſe ſacred Writings, the Subjects of his conſtant Meditation. But abſolute Poverty, ſtrict Penance, and Recollection were not ſufficient Employments for his active Charity; he therefore left his Cell for a Life full of Apoſtolical Labours, travell'd up and down in queſt of Opportunities of being uſeful to his Neighbours, either by aſſiſting them in their temporal Affairs, or gaining them to the Faith and Practice of Religion by the Luſtre of his Virtues.

Coming into a Town where there was a Company of Comedians, he ſold himſelf to one of them that had a Family, for twenty Crowns, which he ſeal'd up, and kept very carefully. While he was employ'd in that Service, he eat nothing but Bread, and drank only Water; obſerved a ſtrict Silence, and made the Word of God the only Entertainment of his Mind. His Manner of Living and Conduct in his Maſter's Houſe made the Player curious to know the Principles of a Religion that inſpired ſo much Modeſty, Humility and Self-Denial; and liſten to his Inſtructions, with an Attention, that ended in his Converſion to Chriſtianity. He was ſoon follow'd in this happy Change by his Wife and whole Family; who receiv'd Baptiſm, and having there renounced *the Devil and his Pomps*, knew themſelves obliged to quit their Profeſſion, which tends ſo much to the eſtabliſhing the Devil's Kingdom, and promoting his Intereſt. This they did, embraced our Saint as their Brother, and profer'd him his Liberty as a ſmall Return for the more valuable Liberty they had receiv'd by his Means. He told them that ſince the Almighty had been pleas'd to bleſs his Attempts with Succeſs, he wou'd own the Truth of his Circumſtances to them. "I am, *ſays he*, a Monk, a Native of *Egypt*; and as my Profeſſion "engaged me to devote all my Labours to the Honour of God, I could not "bear to ſee you ſunk in Idolatry, and on the high Road to Deſtruction;

Mar. 21 " I therefore choſe this Way of introducing myſelf into your Family, with a " Deſign of reſcuing you from the Danger you was in. Since I am now ſo " happy as to ſee the Fruits of my Labours, take back your Money, and al- " low me to leave your Houſe, that I may employ my Endeavours for the " Benefit of others that want my Aſſiſtance." The new Chriſtians begg'd he wou'd not leave them, and aſſured him, that for the future they would treat him with all the Reſpect due to a Father and a Maſter. Finding they could not prevail with him to ſtay, they deſired he would at leaſt accept of the Money; which he might diſtribute among the Poor, if he would not convert it to his own Uſe. But he refuſed that too; telling them, as it was their own, they might beſtow it as they pleaſed; but that he did not care to give other People's Money to the Poor.

He had not been long at Liberty, when he ſold himſelf a ſecond Time, with a View of relieving a Widow reduced to the laſt Neceſſity, and employ'd all the Money in that charitable Work. Having ſpent ſome Time with his new Maſter, his Service was rewarded with his Liberty, a Suit of Cloaths, which conſiſted of a Coat, or under Garment, and a Cloak; to which Preſent was added a Book of the Goſpels. He had ſcarce left the Houſe when he found an Object of his Compaſſion, and gave him his Cloak. As he went on he met another, who ſeem'd to ſuffer very much from the Cold; to him he gave his Coat, and was thus reduced again to that State of Poverty and Nakedneſs that gave him his Surname. A Perſon ſeeing him in this Condition, and carrying a Book in his Hand, aſked him, who had ſtrip't him and left him in that miſerable Condition. You ſee the Author of it, ſays the Saint, and ſhew'd him the Goſpels. Some Time after he ſold his Book too for the Relief of the Poor, purſuant to the Direction of our Saviour, which adviſes us *to ſell all we have, and give it to the Poor*; which was his own Reaſon for parting with that valuable Piece.

Being now Maſter of nothing but his own Perſon, he diſpoſed of that again and as often as the temporal or ſpiritual Neceſſities of any called for Relief. Theſe Particulars were recorded and read in the ſeventh Century with Surprize and Edification by St. *John* the *Almoner*, Patriarch of *Alexandria*; That Prelate was famous for his Charity; but own'd he fell vaſtly ſhort of *Serapion*.

After ſeveral Journeys into *Egypt*, and other Provinces of the Empire, he went into *Greece*. When he was at *Athens*, he paſs'd three days there without eating; for he never carried any Money or Proviſions about him; and during all that Time he found no body that took Notice of his Wants. The fourth

Day

Day he felt the violence of Hunger ſo ſtrongly, that he had Recourſe to beg- Mar. 2
ging a Supply in the following Manner. He ran to the Market Place, ſtood ſo that he might be ſeen and heard by the Crouds that reſorted thither, and expreſs'd his Affliction by Sighs and Tears. Amongſt the Company that gather'd about him on this Occaſion, ſome Philoſophers came up to him, and aſked what was his Caſe. "*I am*, ſays the Saint, *an* Egyptian, *who have ſpent my whole* "*Life in Solitude and Labour. Since I left my own Country, I have been purſued* "*by three unmerciful Creditors. I have found Means to ſecure my ſelf from the* "*Importunity of two of them; but the third is ſtill very clamorous in his Demands,* "*and will come to no Accommodation with me.*" He was then deſired to name his Creditors, that ſome Meaſures might be taken to ſatisfy them. "*Their* "*Names*, ſays Serapion, *are Covetouſneſs, Impurity, and Hunger. I have made* "*it Part of my Profeſſion to keep no Money; have renounced all the Pleaſures of* "*this Life, and thus freed myſelf from the Purſuits of the two firſt. But the* "*third, as I told you before, allows me no Reſt. It is now four Days ſince I eat any* "*thing; and it will be impoſſible for me to live without ſome Aſſiſtance.*" One of the Philoſophers, who had heard his Complaint, threw him a Piece of Money ſufficient to provide him with Neceſſaries for ſeveral Days. But the Saint deſired no more than a preſent Supply. He went to the Baker's, took what Bread was barely neceſſary for that End, threw down the Money, never ſtaid for his Change, left the Town immediately, and was never ſeen there any more.

The next Time we hear of our Saint, we find him in *Peloponneſus*, at a Town not far from *Lacedemon*. Underſtanding that one of the chief Families of that Place, was engaged in the *Manichean* Hereſy, and that the Maſter of it was a Man of a moſt vitious and irregular Life, he thought himſelf obliged to do his utmoſt for the Recovery of that Family; and with that Intent ſold himſelf into it. He ſerved there two Years; and in that Time gain'd them all to the Communion of the Catholick Church. When that great Work was done, he diſcover'd himſelf, return'd the Money he had taken for his Service, exhorted them to Perſeverance, and put himſelf on board of a Ship that was ready to Sail for *Rome*. While he was there he lived an Example of Mortification, and Piety, and return'd ſome Time afterwards into *Egypt*. He died in the Deſart about the Beginning of the fifth Age; being then about ſixty Years old.

The XXII Day.

St. Basil, Prieſt and Martyr.

THE firſt thing recorded in Honour of the Saint of this Day, is his vigorous Oppoſition to *Arianiſm* in the Reign of *Conſtantius*, who favour'd and ſupported that Hereſy. His Character of Prieſthood engaged him in ſo ſtrenuous a Defence of the Orthodox Faith, that *Eudoxus* Patriarch of *Conſtantinople*, and thoſe of his Party in a Council held in that City in the Year 360, iſſued out an Order which forbid him to convene the People, or preach to them. But that Prohibition could not check the Zeal of our Saint; who went on to guard the Faithful of *Ancyra* the Capital of *Galatia*, where he lived, againſt the Attempts of the Enemies of the Catholick Faith. The orthodox Prelates, however, encouraged Saint *Baſil*, and he went on with true Courage to publiſh the Truth, with the manifeſt Hazard of all the World calls valuable. Informations were made againſt this holy Prieſt to the Emperor, who was deſired to look on him as an Incendiary, a Diſturber of the Publick Peace, and puniſh him accordingly. But that Prince was too intent on his Expedition into *Perſia*, to give his Enemies the Satisfaction they demanded: *Baſil* took this Opportunity of enforcing the pure Faith of the Church, and recover'd ſeveral of the *Arians* from their Errors.

Conſtantius died in *Cilicia* in the Year 361, and was ſucceeded by *Julian*, who from his relinquiſhing Chriſtianity was called the *Apoſtate*. Upon that Prince's Arrival at the Imperial City of *Conſtantinople* he declared himſelf a Pagan, and endeavour'd to eſtabliſh Idolatry in all his Dominions. This alarm'd the Zeal of St. *Baſil*, who made it his Buſineſs to viſit every Corner of *Anycra*, and the neighbouring Towns, inveigh ſtrenuouſly againſt the Idolatrous Worſhip of the Heathens, caution the People againſt the Attempts for introducing Idolatry, and exhort them to Courage in maintaining the Faith of Chriſt in it's Purity. It is no wonder that our Saint's Conduct ſoon drew the Odium of the Heathens upon him; but he knew he was obliged to aſſert the Truth, and preſerve the Flock of Chriſt from the Dangers that threaten'd it, at the Expenſe of his Life; and therefore proceeded with the ſame Reſolution and Courage to oppoſe the Attempts, and do his beſt for defeating the Deſigns of the Adverſaries of our Religion. Full of Concern for the Honour of God, he was one day paſſing through the Streets, and ſaw the Pagans employ'd in their abominable Sacrifices. He ſtop't, expreſs'd his Grief at what he obſerved by a deep Sigh, and his Averſion to that deteſtable Practice by praying that God wou'd preſerve the Chriſtians from their Act.

The

The Idolators reſented this Liberty, ſeiz'd on him, and in an angry Tone aſked him how he dared inſpire Men with Sentiments of Diſreſpect to the Gods, and diſcourage the Religion of their Anceſtors, which the Emperor was endeavouring to re-eſtabliſh amongſt them? *Baſil* told them the Deſtruction of their ſuperſtitious Religion was not to be charged on him; that was the Work of the Almighty, who would certainly exert his irreſiſtible Power againſt it. Here he was interrupted, and hurried away to *Saturninus*, the Governor of that Province, and accuſed to him of raiſing a Diſturbance in the City; abuſing the Gods; and affronting the Emperor. *Saturninus*, according to Cuſtom, deſired to know his Sentiments from his own Mouth; and finding him animated with an invincible Courage in the Profeſſion of Chriſtianity, order'd him to be ſtretch'd on the Rack and uſed according to his Deſerts. Worn out at laſt with the Conſtancy of our Bleſſed Martyr, the Governor order'd him back to Priſon; and acquainted the Emperor with what he had done. *Julian* was then at ſome ſmall Diſtance from *Ancyra*, was employ'd in renewing the ſupertitious Worſhip of *Cybele*, the fabulous Mother of his falſe Deities, and put all thoſe to Death that would not conform to this new Eſtabliſhment. He deſign'd to take *Ancyra* in his Way to *Cappadocia*; but his Zeal for Paganiſm would not let him delay his Orders for Proceeding with the utmoſt Rigour againſt our Saint. *Elpidius*, and *Pegaſus* two Apoſtates, were diſpatch'd, with a Commiſſion to make a farther Enquiry into *Baſil*'s Crime, and employ both Promiſes and Threats to engage him to renounce his Religion. But all their Endeavours were loſt on the holy Martyr. They then applied to the Governor, who propoſed the uſual Interrogatories to him again, and repeated the ſame Cruelties he had undergone before. But he triumphed over them a ſecond Time; and the Malice of his Perſecutors only made his Victory the more glorious. Mar. 22

The Emperor arrived at *Ancyra* a few Days after. The Heathen Prieſts met him at his Entrance into that City, and carried the Idol of *Hecate* in Solemnity before him; he was ſo well pleaſed with this Act, which expreſs'd their Regard for him and the Gods he adored, that as ſoon as he reach'd the Palace, he call'd them together and diſtributed a conſiderable Sum of Money among them. The next Day the publick Shews were exhibited; and during the Entertainment. *Elpidius* made his Report to the Emperor concerning our Saint; who was accordingly order'd to appear at the Palace when the Shews were over. *Julian* examin'd him, and found him Proof againſt all he had to ſay or do to him. The Martyr foretold the Apoſtle's Death, and the Miſery with which his Crimes would be puniſhed in the other World. The Emperor enraged at his Boldneſs, told him he was inclined to ſave his Life and give him his Liberty; but his inſo-

Mar. 23 inſolent Behaviour had now put that out of his Power. He then gave Orders for his Body to be torn every Day in ſeven different Places, 'till all his Skin was ſtript off; left the Execution of this barbarous Sentence to Count *Frumentinus*, and ſet out for *Antioch*.

The Count was very diligent in the Diſcharge of his Commiſſion, and the Martyr expired under the Hands of his Tormentors the twenty eighth of *June* 362. But both the *Greek* and *Latin* Churches keep the twenty ſecond of *March* in his Honour.

The XXIII Day.

St. Victorianus, *Proconſul of* Africa, *and his Companions Martyrs.*

THE Church of *Africa* had ſuffer'd much from the Cruelty of *Genſeric* King of the *Vandals*, who was a profeſt Patron of the *Arians*, and conſequently a violently Perſecutor of the Catholicks. That Prince died in 477, and was ſucceeded by *Huneric* his eldeſt Son. The new King began his Reign with much Moderation, and ſeem'd very well diſpoſed toward the Orthodox. They were now allow'd free Liberty to meet, and chooſe a Biſhop for the See of *Carthage*, which had been then vacant twenty four Years. *Eugenius*, a Man of great Sanctity, was raiſed to that Biſhoprick; but his Virtues were odious to the *Arians*, who took all Occaſions to exaſperate the King againſt him and his Flock. They ſucceeded ſo well, that in the Year 484 *Huneric* publiſh'd an Edict, which order'd the ſhutting up of all the Churches belonging to the Catholicks, transferring the Revenues of them and the Goods of the ejected Prelates on the *Arian* Biſhops, and putting the Imperial Laws againſt Heretiçks in Force againſt the Orthodox.

Victorianus a Native of *Adrumetum*, was at that Time *Proconſul* or Governor of *Africa*, a Man of great Fidelity in the Diſcharge of his Office. *Huneric* had already baniſh'd above three hundred Biſhops, and put ſeveral Perſons to Death in Priſon; and about two Months after the Publication of his Edict againſt the Orthodox, ſent to *Victorianus*, recommended the Execution of his Orders to that Magiſtrate, and aſſured him that a punctual Compliance with what he required of him on that Head ſhould be acknowledged, and rewarded in the beſt Manner. The Governor anſwer'd his Letter by the ſame Courier that brought it, told the King "he might, if he pleaſed, order him to the Fire,

"throw

" throw him to be devour'd by *Beaſts*, or employ the moſt ſevere Torments Mar. 23
" upon him; but nothing ſhould ever prevail with him to give the leaſt Aſ-
" ſiſtance to the Execution of ſo unjuſt and barbarous an Edict: that mindful
" of the Favours and Obligations of his Baptiſm, he could never be guilty of
" ſo much Ingratitude, as is neceſſarily implied in perſecuting thoſe that bear
" the ſame Name, and have the ſame Faith, which the Grace of God had be-
" ſtow'd on him." *Huneric* incenſed at this Anſwer, from one on whom he thought he might depend, employ'd a great Variety of cruel Tortures on him. But the Martyr was ſupported under them all by the God, whom he choſe to obey rather than his Prince, and finiſh'd his Courſe with Courage and Joy.

The Roman Martyrologe, which we follow in the whole Courſe of this Work, joins four Martyrs with *Victorianus*, and calls them his Companions in Sufferings; which is to be underſtood rather of their ſuffering in the ſame Perſecution, and for the ſame Cauſe, than in the ſame Place and at the ſame Time with our Saint. Two of them that were Brothers, were brought to *Tambaïs* in the Province of *Byzacena*, and gave a glorious Inſtance of the Power of God in thoſe that confeſs his Name. They had engaged one another by a ſolemn Oath to do all they could to die together, and in the ſame Manner; a Favour they aſked of the Executioners, when delivered into their Hands. They were obliged as they deſired; and the Sequel ſhew'd that this Reſolution of dying together was inſpired by the Almighty, that they might both be crown'd. The firſt thing they ſuffer'd was being hung up, and their Bodies kept on the ſtretch by Weights faſten'd to their Feet. One of them was upon the Point of quitting the Field, and declining the Conflict by deſiring to be releaſed from what he endured; when the other call'd out to him, exhorted him to Perſeverance, put him in Mind of their ſolemn Engagement to die together, and threaten'd to accuſe him of Cowardice, and Deſertion before the dreadful Tribunal of God. This Diſcourſe had a happy Effect on him, inſpired him with freſh Courage; and, ſeconded by the Grace of God, made him an over-match for all that could be inflicted on him. " *Now*, ſays he, *make what Additions you*
" *pleaſe to my Sufferings; diſcharge all your Rage upon me; I am reſolved to*
" *endure all the Torments you can invent, and imitate my Brother in the Courage*
" *with which he ſupports your Cruelty*". The Executioners employ'd all the Art they were Maſters of to conquer them; burnt their Fleſh with red hot Irons, tore their Bodies with Hooks, and practiſed ſo long on them that they were tired, and obliged to give over. *Victor* Biſhop of *Vita* who was upon the Spot, when this Perſecution raged in *Africa*, wrote the Hiſtory of it; but does not tell us whether they died of their Wounds, or finiſh'd their Lives in Priſon.

Mar. 24 Priſon. But what they had already undergone was ſufficient to ſecure them the Title of *Martyrs*, according to the Language of the Primitive Church.

The other two that are join'd with St. *Victorianus* in the Martrologe were Merchants, both named *Frumentius*, who ſuffer'd together, which is all we know of them.

The XXIV Day.

St. Catharine *of* Sweden, *Virgin.*

Catharine was born in *Sweden* about the Year 1330. *Ulpho* of *Guthmarſon*, a Man of the firſt Rank, was her Father, and St. *Birgit* or *Bridget*, whoſe Life will be given *October* the eighth, her Mother. She was but an Infant, when her holy Mother put her into the Hands of the Abbeſs of *Risberg*, from whoſe Care ſhe hoped her Child might receive early Impreſſions of Virtue, and be fortified againſt the Dangers of the World, before ſhe was expoſed to them. She remain'd in that Monaſtery 'till ſhe was marriageable; and then her Father diſpoſed of her to *Egardus*, a Man of Quality and every way deſerving of that Alliance. Her Inclinations carried her to conſecrate her Virginity to God; but ſhe acquieſced in her Father's Commands, ſtill hoping God would make her Miſtreſs of her Wiſh by ſome Means that ſhe could not then foreſee. Her pure Intentions were rewarded, as ſhe deſired; for upon the Wedding-Day our Saint talked to her Huſband of the Advantages of Chaſtity, and the Excellency of that Angelical Virtue 'till he was ſo ſenſibly affected with what ſhe ſaid on that Subject, that they enter'd into a mutual Engagement of knowing no other Union than that of their Souls, and Hearts; which was always kept up and improved by Prayer, Faſting, Works of Charity and other pious Exerciſes, which they practiſed together.

But Our Saint's Virtue was to be tried, and her Humility perfected by ſuch Contradictions and Perſecutions as are naturally moſt affecting. She had a Brother whoſe Name was *Charles*, a Man full of Vanity and the Spirit of the World, and exactly the Reverſe of his Siſter in every particular. The Plainneſs of her Dreſs, the Humility of her Sentiments, and her Love of Retirement were what made her odious, and ridiculous to him. He could allow all this no better Name than that of a whimſical Singularity, which her Huſband ought not to indulge her in, and which he did all he could to perſuade him to forbid her. The Diſappointment his Applications here met with was turn'd into Fury, when he found his own Wife copy the Example of her Siſter-in-Law.

Law. He expreſs'd his Reſentment againſt our Saint in the moſt outrageous, and violent Manner one of his Temper was capable of, and threaten'd to treat her as ſhe deſerved for debaſing and corrupting his Wife's Taſte for the Enjoyments and Pleaſures of the World. Mar. 24

Upon the Death of *Ulpho*, which happen'd ſoon after our Saint's Marriage, St. *Bridget* went to *Rome*, and viſited the holy Places there. In that City ſhe found every thing that could inſpire or encourage her Devotion, and had now no Thoughts of ſeeing *Sweden* again. She had ſpent near five Years in that Place, when her Daughter conceived a ſtrong Deſire of going to her, and enjoying all the Satisfaction that could be expected in a Place conſecrated by the Blood of ſo many Martyrs, and thus made the Seat of Religion, and Center of Piety. Her Huſband, willing to gratify her Devout Inclinations, conſented to her taking that Journey; ſhe arrived at *Rome* in *Auguſt* 1348. But her Mother had left that City, and was then in a Monaſtery at *Bolonia*. *Catharine* went to her, and accompanied her back to *Rome*; where they paſſed ſome Time together in viſiting the Churches and Hoſpitals, and performing ſeveral Exercies of Piety.

After having paid her Devotions at the Shrines of the Martyrs, and worſhip'd God in his Saints, *Catharine* was for returning to her own native Country; but was detain'd by her pious Mother, and diverted from that Thought 'till the News of her Huſband's Death left her no Inducement to go back to *Sweden*. This determin'd her Stay at *Rome*. But what ſeem'd to allow her an entire Liberty, gave the Enemies of her Virtue a plauſible Pretence for breaking in upon her Reſolutions of preſerving her Virginity. The Power, that protected her, made her victorious over all Attempts of that Sort; and ſhe ſet out with her Mother for the holy Land. They went together to *Jeruſalem*; St. *Bridget* fell ill there, would not wait her Recovery, but haſten'd back to *Rome*, where her religious Heart ſeem'd to have fixt it's Repoſe. She reach'd that City, and died there in 1373. Our Saint was not inſenſible of her Loſs; but called all the Sentiments of Chriſtianity to her Aſſiſtance, and diſcharged her laſt Duties to her Mother with the utmoſt Exactneſs. St. *Bridget* had deſired her Body ſhould be carried into *Sweden*; and *Catharine* was charged with the Execution of her Will in that Particular. She depoſited thoſe venerable Relicks in the Monaſtery of *Watzſden* about a Year after St. *Bridget*'s Death; and enter'd herſelf in that religious Community with a View of ending her Days there. The Nuns, proud of the Treaſure they enjoy'd in our Saint, made her Superior of the Community, which ſhe govern'd with all that Wiſdom and Regularity that make the Happineſs of ſuch Bodies.

Mar. 24 The Reputation of her Mother's Sanctity gave her a Diſturbance in her religious Retreat. King *Albert*, and the Prelates and Quality of *Sweden*, being determined to ſolicit the Canonization of St. *Bridget*, pitched on her Daughter as the propereſt Perſon to go to *Rome* on that Errand. She reached that City in 1376; where ſhe ſtaid four Years, collected and prepared all proper Materials with the utmoſt Diligence and Exactneſs. But the Schiſm between the Popes at *Rome* and *Avignon* would not allow her to make a happy Concluſion of the Affair. She therefore return'd to her favourite Retreat at *Watzſden*; and carried thither a Bull which ſhe had obtain'd of Pope *Urban* VI in Confirmation of the Rule her Mother had drawn up, and ſhe preſcribed her Nuns.

The Saint left *Rome* in *July* 1380, being then very much indiſpoſed, and languiſh'd 'till the twenty fourth of *March* in the following Year, which was the Day of her happy Death. During her long Ilneſs ſhe was an excellent Pattern of Humility, Mortification, and Patience.

The Neighbouring Biſhops, and Abbots met the Clergy of the Town, and were join'd at *Watzſden* by *Ericus* the King's Son and the Chief of the Nobility, with a great Croud of People, who aſſiſted at her Funeral. The Biſhop of *Lincopen*, as Dioceſan, perform'd the Ceremony. One of his Succeſſors above 80 Years afterwards obſerving what Miracles were frequently done at her Tomb ſince his Promotion to that See, order'd an exact Account of them to be drawn up and atteſted; which he laid before the Prelates of that Kingdom in a Council held in 1474. That venerable Aſſembly came to a Reſolution of ſoliciting her Canonization at *Rome*. This Affair made no Progreſs in the Pontificate of *Sixtus* IV then Pope. But ten Years afterwards *Innocent* VIII allow'd the Religious of the *Holy Saviour*, called the *Bridgitans*, to keep her Feſtival, as a ſecond Foundreſs of their Order. The Kingdoms of *Sweden* and *Poland* were united in their Veneration of St. *Catharine*, 'till the Change of Religion in the former; the latter ſtill expreſſes a devout Reſpect for her Virtues and Sanctity, and honours her Memory on two ſeveral Days. The Roman Martyrologe places her Name on the twenty ſecond of this Month.

THE

The XXV Day. Mar. 25

The Annunciation of the Bleſſed Virgin MARY, *or the Incarnation of the* SON *of* GOD.

AUGUSTUS Cæſar converted the Roman Commonwealth into a Monarchy, and was Maſter of the moſt conſiderable Part of the known World. In his Reign the Propheſy of *Jacob* was fulfill'd, the Scepter of *Judah* was removed entirely from the *Jews*, and *Herod* a Stranger was King of *Judea*. This was the Happy Moment deſtin'd by divine Mercy for reconciling Man to his offended Creator. The Angel *Gabriel* was entruſted with this important Meſſage, and may not improperly be call'd the Angel of the Incarnation. It was he that foretold the coming and Death of the *Meſſias* above 550 Years before, to the Prophet *Daniel:* it was he that was diſpatch'd ſix Months before to give *Zachary* the Prieſt an Aſſurance of a Son that was to be the Precurſor of our great Redeemer. This Heavenly Meſſenger was now a third Time employ'd in the ſame Myſtery, and ſent to *Mary* the Holy Perſon prepared by the Divine Grace for the Reception of her God.

Gen. 49. 10.

Dan. 9. 26.

Luke 1. 11. 19. v. 26.

The Angel charged with this Happy News enter'd the Place where that pure Creature was; addreſs'd her with *Hail you who are full of Grace, the Lord is with you: Bleſſed are you among Women.* This Salutation declares her agreeable to, and choſen by God for the greateſt Office of which a Creature is capable; proclaims the Bleſſed Virgin full of the Gifts of the holy Ghoſt; and congratulates her upon the cloſeſt and moſt glorious Union with the Almighty. *Mary* full of Humility, and Confuſion at the Favour ſhe receiv'd in this Salutation, turn'd her Thoughts upon herſelf and wonder'd what was the Meaning of it. But the Angel diſſipated her Fears by theſe comfortable Words, *Fear not Mary; for you have found Favour with God.* And then goes on with a full and particular Declaration of his Meſſage. *You ſhall conceive*, ſays he, *and bring forth a Son, and call his Name* JESUS. *He ſhall be great and ſhall be called the Son of the Higheſt; and the Lord ſhall give him the Throne of his Father* David. *He ſhall reign for ever over the Houſe of* Jacob; *and there ſhall be no End of his Kingdom. Mary*, not yet underſtanding the miraculous Manner in which ſhe was to become a Mother, without ceaſing to be a Virgin, puts this ſhort and modeſt Queſtion to the Angel; *How ſhall this be, ſince I know not Man?* Words which expreſs an humble Enquiry, not the leaſt Doubt of the Truth of the Promiſe. *Gabriel* therefore clears up her Difficulties, and finiſhes his Account of the Bleſ-

Mar. 25 ſings, by telling her *The holy Ghoſt ſhall come upon you, and the Power of the Higheſt ſhall overſhadow you; and therefore that holy thing, that ſhall be born of you, ſhall be called the Son of God.* Theſe Words let her know that the *Holy Spirit* alone would perform this great Work, and ſhe ſhould be raiſed above the Rules of Nature, when made the Mother of her God. How incomprehenſible this Miracle might appear, ſhe was perſuaded the Almighty both could and would perform what the Angel had promiſed in his Name. Without any further Enquiries therefore ſhe ſaid, *Behold the Handmaid of the Lord; be it done to me according to your Word.* Upon her Viſit to her Couſin St. *Elizabeth*, ſhe is by that holy Woman, inſpired by the holy Ghoſt, pronounced *Happy, becauſe ſhe had believed*, and given Credit to the Divine Meſſage. When ſhe acquiſced and ſubmitted her Faith to the Revelation of the Incarnation, ſhe believed two things of a very extraordinary Nature, the Credibility of which was founded only on the Veracity of God, and the Reality of the Revelation itſelf, viz. that ſhe ſhould be Mother of God; and remain a pure Virgin after the Conception and Birth of her Son. Her Faith, and ready Obedience, both teſtified in the Conſent ſhe gave to the declared Will of God, was rewarded with a Continuation of, and final Perſeverance in that Grace which made her ſo holy upon Earth, and ſo glorious in Heaven.

The Incarnation of the Son of God is the Subject of our Joy this Day; which St. *Auguſtin* ſays was in his Time from an ancient Tradition believed to be the Day of our Bleſſed Lord's Conception; and the ſame Tradition gives us it as that of his Death too. But this is conſider'd at large in our Tratiſe of the moveable Feaſts.

The Good Thief.

TWO Malefactors were crucified one on the right, the other on the left of our Saviour on Mount *Calvary*; which verified the Prediction of the Prophet that the *Meſſias ſhould be number'd amongſt the Tranſgreſſors.* While the
Iſaiah 53, 12. Saviour of the World hung on the Croſs, his Enemies, the Heads and Teachers of the Jewiſh People blaſphem'd him, and reproach'd him with Want of Power to ſave himſelf. They were join'd in theſe irreligious Reflections by the Criminals that ſuffer'd at the ſame Time; for St. *Matthew* and St. *Mark* ſpeak of them both in the ſame Manner. St. *Luke* tells us, one of them reproved the other, and made a Profeſſion of his Faith in *Jeſus Chriſt.* The Evangeliſts are eaſily reconciled and the Miracle of the *good Thief*'s Converſion ſet in a ſtrong Light by ſuppoſing him at firſt equal with his Companion in inſulting our Redeemer; but changed on a ſuddain, and then reprimanding him owning his own Guilt,

Guilt, declaring our Saviour's Innocence, and begging to be remember'd in his Kingdom. Mar. 26

We ſhall have great Reaſon to admire the Force of the Divine Grace, in the Converſion we are now commemorating, when we conſider how difficult it was at that Time. Steel'd in Impiety, and inured to Wickedneſs, the whole courſe of his Life, he is now changed into a glorious Confeſſor of Jesus Christ. He ſees him abandon'd by thoſe that had been Witneſſes of his Miracles, and the Integrity of his Life, and expiring like a Criminal; and yet acknowledges him his Lord and his Saviour: his Kingdom ridiculed by all that paſs'd by, and at the ſame Time owns it, deſires to have a Place in it, and makes him an Offering of his Heart and Tongue, all that was now free; one to believe in and love him; the other to confeſs his own Guilt, reprimand and inſtruct the Companion of his Crimes and Puniſhment, and publiſh the Injuſtice of our Lord's Sufferings. This glorious Faith, accompanied by a ſincere and hearty Repentance, procured him the Satisfaction of the Promiſe of Happineſs from the Author of it. *This Day*, ſays he, *Thou ſhalt be with me in Paradiſe.*

Both the Greek and Latin Churches honour the Memory of this happy Convert, 'though on different Days. The former on the twenty third of *March*, the latter on the twenty fifth, conformably to the ancient Opinion which fixes our Lord's Death on that Day.

The XXVI Day.

St. Ludger, firſt Biſhop of *Munſter.*

St. Ludger a Native of *Friſeland*, deſcended from one of the moſt conſiderable Families in that Country, was born about the middle of the eighth Century. He ſhew'd ſuch a happy Diſpoſition to Piety and Learning from his very Infancy, that his Parents ſent him, when about fourteen Years old, to *Utrecht*, where he was put into the Hands of *Gregory*, a holy Miſſionary in that Country. The Saint took him into his Care, and placed him in his Monaſtery, which he made a Seminary for the Education of ſuch as he deſign'd to form to the ſame Apoſtolical Labours in which he was engaged. *Ludger* received the monaſtick Habit, and Tonſure from his Hands; and made ſo good Uſe of his Maſter's Inſtructions, that he had not been long there, before he diſtinguiſh'd himſelf by his Vertue, Capacity and Diligence, among a great Number of promiſing Youths, who were afterwards employ'd in Preaching and other Miſſionary Duties, and raiſed to the Epiſcopal Dignity.

When

Mar. 26 When he had ſpent almoſt ten Years at *Utrecht* in the Study of the Holy Scriptures, and the Practice of an Eccleſiaſtical and regular Life, *Gregory* ſent him into *England* with *Alubert*, who being of the Dioceſe of *York* was going thither for Conſecration. *Alubert* was conſecrated by *Adelbert*, then Biſhop of that See, and our Saint receiv'd the Order of Deacon at the ſame Time. His Stay at *York* gave him the Acquaintance of the famous *Alcuin*, who then taught in the Cathedral of that City. He remain'd about a Year with that great Man, which he improved by a conſtant Attendance in his School, and in 768 return'd to *Utrecht*. But he was ſo ſenſible of the Advantages he enjoy'd under that learned *Engliſhman*, that aſſoon as he had given his former Maſter an Account of his Journey, he deſired he might be allow'd to return to *Alcuin*; he made no ſmall Difficulty of parting with him; but at laſt conſented to his Journey. *Alcuin* receiv'd him with much Joy; and *Ludger* attended his Lectures three Years and an half. Never were Maſter and Scholar more happy in one another. *Alcuin*'s profound Erudition made him an Oracle to our Saint; and *Ludger*'s good Genius, and holy Life proved both a Pleaſure and Honour to his Tutor. But this Happineſs was broke by an Accident that was a real Mortification to them both. A Merchant of *Friſeland*, had the Misfortune to kill the Son of a Perſon of great Rank at *York*; upon which all of the ſame Country thought it proper to leave the Kingdom, to avoid the Reſentments of the Engliſh Quality, who might be inclined to revenge their Countryman's Death upon them.

Ludger return'd to *Utrecht*, carried ſeveral Books over with him for the Uſe of the Church there, and reach'd that City time enough to comfort and aſſiſt his firſt Maſter St. *Gregory*, who was now render'd incapable of his Functions by a Palſy. That holy Perſon had a tender Affection for our Saint; and was therefore overjoy'd to find he had made ſuch a conſiderable Progreſs, in the Vertues and Learning that ought to compoſe the Character of an Eccleſiaſtick. That Apoſtolical Man died in 776, about three Year's after *Ludger*'s Return; and was ſucceeded in his Care of the Church of *Utrecht* by his Nephew *Alberick* That Prelate, who had lived in a ſtrict Friendſhip with our Saint many Years. and loved him as a Brother, ſent him into *Over-iſſel*, with Commiſſion to reſtore the Church of *Deventer* which the Pagan *Saxons* had ruin'd after the Deceaſe of St. *Lebwin* it's holy Founder. He ſucceeded ſo well in that Employment, that he deſtroy'd thoſe Remains of Idolatrous Superſtition that had been Proof againſt the Apoſtolical Labours of St. *Willebord*, St. *Wulfran*, St. *Boniface*, and other evangelical Paſtors.

Soon

Soon after *Alberick* was conſecrated Biſhop he ordain'd *Ludger* Prieſt, ſent him- Mar 26
to preach in *Friſeland*, and committed the Church of *Dockum* to his Care. But
our Saint was obliged to accept of a Share in the Government of the Monaſtery at *Utrecht*, where he had receiv'd his firſt Education; for *Alberick* had divided that Charge between three Prieſts and himſelf; each of which was obliged to reſide three Months in a Year.

Our Saint met with great Difficulties in the Diſcharge of the Duties of his Miſſion; and ſuffer'd much from the Length of his Journey, the Badneſs of the Ways, and the Barbarity of the People, to whom he offer'd the Terms of Salvation. But God made thoſe Hardſhips ſit the eaſier on him by conſtant Supplies of Grace, according to the Exigencies of his Circumſtances, and Situation; and allow'd him the Satisfaction, of ſeeing the happy Fruits of his Labours in the Converſion of a great Number of Heathens, and the Reformation of the Lives of ſuch as profeſs'd Chriſtianity, but diſgraced that ſacred Name by their Immoralities. This was his Employment near ſeven Years, in which Time he founded ſeveral Monaſteries, and built ſeveral Churches. *Witikind* Duke of *Saxony*, then a Pagan, raiſed a violent Perſecution againſt the Chriſtians wherever he got Footing. He burnt their Churches in *Friſeland*, drove the Prieſts from their Flocks, and forced the People to renounce *Jeſus Chriſt*, and return to Idolatry. Theſe Troubles obliged *Ludger* to quit the Country toward the Cloſe of the Year 784. After diſpoſing of his Diſciples in the beſt Manner he could, and leaving them proper Directions for their Conduct in thoſe calamitous Times, he made a Journey to *Rome* in Company with two of them, *Hildegrim* his Brother, and *Gerbert* whoſe Virtue acquired him the Surname of *the Chaſt*. He reach'd that City in the Beginning of 785, and was favourably receiv'd by *Adrian* I, who then ſate in St. *Peter*'s Chair. After ſome Stay there, he went to Mount *Caſſino* took the Habit of the Order, and conform'd to the Practice of the Rule during his Retreat in that Monaſtery; which laſted 'till the News of the Duke of *Saxony*'s Converſion made him venture back in the Year 787. *Charlemagne*, had reduced the *Saxons*; but could not clear the Country of ſuch of them as were left in it by the Incurſions of *Witikind*. It was not in their Power, however, to give the Chriſtians much Diſturbance, while under the Protection of the aforeſaid Prince. The King, hearing our Saint's Character, and underſtanding he was return'd into his own Country, employ'd him in inſtructing the five Cantons of *Friſeland* that lie to the Sea. The Succeſs, which attended his pious Labours there, enabled him to build a Monaſtery upon the River *Werden*, then called *Roer*, in the Dioceſe of *Cologn*. Having receiv'd large Contributions toward that good Work from People of great Fortunes, and

religious

Mar. 26 religious Diſpoſitions, he began it about 795. In two Years the Houſe was finiſh'd, and the Church dedicated to our Bleſſed Saviour. St. *Ludger* placed Monk's there, gave them St. *Benedict*'s Rule, and was their firſt Abbot.

This new Employment did not deprive the *Lower Saxony* and *Friſeland* of their apoſtolical Miſſionary, who continued his zealous Labours for their Converſion and Inſtruction. When he had eſtabliſh'd Religion in thoſe Places, *Charlemagne* ſent him into *Weſtphalia*; where he preached to the People, gain'd them to Chriſtianity, built ſeveral Churches, and placed a Prieſt in each of them. *Hildebald*, Archbiſhop of *Cologn*, perceiving his Paſtoral Zeal, and Vigilance, was perſuaded God deſign'd him to govern that growing Church, and accordingly preſs'd him to take the Epiſcopal Character and Jurisdiction. The Saint declined the Charge as long as he could; but overcome at laſt by the repeated Importunities of the Archbiſhop and the People, he ſubmitted and was conſecrated in the Year 802. *Mimigerneford*, the principal City of that Country, was erected into a See on this Occaſion; and is ſince known by the Name of *Munſter*, from a Monaſtery of Regular Canons, which our Saint built there. The five Eaſtern Cantons of *Friſeland*, where *Ludger* had planted the Faith of Chriſt, were made Part of this new Dioceſe; for they were not 'till that Time comprehended in any; and were judged too diſtant from *Utrecht*, to be inſpected by the Biſhop of that See. *Charlemagne*, who was now Emperor, committed the Government of the Monaſtery of *Leuſe* in *Hainault*, to our Saint's Care; who built another in the lower *Saxony*, named *Helmeſtad*, at preſent in the Dutchy of *Brunſwick*; ſo that he had now three Religious Houſes on his Hands beſide the Government of his Dioceſe.

After he was rais'd to the Epiſcopal Dignity, he quitted his Monaſtick Habit; which was not an Imperfection in him, who was under no ſolemn or formal Engagement to any Order. But his Love of Mortification made him ſtill wear a Hair Shirt. His Table was furniſh'd with Modeſty and Frugality; and his Diet at home was often meaner than what is eaten in moſt Monaſteries. The Abſtinence and Sobriety which he practiſed did not hinder him from complying with the Invitations of his Friends; where his Behaviour and Diſcourſe ſeldom fail'd of edifying, inſtructing, and enforcing the Practice of Temperance and Moderation. He appointed certain Days for entertaining the Poor, upon which Occaſion he always made it his Buſineſs to recommend, and promote that Spirit of Peace and Union which make ſo bright a Figure in the Characters of the Primitive Chriſtians. He was affable, eaſy of Acceſs to every

one

one without Diſtinction. His Charity found ſufficient Employment for his He- Mar. 27
reditary Eſtate and the Revenue of his Biſhoprick; which were freely beſtow'd on the indigent, when his own moderate Neceſſities were ſupplied. This Proceeding, which might challenge the Reſpect and Applauſe of the whole World, was miſrepreſented, and converted into an Accuſation againſt our holy Biſhop. A Complaint was carried to the Emperor, that *Ludger* betray'd the Dignity of his Character, waſted his Income, and neglected his Church, which he had neither adorn'd nor enriched. That great Prince, who had a ſingular Regard for the decent and beautiful Service of God, liſten'd to the Information, and order'd the Saint to appear before him. The Morning after his Arrival at Court, one of *Charlemagne*'s Houſhold brought a Meſſage from his Sovereign, which required his Attendance. The Saint was then at his Prayers; and wou'd not leave that Employment 'till he had finiſh'd them. The Officer return'd a ſecond and third Time; but *Ludger* was ſtill at his Prayers. His Enemies repreſented his Conduct on this Occaſion, as the Effect of Obſtinacy, Pride, and Singularity, and the Emperor full of Indignation when come into his Preſence, aſked him how he dare take the Liberty of ſtaying ſo long after receiving his Orders? To which the Saint replied, that when he was choſen Biſhop, he had receiv'd his Majeſty's Advice, always to prefer the Service of God to that of Man; and therefore preſumed he had in this Delay rather obey'd than neglected his Orders. The Emperor was ſo affected with this Anſwer, that he diſmiſs'd him with Marks of Reſpect, and a particular Aſſurance of diſcountenancing his Adverſaries for the future.

Thus juſtified, he return'd to his Dioceſe, and continued his uſual Zeal and Labours for his Flock; for whoſe Comfort and Relief he was bleſt with the Power of Miracles. In his laſt Sickneſs he loſt nothing of that Fervour, and Devotion, which had always been a diſtinguiſhing Part of his Character. While it was moſt violent upon him, he ſcarce ever omitted his uſual Prayers, and the Celebration of the *Holy Euchariſt*. The Day before his Death, he preached twice in two different Churches, and thus ſacrific'd his laſt Breath to God for the Good of his People. He died on the twenty ſixth of *March* in the Year 809, and directed his being buried in his Monaſtery at *Werden*. His Diſciples enter'd upon the Execution of his Will, by attempting to carry the Body to that Place. But, being oppoſed by the Inhabitants of the Town, where he died, they thought it moſt adviſeable to depoſite it in his own Cathedral 'till the Emperor's Orders could come for the farther Diſpoſal of it. That Prince commanded that the Saint's Will ſhould be punctually follow'd; Upon

Mar. 27 which *Hildegrim*, Brother to the deceaſed Prelate, took Care to have the Body removed to *Werden*, and buried in the Place he had deſired.

The XXVII Day.

St. John of Egypt.

ST. *John*, one of the brighteſt Ornaments of the Deſarts of *Egypt*, was a Native of *Lycopolis* in the upper *Thebais*. His Birth and Family were inconſiderable; but his Virtue made him the Object of Admiration to Perſons in the moſt exalted Stations. He was born at the Beginning of the fourth Century, and brought up to the Trade of a Carpenter. He lived by his Buſineſs 'till he was about twenty five Years old; and then put himſelf under the Direction of a venerable old Man, to whom he was reſolved to practiſe a blind Obedience, and thus entirely renounce his own Will, and Inclinations. His Director exerciſed his Patience by ſetting him to water a dry Stick every day for a Year together, and employing him in ſeveral other uſeleſs, and ſeemingly ridiculous things. The Saint perſuaded of the Wiſdom of his Guide, never diſputed the Reaſonableneſs of his Commands; but executed them with the utmoſt Fidelity and Simplicity, as an excellent Means to arrive at a perfect Mortification of his own Will and Judgment. He lived almoſt twelve Years in this Situation, and attended his good Maſter in the Art of Self-denial, with all poſſible Diligence, when the Infirmities of his old Age made his Service neceſſary. After his Death, he enter'd into a Monaſtery, where he ſpent five Years; and then retired to the Top of a Mountain about two Leagues from *Lycopolis*. He made himſelf a Cell in the Rock, where he ſhut himſelf up, when about forty Years old, and remain'd there thirty Years, without ſeeing or converſing with any Body, except it was for the bare Neceſſaries of Life, or the ſpiritual Good of his Neighbour. Women were never allow'd to viſit him, and Men were admitted but ſeldom, and that at certain Times; ſo that Contemplation and Prayer employ'd much the greateſt Part of thoſe thirty Years. After he had ſpent that Time in this rigorous Retreat, in an abſolute Diſengagement from the World, he was favour'd with the Gift of Miracles and Prophecy. His Reputation for the latter drew great Crouds from the moſt diſtant Provinces, and he was reverenced as an Oracle eſtabliſh'd by God to deliver his Will, and Decrees

crees. But he was ſo far from valuing himſelf upon that extraordinary Gift, Mar. 27
that he always mention'd his Predictions as ſo many Favours beſtow'd by the
Divine Goodneſs on thoſe that conſulted him.

In the Reign of the Emperor *Theodoſius* the *Ethiopians* made an Incurſion into the Dominions of the *Romans* in the upper *Thebais*. The Perſon that headed the Imperial Forces, was timorous of engaging the Enemy, becauſe his Numbers were vaſtly inferior to theirs; and yet he was obliged to endeavour to drive back thoſe bold Invaders. In this Perplexity he applied to *John* for his Advice and Direction. The Saint encouraged him, bid him go on, and aſſured him of Victory on a particular Day which he ſpecified; and the Event was conformable to our Hermit's Prediction. It would be endleſs to mention the ſeveral Inſtances of this Nature that are recorded in his Life, and are very well atteſted. But we cannot, or rather ought not to omit one which St. *Auguſtin* in his Treatiſe about *the Care of the Dead*, produces as a thing very certain and worthy our Conſideration. A General Officer in the *Roman* Army, called in their Language a *Tribune*, being employ'd in raiſing Soldiers in *Thebais*, took that Opportunity of applying to our Saint, told him his Wife had a great Deſire to ſee him, and begg'd ſhe might be allow'd that Favour. The Saint's Anſwer was, that he had always impoſed on himſelf an Obligation of avoiding the Converſation of Women; which he had obſerved in a very ſtrict Manner ever ſince he choſe that Retreat. The *Tribune* was bent on procuring his Wife the deſired Satisfaction, and therefore went on to preſs him on that Subject; and, to engage him to a Compliance, aſſured him his Wife wou'd hardly ſurvive the Diſappointment. *John* was plied very warmly by ſuch Diſcourſes, 'till he told the Officer his Wife might depend on ſeeing him that Night, without being at the Trouble of leaving her own Appartment. The Tribune went home, told his Wife the Iſſue of his Converſation with our Saint, and both were ſtrangely puzzled at his Anſwer. But the whole Myſtery was unravell'd that Night according to his Promiſe. When that Lady was aſleep, ſhe ſaw him in a Dream, and he addreſs'd himſelf to her in the following Manner. "The Great-
"neſs of your Faith, *ſays he*, obliges me to make you this Viſit in Compli-
"ance with your earneſt Requeſt. But I am now to tell you, you ought to
"be more curious and induſtrious to imitate the Lives of the devout Servants
"of God, than to obtain a Sight of their Perſons. Be aſſured therefore that
"your Faith, not any Merit of mine has made me able to promiſe you in the
"Name of the Almighty, that your Family ſhall receive the Bleſſing of Hea-
"ven. But then take Care to be grateful for the Favour." When ſhe 'waked,

Mar. 27 ſhe told her Husband what ſhe had ſeen and heard, and deſcribed the Perſon who appear'd to her, ſo that he was ſatisfied Providence had found a Way of making the Saint's Words good.

Theſe and ſeveral other extraordinary and miraculous Actions eſtabliſh'd St. *John*'s Character, and drew the Admiration of the whole World on him. But his laſt and moſt famous Predictions was thoſe that concern'd the Emperor *Theodoſius*, which St. *Auguſtin* in the Piece already quoted ſpeaks of, as well known in his Time. *Maximus*, a *Spaniard*, had in the Year 383, found means to diſpatch *Gratian*, *Theodoſius*'s Aſſociate in the Empire, and uſurp his Authority. This Action was follow'd by much Diſturbance from that ambitious Man; *Theodoſius* finding his own Army very much Inferior to his in Strength and Numbers went to our Saint in 388, to aſk his Advice; and was aſſured of Victory. Relying on this Prediction he march'd boldly againſt the Tyrant, ingaged his Forces twice in *Pannonia*, gain'd ſuch Advantages in both thoſe Battles that he paſs'd the *Alps* without Oppoſition, ſurpriſed *Maximus* in *Aquileia*, and ſaw him beheaded. The ſame Emperor, four Years afterwards had another Invader of the Imperial Authority on his Hands. It was *Eugenius*, whom *Arbogaſtus* had placed on the Throne in the Room of *Valentinian*, who had been ſtrangled by his Direction. *Theodoſius*, reſolved to do Juſtice to *Valentinian*'s Memory, and revenge his Death, endeavour'd to engage Heaven to favour his Cauſe, and prepared himſelf for the War by the Performance of ſeveral Acts of Religion. His conſulting our holy Hermit on the Succeſs of his Undertaking ſeems to be of that Nature. *Eutropius*, a Man remarkable for his Fidelity and Affection to the Emperor, was ſent to St. *John*, with Inſtructions to bring him with him, if it was poſſible; if not, he was to aſk his Opinion of the preſent Poſture of Affairs, and deſire his Advice, whether *Theodoſius* was to ſtrike the firſt Blow, or ſtay 'till he was attack'd by that Enemy of the Publick Peace. *John* could not be prevail'd on to leave his Solitude; but bid *Eutropius* aſſure his Maſter he ſhould be victorious, 'though not with ſo little Difficulty as when he engaged *Maximus*'s Army: that the Tyrant ſhou'd loſe his Life; that he would not long ſurvive him; but die peaceably in *Italy*, and leave the *Weſtern* Empire to one of his Sons. Each Particular of this Prophecy, fell out as the Saint promiſed. *Eugenius* was taken, and put to Death by the Emperor's Order in 394, *Theodoſius* died in the Beginning of the next Year, and was ſucceeded in the *Weſt* by *Honorius*.

During

During theſe Commotions in the Empire, ſeven Solitaries coming from *Jeruſalem* into *Egypt*, and fixing in the Deſart of *Nitria*, having heard ſuch extraordinary things of St. *John*, were very deſirous of ſeeing him. *Evagrius*, a Native of *Pontus*, and *Palladius*, his Diſciple, were the two chief of that Company. *Evagrius*, who was then too old to undertake ſo long and difficult a Journey at a Venture, declared he ſhould be glad to have better Information before he begun it, and an exact Account of his real Merit from one that was capable of forming a Judgment of him. *Palladius* hearing his Maſter's Diſcourſe, ſet out the next Morning without giving the leaſt Notice of his Deſign, and was reſolved to bring a ſatisfactory Account of the holy *Anchoret*. He reach'd the Mountain in eighteen Days, and found the Saint's Cell ſhut up as uſual. Knowing that thoſe who had retired thither, and fixt themſelves round about him, had no Communication with him or any elſe but on *Saturdays* and *Sundays*, he waited that Time, and then ſaw the other Solitaries aſſembled, and *John* at his Window, where he gave Audience to thoſe that applied for his Advice, or Inſtruction. Here he began to ſpeak to *Palladius*, but broke off his Diſcourſe on a ſuddain, to talk with *Alypius* Governor of *Thebais*, who ſeem'd to be in Haſte. This Preference made *Palladius* ſuſpect our holy Hermit guilty of Reſpect of Perſons; he began to think his Reputation exceeded his real Vertue; and the length of his Converſation with the Governor work'd him up to ſome Impatience. *John*, who was favour'd with the Gift of ſeeing what paſſ'd in the Heart of Man, knew *Palladius*'s Thoughts on this Occaſion, as he made it appear by reprimanding the Warmth of his Temper, aſſoon as *Alypius* was gone. He then told him ſeveral things relating to himſelf, and his Family, and thus convinced him of his extraordinary and prophetick Qualities, gave him proper Directions for his Conduct under the many Temptations and Difficulties to which he was expoſed, adviſed him to ſpend the Remainder of his Days in the Deſart; and foretold ſeveral things which happen'd exactly as he had ſaid. Mar. 27

Palladius was now able to ſatisfy *Evagrius*'s Doubts; and therefore made all poſſible Haſte back to him, and gave him an exact Account of all what had paſſed between him and the Saint; which determin'd him and his five Companions to accompany *Palladius* to the Cell. The Saint receiv'd them at his Window, and ſpoke to them all in a very civil and obliging Manner: Bleſt ſome Oil, and gave it one of the Company that had long been troubled with an Ague and Fever; the Patient upon rubbing himſelf with it, diſcharged a great Quantity of Bile, recover'd, and was able to walk home, 'though he was obliged to come

Mar. 28 come in a Litter. This was the Saint's uſual way of curing all that applied or ſent to him. He detain'd his ſeven Gueſts three Days, entertain'd them with admirable Diſcourſes on ſeveral Vertues; and caution'd them in a particular manner againſt Vanity, which as he told them, but too often gains Admiſſion in the Delart, and ruin'd the moſt auſtere, and penitential Solitaries. He inform'd them of his Way of living, which was very rigorous, and aſſured them it had coſt him no ſmall Trouble and Pains to arrive at the State in which they then ſaw him.

Our Travellers had not been long return'd, when they receiv'd the News of St. *John*'s Death. That great Servant of God had a Foreſight of his Paſſage into another Life, and therefore would ſee no body for the three laſt days: but employ'd himſelf in fervent Prayer during that Time, and expired on his Knees. The day of his Death is controverted; nor is the Year entirely certain; which muſt have been 394 or 395. The Roman Martyrologe propoſes this great Saint to our Veneration on the twenty ſeventh of *March.*

The XXVIII Day.

St. Sixtus, or Xystus III. *Pope.*

THE firſt Time we meet with this Saint's Name in Hiſtory, is in the Year 418. Pope *Zoſimus* had condemn'd the *Pelagian* Hereſy at *Rome*, and wrote a Letter to the Biſhops of *Africa* in which he explain'd the Senſe of the holy See in that Point. He was follow'd in this Judgment by the whole Body of the *Roman* Clergy, even by thoſe whom the Hereticks pretended they could depend on. *Sixtus* was one whom they gave out they look'd on as their beſt Friend. But that holy Prieſt took Care to undeceive the World in that Point, by declaring his Opinion on all Occaſions, and writing to ſuch as were made to believe him inclined to favour and defend the *Pelagians.* In the Cloſe of the foreſaid Year St. *Auguſtin* wrote two Letters to our Saint, which are ſtill extant in that Father's Works; the Subject of them both is *Sixtus*'s Zeal againſt the Hereticks, which he applauds. In the former of them he ſpeaks of a Treatiſe written by our Saint, of the Grace of *Jeſus Chriſt*, in Oppoſition to the pernicious Error of thoſe Times, that endeavour'd to deſtroy it's Force and Neceſſity. He tells him he was not ſatisfied with an enact Peruſal of that Piece, and

and the Pleaſure it afforded him; but did all in his Power to make the whole World acquainted with that excellent Defence of God's Grace againſt it's Enemies. In the ſecond he commends our Saint's Courage, who had pronounced an Anathema againſt *Pelagius*, and furniſhes ſeveral Arguments againſt that Hereſiarch's impious Doctrine. Mar. 28

The Purity of our Saint's Faith, and his Capacity for defending it againſt the Attacks of Hereticks had been univerſally known for fourteen Years when the See of *Rome* became vacant by the Death of St. *Celeſtine* in 432; and *Sixtus* was unanimouſly named to fill it. His holy Predeceſſor had condemn'd *Neſtorius* in a Council held at *Rome*, almoſt two Years before his Death; and that Heretick's Doctrine was anathematized, and he depoſed by the Authority of a General Council at *Epheſus* in 431. But the *Eaſtern* Church was unhappily divided about his Condemnation and Depoſition. St. *Cyril* ſent two Biſhops to *Rome* in the Name of the ſaid Council, to deſire the Pope's Approbation of their Proceedings. *Sixtus*'s prudent Anſwers on this Occaſion prepared their Minds for Peace, and diſpoſed them to unite. When that much deſired Work was compaſs'd, St. *Cyril* gave the Pope an Account of it, who immediately wrote to the heads of the two late contending Parties, and expreſs'd his Joy at the Accommodation.

While his Cares and Thoughts were carried to the moſt remote Parts of the Catholick Church, he was not unmindful of his own particular Flock. He built ſeveral Churches in *Rome*, and adorn'd others. But in the whole the Extirpation of Hereſy was his grand Concern, as what ought always to employ all the Zeal, and Vigilance of the chief Paſtor. *Julian* Biſhop of *Eclane* in *Italy* had ſignaliz'd himſelf in maintaining the *Pelagian* Hereſy, for which he was excommunicated and expelled from his See. While St. *Auguſtin* was alive that Prelate could not gain any conſiderable Ground; but that Champion for Truth died in 430, to the great Joy of all the Enemies of the orthodox Faith, who had felt the Weight of his Arguments, and the Force of that Grace, which they ſpoke ſo diſreſpectfully of, working powerfully in the holy Biſhop of *Hippo* to their Confuſion. *Julian* was now every active in endeavouring to gain Admiſſion to the Catholick Communion, and re-enter on the Poſſeſſion of his See. He employ'd a great Variety of Artifices, and Diſguiſes to paſs on our holy Pope for a true Convert to the Faith of the Church. But God gave the zealous Paſtor Light to diſtinguiſh the Impoſture, and Courage to oppoſe his Attempts for corrupting the Church of *Eclane*; ſo that the ejected Biſhop could never gain his Point.

After

Mar. 28 After having ſpent almoſt eight Years in Labours worthy of his exalted Station, *Sixtus* died on the twenty fourth or twenty fifth of *July* 440; and was buried on the twenty eighth of *March* following, the Day on which the Martyrologe has placed his Feſtival.

The XXIX Day.

St. MARK, *Biſhop of* Arethuſa *in* Syria

ST. *Mark* was raiſed to the See of *Arethuſa* in the Reign of *Conſtantine* the Great. He had the Misfortune to be engaged amongſt the *Arians*, when *Conſtantius* was Emperor; for we find him join'd with the Biſhops of that Party in the Council held at *Sardica* in 347. But even then the Catholick Prelates who were in that Aſſembly ſeem'd rather to look on him as an Aſſociate of Hereticks then a formal Heretick; for he is not one of thoſe whom they depoſed at that Time. The Truth is he was neither a good Catholick, nor yet abſolutely Heterodox. He ſided with thoſe that at the Bottom had orthodox Sentiments, but agreed to reject the Word *Conſubſtantial*, and thus was what was afterwards called a *Semi-Arian*. In this Character he appear'd four Years afterwards in the Council of *Sirmium*; and in another Council held at the ſame Place in 359; for he is acknowledged the Author of a Profeſſion of Faith drawn up there and ſubſcribed by the Biſhops then preſent, in which the Word *Subſtance*, as it concern'd the Diſputes then on Foot, is rejected as unſcriptural. *Mark* aſſiſted at the Council held the ſame Year in *Seleucia*; and this is the laſt Time we find him in ſuch bad Company.

St. *Gregory Nazianzen* is ſo large in the Commendation of our Saint, that we have not the leaſt Reaſon to doubt of his Return to the Communion of the Catholick Church; for that great and holy Doctor ſpeaks of him as a glorious Example of true Chriſtian Courage, whom he therefore propoſes as a Model to the Faithful; which he would never have done, if the known Purity of his Faith in the latter Part of his Life had not made ſufficient Amends for the Miſtakes and Weakneſs into which the Artifices of the Hereticks had betray'd him. His glorious Confeſſion under *Julian* the Apoſtate is what St. *Gregory* mentions, and applauds. That unhappy Prince began his Reign with propagating Idolatry in his Dominions, and raiſing Paganiſm on the Ruins of Chriſtianity. His firſt endeavours of that Sort were diſguiſed, and cover'd over with much

much Art; but he afterwards declared open War againſt the Kingdom of *Jeſus Chriſt.* In the Year 362 he left *Conſtantinople* and marched againſt the *Perſians*, put ſeveral Chriſtians to Death in his Way; and was very well pleaſed with the ready Obedience of ſeveral Cities of *Syria*, who upon receiving his Orders raiſed Temples to the Heathen Deities, defaced the Tombs of the Martyrs, and perſecuted the Chriſtians. *Arethuſa* was one of thoſe complying Cities. Our Saint, the Biſhop of that Place, had, by the Permiſſion of the late Emperor, demoliſh'd a Magnificient Temple in that City, built a Church there, and converted a conſiderable Number to the Faith. But the Pagans were ſtill a larger Body, and would never have bore this Indignity offer'd to their Gods, ſo tamely, had not the Emperor's Authority kept them from expreſſing their Reſentments. The Acceſſion of the Apoſtate had changed the Face of Affairs ſo much in their Favour, that they were ready to diſcharge their Fury on the holy Biſhop, and he was thinking of providing for his own Security by retiring from *Arethuſa*; according to our Saviour's Advice and Direction. But underſtanding that ſeveral of his Clergy and ſome of his Flock were ſeiz'd on his Account, he ſurrender'd himſelf up, that his Example and Inſtructions might animate others under their Sufferings. The enraged People, having this capital Enemy of their Gods in their Power, gather'd about him, and dragg'd him along in the moſt rude and unmerciful Manner of which they were capable. Neither his venerable grey Hairs, his unblemiſh'd Virtue, and other Qualifications, which they were not unacquainted with, could ſoften them into the leaſt Compaſſion. When they had brought him to a Place they judged convenient for their Purpoſe, they ſtript him, and whipp'd him 'till they were tired with the Exerciſe, and then threw him into a common Sewer. When he had ſuffer'd the noiſom Stench of that Place ſome Time, they drew him out, and abandon'd him to the wanton Cruelty of Children, who were directed to prick his naked Body with their Stiles, which were ſharp Pieces of braſs or iron with which they wrote. Then his Legs were tied together with Cords, that were drawn ſo tight, that they enter'd his Fleſh; his Ears were cut with a fine ſtrong Thread, and he thrown about in this Condition like a Foot Ball. Their Barbarity was as ingenious as their Malice was implacable; after all theſe Torments they rubb'd his Body with Honey, and hung him up in a Baſket in the open Air to invite the Waſps and Bees to become the Inſtruments and Miniſters of their Cruelty. While he was under their Hands they frequently endeavour'd to give them his Word for rebuilding their Temple; but finding him deaf to that Propoſal, and ſuppoſing his Circumſtances might not allow him to be Mar. 28

Mar29 at the whole Expenſe, they ſunk their Demands to half of it; and afterwards inſiſted only on a trifling Sum, that they might at leaſt have the Satisfaction of ſaying he contributed ſomething toward that Edifice. But he was Proof againſt all their Importunities, and the Barbarity with which they were urged; and ſo calm in the midſt of his Sufferings, that he banter'd them upon the Difference of his Situation from theirs; telling them that as he now was raiſed toward Heaven, while they were ſtill on the Earth, they might judge what would be their Station in the other World, and what his.

Conquer'd at laſt by his Courage and Patience, and full of Surprize at the Tranquility with which he ſupported his Sufferings, they gave over the fruitleſs Attempt, and ſeveral of them begg'd to be inſtructed in the Principles of a Religion that could inſpire ſuch Reſolution. The Reputation of his Heroick Behaviour reached the Ears of the *Prefect of the Prætorium*, a Pagan, and a Man of great Conſequence in the Empire, who was then at *Antioch*. He was ſo affected with it that he could not forbear obſerving to *Julian*, "that it was a "Shame the Chriſtians ſhou'd be ſo much ſuperior to the Heathens; and that "they ſhou'd be thus overcome by a helpleſs old Man, whom it wou'd be no "Credit to them to conquer; adding that he ſeem'd very much miſtaken "in his Meaſures, and would thus render thoſe glorious and illuſtrious, whom "he undertook to perſecute and ſuppreſs."

The Remainder of a Life preſerved by the Power of God in ſpight of all the Attacks of the ſworn Enemies of Religion, was ſpent in the Duties of his Station, and the Converſion of Infidels. He died ſomewhat after the Middle of the fourth Century, and the twenty ninth of *March*, is the Day fix't for honouring the Saint, and thanking God for his Conſtancy.

St. Armogastus, and his Companions, Martyrs in *Africa.*

Genſerick King of the *Vandals*, made an Expedition into *Italy* about the middle of the fifth Century. Having taken and plunder'd *Rome*, he return'd into *Africa* fierce with the Succeſs of his Arms, and committed greater Hoſtilities on the Catholicks there than he had done before. The *Arian* Biſhops uſed all their Endeavours to put him upon perſecuting the Orthodox; and employ'd their

their Authority with that King to perſuade him to cut off all but their own Party from any Employment about his Perſon or in his Family; For they never could reſt but when they ſaw the Catholicks diſcouraged and oppreſs'd. Some Time after this *Armogaſtus* felt the Rage of the Perſecution rais'd againſt the Church by thoſe Enemies of it's Faith. He was ſeiz'd, and remaining inflexible in the orthodox Profeſſion, order'd to be puniſh'd ſeverely. God, who ſo often makes his faithful Servants ſuperior to the moſt violent Torments, and confounds the Malice of the Adverſary, by enabling them to triumph in the midſt of Miſery; was pleas'd now to give a different Proof of his Power in Favour of this Saint, and defeat the Malice of his Perſecutors by hindering their Torments from affecting him. *Victor* Biſhop of *Vita*, who wrote the Hiſtory of this Perſecution, and knew our Saint perſonally, tells us that his Legs were tied, and his Forehead bound with Cords ſeveral Times; which, 'though applied with no gentle Hand made not the leaſt Impreſſion on his Fleſh, nor left any Mark on his Skin. Several Attempts of that Sort were made, but in vain; for the Moment *Armogaſtus* lifted up his Eyes to Heaven, the Cords broke like ſo many Hairs. They then had Recourſe to Ropes made of Horſe Hair twiſted together, which they hoped wou'd anſwer their Expectations better. But the holy Martyr had no ſooner called on the Name of *Jeſus Chriſt*, but they proved as weak as the former. Mar. 29

After this, he was hung up by one Foot; but in that Poſture ſeem'd as much at his Eaſe as if repos'd on a ſoft Bed. *Theodorick*, one of the King's Sons, finding all Attempts on the Saint's Life had hitherto prov'd unſucceſsful, order'd his Head to be ſtruck off. But *Jocundus*, an Arian Prieſt, diſſuaded him from that Reſolution by telling him it would be much better to deſtroy him by ſlow and imperceptible Means, and wear him out by Degrees; whereas a violent Death would procure him the Reputation of a Martyr among thoſe of his own Opinion, which could be of no Service to the oppoſite Cauſe. The Prince ſent him to the Mines; and ſome Time after removed him to a Place near *Carthage*, where he was employ'd in looking after Cattle. While *Armogaſtus* was thus engaged, he receiv'd an Admonition from Heaven that the end of his Labours was near, which he communicated to *Felix* a virtuous Chriſtian, employ'd in that Prince's Service, who buried him according to his Direction.

To this Martyr the Church in her Martyrologe joins two others that ſuffer'd in the ſame Perſecution viz. *Archinimus* and *Satur*. The former was attack'd by all manner of Artifices that it was thought might ſurprize him into a Denial of the Orthodox Faith. At laſt the King, wou'd undertake the Work in Perſon, and plied him with Profeſſions of Kindneſs, and large Promiſes, which

Mar. 30 ſhould reward his Compliance with what was urged. But his Efforts having no Succeſs, the invincible Martyr was condemn'd to pay for his Diſobedience with his Life. The King gave private Orders to the Executioner that if he betray'd the leaſt Fear when the Sword was lifted up to perform it's Office, he ſhould be immediately diſpatched, that he might not paſs for a Martyr. But if he remain'd firm and unſhaken, he ſhould be brought back, and not allow'd the Glory that attends ſuch a Death. Being brought to the Place of Execution he expected the fatal Blow without making the leaſt Motion; and the King's Directions for ſaving his Life were obey'd; But the Church honours his unſhaken Courage, on this Occaſion ſo far as to call him by that glorious Appellation, of which the Arian Prince would have deprived him. The latter had the Care of *Hunerick*'s Houſe in his Hands, and was betray'd by a Favourite of that Prince. He was pointed out as one that aſſerted the Catholick Faith on all Occaſions, and oppoſed *Arianiſm* wherever he found it, as a publick Enemy. The gaining one of ſo much Courage and Generoſity to their Party ſeem'd a conſiderable Advantage; and therefore they attempted to influence him by Promiſes, or force him by Menaces. But when Life attended with Riches and Honours were put in Competition with Death as the Puniſhment of his Refuſal, he readily preferr'd the latter. The Moment he had made his Choice he was ſtrip't of all he he had in the World, put to ſeveral Torments, driven away with Infamy, and forbid ever to appear in Publick any more. His Wife in a Poſture of Diſtreſs, ſurrounded by her Children, ſtrove to engage him to purchaſe his Pardon at the Expenſe of his Conſcience. But God made him victorious over this ſtrong Temptation; and he ended his Life in Poverty and Retirement. He is mention'd as a Martyr on this Day; and join'd with St. *Armogaſtus*, not becauſe they ſuffer'd or died at the ſame Time; but becauſe their Triumphs are recorded by the ſame hand, and were gain'd in the ſame Perſecution.

THE

The XXX Day.

St. John Climachus, *Abbot.*

THE Saint, with whoſe Life the devout Reader is to be entertain'd this Day, has been known by ſeveral Surnames. Some have called him the *Scholaſtick*, from his great Learning; others the *Sinaite*, from the Place where he lived; but he is more univerſally and commonly diſtinguiſhed by the Appellation of *Climachus*, from a Greek Word which ſignifies a *Ladder*, and was given him upon the Account of a famous Spiritual Book he compoſed, and called *the holy Ladder*. The Place of his Nativity is not certainly known; but he is uſually thought a Native of *Paleſtine*. He was born in the Reign of *Juſtin* I, who was declared Emperor in 518, and from his Infancy educated in the Sciences, and other Branches of polite Learning, in which he excelled almoſt all his Cotemporaries. His great Progreſs in thoſe Studies acquired him the Name of the *Scholaſtick*, which was then given only to ſuch as made a conſiderable Figure in the World by their Acquaintance with Antiquity, and a thorough Knowledge of the Liberal Arts and Sciences. About the Year 541, when he was but ſixteen Years old, he renounced all the Advantages and Hopes that attended that Character, and quitted the World for a religious Retreat. Mount *Sinai* was then look'd on as the Seat of Sanctity, not only becauſe *Moſes* receiv'd the Law there from the Hands of the Almighty, but chiefly becauſe it had been inhabited by devout Servants of God ever ſince St. *Anthony*'s Days. He pitch'd on this Place for the Execution of his pious Deſign. His firſt Situation was not in the Monaſtery there, but in a Hermitage on the Aſcent of the Mountain, where he put himſelf under the Direction of *Martyrius* a venerable old Man of great Experience in a ſpiritual and contemplative Life, and ſpent four Years in preparing himſelf for the Monaſtick Profeſſion by all the Acts of Mortification which make the Character of a true Recluſe. Thus he took Time to try the Strength of his own Reſolutions, and ſee and conſider all the Difficulties of that State of Life. He found the Benefit of this prudent and judicious Delay; and therefore in his *Letter to the Paſtor*, gives it as a Piece of important Advice "not to admit any to a religious State without long and mature Deliberation, and a ſufficient Trial. For, *ſays he*, "it is much to be feared, that thoſe who embrace that Life without a thorough "Acquaintance with it's Obligations, will afterwards find it an inſupportable

"Yoke,

Mar. 30 "Yoke, and then ſhamefully break through their Profeſſion, and return to "the World which they had left.

After this four Years Noviceſhip, then, our Saint was received into the Devout Community, of which *Martyrius* was a worthy Member; and ſtill continued under his Direction. As he had now ſolemnly engaged himſelf to fight againſt every rebellious Paſſion, and irregular Appetite, and never give over the Conflict 'till he had defeated the Enemy of his Repoſe; it is not to be wonder'd that he was attack'd more vigorouſly, and tempted more violently then before. He tells us that being one Day at a Town in *Arabia*, he was no ſooner ſeated at Table, but he found himſelf aſſaulted by two Temptations, which drew two different Ways. For while on one hand he felt ſome Motions of Intemperance, which excited him to eat plentifully; he was on the other hand ſolicited by Vanity to be particularly moderate and abſtemious in his Meal, that he might paſs for a Perſon of Mortification and ſtrict Virtue. He found it ſcarce poſſible to reſiſt theſe two Enemies at once, and therefore conſider'd which was the leſs Evil. At laſt, full of a juſt Horror for the pernicious Conſequences of Exceſs, which he look'd on as the Source of the moſt exorbitant and ſhameful Actions, he was reſolved to run any Hazard rather than that, and determin'd to eat but little. The Saint ſpeaking of this Struggle ſeems to own he took ſome Pleaſure in being thought Temperate, and Maſter of his Appetites on this Occaſion. This acknowledgment may put us in Mind of the Cunning of our malicious and vigilant Adverſary, and teach us not to think ourſelves Vertuous only becauſe we have conquer'd one Vice, and reduced one rebellious Paſſion; for the Devil can, and often does, make uſe of Virtue itſelf to deſtroy Virtue, by inſpiring us with Vanity in the Practice of it, when he finds it too hard a Taſk for him to diſſuade us entirely from it.

Martyrius had the Pleaſure of ſeeing his Scholar make extraordinary, Progreſs in Piety, and the Knowledge of Saints, which now became his only Study; and was deſirous of communicating that Satisfaction to *Anaſtaſius* a Solitary in the Neighbourhood, venerable for Age Learning and Sanctity. He carried him to that holy Man; who had ſcarce ſeen him when he congratulated *Martyrius* upon his forming an Abbot for the Monaſtery on Mount *Sinai*. This good Director who omitted no Opportunity of ſhewing his Pupil the brighteſt Examples of Virtue for his Improvement, carried him to another holy Anchoret, whoſe name was *John*. He had ſpent ſome Years in the Deſart, when he received a Viſit from *Martyrius* and his Scholar. At their Arrival he waſh'd their Feet; and kiſs'd our Saint's Hand, a Reſpect uſually ſhewn at that Time

Time to Biſhops and Superiors of Religious Houſes; and being aſked why he did ſo, anſwer'd that, indeed he did not know the Perſon; but was perſuaded that in receiving him, he entertain'd an Abbot of Mount *Sinai.* Theſe Predictions were ſo far from puffing our Saint up with the Proſpect of Preferment and Command, that they kept him more humble, and made him tremble at the Apprehenſion of being engaged in the Care of Souls. Mar. 30

He ſpent nineteen Years in the Practice of Penance, and a moſt exact Obedience to *Martyrius*, who then died. Deprived of that uſeful and holy Perſon, and now left without a Director, he pitch'd upon a Plain at the Foot of the Mountain, where he erected a Cell, and lived a Hermit. Here he was about five Miles from a Church; but went thither every *Saturday* and *Sunday*, aſſiſted at the Office, and communicated according to the Cuſtom then eſtabliſhed in the *Eaſt*. He lived forty Years in this Hermitage; during which Time he made it his Buſineſs to avoid converſing with Men as much as it was poſſible, that he might enjoy God with more Freedom in Solitude and devout Contemplation. His Repoſe was invaded by the Enemy of his Salvation, and, his Virtue frequently attack'd; but nothing could diſcompoſe him; he maintain'd a ſweet Calm while ſtorms inſulted and threaten'd him on all Sides. When under thoſe Perſecutions he guarded againſt each particular Sin by removing the Occaſion, or weakening and deſtroying his bad Inclinations by proper Means. Thus, when ſolicited by ſenſual Thoughts, or Deſires, he avoided all thoſe who might engage him in the Gratification of his Appetites, and wore out the Impreſſion by Abſtinence. When he found vain Glory approach, cloſe Retirement, and ſilence were his Remedy. His Tepidity, and Slackneſs were cured by a continual Meditation on Death, and Eternity; and his Affection for the Enjoyments of Life was conquer'd by Liberality to the Poor.

He made no other Diſtinction in his Diet, than what his Profeſſion obliged him to; by which Means he avoided the Imputation of Singularity and Affectation. But then his Meals were always very ſhort; for he fear'd nothing ſo much as Intemperance. In his *holy Ladder* he requires three principal Virtues ſhould concur in the Character of an Anchoret; an entire Diſengagement from all worldly Affairs: uninterrupted Prayer: and ſuch a Vigilance, as guards the Avenues of the Soul, and make it inacceſſible to the Devil. The ſecond of thoſe, when practiſed according to his Directions ſeems to include the other two; for he that has God for the Object and Rule of all his Thoughts and Actions; and does nothing without an attentive Apprehenſion

of

Mar. 30 of the Divine Preſence, and an interiour Fervor, which is his own Definition of *continual Prayer*, can never be in Love with any thing of the World, or much employ'd by the Creatures, or leave his Soul open to the Aſſaults of the Enemy. And accordingly we find our Saint's extraordinary Application to, and Union with God in Prayer, left him no Reliſh for the World, or Inclination to Company; and that Silence, Reading, and Retirement were his whole Employment, and Defence againſt all the Suggeſtions of the Tempter.

Our Saint's Learning and Capacity might have made him the Wonder and Darling of his Age. But he knew the Danger to which publick Applauſe expoſes Men, and therefore took a particular Care to remain out of Sight, and avoid being known. The Humility of his Heart appears in nothing more than the Manner in which he ſpent forty Years in this Hermitage. During that time he neither wrote, nor preached, nor thought of any Employment in the Church: So well qualified for governing and directing others, he ſtill lived in his Cell, as if the whole Buſineſs of his Life was to do Penance for his Sins; which at worſt could not be very numerous or conſiderable, becauſe he left the World early. What he ſaid afterwards in his Letter already quoted, was certainly his Opinion while in the Deſart; "that no Charity can equal that of "endeavouring the Salvation of Souls; and that ſeveral will be ſeverely pu-"niſhed for neglecting that godlike Duty". And yet he would not quit his Solitude to engage in that Employment. This could not proceed from Want of Concern for his Neighbour's ſpiritual Welfare; but was the Effect of a moſt profound Humility, and an excellent Judgment; for on one hand he did not think himſelf capable of diſcharging that weighty Task; and on the other he ſeem'd perſuaded that God, who had directed him to his preſent Retreat, did not call him to that Office.

But whatever Inclinations he had, and whatever Pains he took to conceal himſelf from the Eyes of Mankind, ſeveral holy Solitaries, apprized of his Virtue and Knowledge, reſorted to him for Inſtructions and Directions in the grand Concern of their Salvation. *Moſes*, one of that Number begg'd he might be allow'd to ſtay with him, and live under his Conduct. The Fathers of the Deſart intereſted themſelves in the Petitioner's Cauſe, and prevail'd with our Saint to comply with his Requeſt. One Day in *Auguſt* he ſent his new Companion out to dig ſome freſh Mold to ſpread in his Garden. *Moſes* went as he was directed, and fell to Work. But the Heat of the Sun obliging him to give over about Noon, he fell aſleep under the Shade of a large Rock, which hung over, and was very near falling upon him, when our Saint fell into a gen-

a gentle Slumber in his Cell; and thought he heard ſomebody reproach him with Mar. 30
ſleeping at his Eaſe, while *Moſes* was in Danger of his Life. *John* waked; but not knowing the Nature of his Diſciple's Danger, or what Care he was capable of taking of him, had Recourſe to Prayer, his uſual Remedy for all things, and begg'd the Almighty would help him. When *Moſes* came home in the Evening; his Maſter aſked him, whether any Accident had befallen him in the Courſe of that Day. "*Yes*, ſays he, *I lay at the Bottom of a great Rock, and was faſt aſleep,* "*when it was upon the Point of falling on me: But thinking I heard your Voice,* "*I ſtarted up on a ſuddain, and aſſoon as I was got at a convenient and ſafe Di-* "*ſtance from the Rock, ſaw it fall.*" *John* thanked God for the Viſion, and Succeſs of his Prayers, but told his Diſciple nothing of what had happen'd.

The Saint was favour'd with a Power much ſuperior to that of preſerving temporal Life; he was very ſkilful in the Cure of ſpiritual Diſtempers; which appear'd in many Inſtances, but particularly in Regard to a Hermit named *Iſaac*, who was violently attack'd by Temptations of the Fleſh, and ready to ſink under the Trouble they gave him, when he begg'd St. *John*'s Advice and Aſſiſtance. The Saint's Prayers in his Behalf, and his excellent Diſcourſes to that Solitary diſſipated all his Temptations, and reſtor'd a perfect Calm in his Soul. But the Devil could not bear to ſee his Endeavours thus defeated, and *Iſaac* forced out of his Hands, when he thought himſelf ſecure of him, and therefore employ'd ſome of his Agents upon Earth to calumniate, and diſcredit this great Servant of God. The Freedom, with which he talk'd, when his Neighbour's Good evidently call'd for his Advice and Directions, was miſrepreſented, and the Saint call'd an idle Prater, that could not hold his Tongue, and loved to amuſe People with the Overflowings of his own Vanity. But his Accuſers were confounded when they ſaw how much they were miſtaken in him; for he impoſed a rigorous ſilence on himſelf, which he obſerved almoſt a Year, and would never have broke, had not his Humility and Command of himſelf affected his very Enemies ſo that they join'd with others in begging he would reaſſume his former charitable Cuſtom of inſtructing and adviſing ſuch as came to conſult him.

He was now ſeventy five Years old, forty of which he had ſpent in his Hermitage, when Divine Providence, that had the Spiritual Advantage of the holy Solitaries in View, directed them to place our Saint at their Head. They made him Abbot of Mount *Sinai*, a Dignity that at that Time implied a general Inſpection and Government of all the Fathers of the Deſarts of *Arabia*. St. *Gregory* the Great was then in St. *Peter*'s Chair, and heard of our Saint's Promotion, both from himſelf, and other Hands. That holy Pope wrote to our

Mar. 31 Abbot, congratulated him and thoſe under his Care upon the Happineſs he gave them and they enjoy'd; begg'd the Aſſiſtance of his Prayers for the Government of the Catholick Church; wiſhed him the Divine Protection in his new Station both for his own Good and that of his Diſciples; and as a Mark of his Reſpect, ſent him Furniture for an Hoſpital lately built near Mount *Sinai*.

The Obligations he was now under of inſtructing others made him comply with the Requeſt of ſuch as begg'd he would write ſome Rules for the Conduct of a ſpiritual Life. *John* Abbot of *Raïth*, near the red Sea, a Man of eminent Sanctity, and an intimate Friend of our Saint, ſolicited him ſtrongly on that Subject, in which he ſpoke not only his own Wiſhes, but thoſe of his whole Company. This produced that admirable Book known by the Title of the *holy Ladder*, which is ſo call'd becauſe it is compoſed of thirty Steps or Rounds, leading by Degrees from the firſt Retirement, to the moſt ſublime Prayer, and perfect Tranquility of Soul.

He had ſcarce paſs'd four Years in the Government of his Monaſtery, when his Age and Love of Retirement made him reſign that Charge, and return to his former Solitude; where he died in the Year 605, or 606 at lateſt, being then fourſcore Years old. The *Greeks* take the thirtieth of *March* for the Day of his Death, and the *Latin* Church joins with them in honouring his Memory the ſame Day.

The XXXI Day.

St. Acatius, *Biſhop.*

THE Acts of the Martyrs give us the following Account of the glorious Confeſſion of *Acatius*, whom they ſtile a Biſhop; but 'tis not certain of what See. He lived in the Middle of the III Age, when *Decius* perſecuted the Church of *Jeſus Chriſt*. While the Faithful reverenced and honour'd this holy Prelate, and received his Inſtructions with Submiſſion and Joy, the Heathens were his declared Enemies, becauſe they look'd on him as the grand Support of our holy Religion in the Province where he lived. When the Emperor's Edict againſt the Profeſſors of Chriſtianity was publiſh'd, *Marcian*, the Governor of that Part of *Aſia*, made his Averſion to the Faith appear by the Zeal and Diligence with which he executed that ſanguinary Order.

On the 29th of *March* in the Year 251, *Acatius* was carried before *Marcian*, who began with telling him, it was his Duty to love and reſpect the Emperor, becauſe

becauſe he lived under the Protection of the *Roman* Laws. The Saint own'd the Obligation, and affirm'd that the Chriſtians were the beſt Subjects in the Empire, who were inſtructed by their Religion to pray for the Prince, and all in Authority under him, for the Succeſs of his Arms, and the Peace of the whole World. *Marcian* could make no Objection againſt this Profeſſion; but told the holy Confeſſor, he muſt offer Sacrifice to the Emperor, to give him an unqueſtionable Aſſurance, and a ſubſtantial Proof of his Deference for his Authority and Submiſſion to his Commands. To which *Acatius* replied, he offer'd up his Prayers to the great and true God for the Emperor's Safety; but that the Emperor had no Claim to Sacrifices; "for who, ſays he, can think of "performing that Act of Religion to a Man?" The Governor then aſk'd him who was the God to whom his Prayers were addreſs'd? "let us but know "him, ſays he, and we will join with you in his Worſhip." "I wiſh indeed, replied the Saint, you did know him as you ought." *Marcian* then aſk'd the Name of this true and great God. He is, ſays *Acatius*, the God of *Abraham*, *Iſaac*, and *Jacob*. *Marcian* aſked, whether thoſe were diſtinct Names of ſo many Gods. No replied the Saint, they are three of his moſt faithful Servants, to whom our God has manifeſted himſelf, and he is the only Object of our Fear. "Well, ſays *Marcian*, and who is he at laſt?" He is, anſwer'd "*Acatius*, the *moſt high*, *the Lord*, who is ſeated on the Cherubin and Seraphin. Upon the Governor's enquiring what he meant by a *Seraph*, he told him it was a Miniſtring Spirit that waited near the Throne of God's Majeſty. Theſe Replies of our Confeſſor ſhew it was the Practice of the Church in thoſe early Times to ſpeak of God only by ſuch Names, as he had been pleas'd to appropriate to himſelf in the ſacred Writings. Mar. 31

Thus far *Marcian* ſeem'd more inclin'd to be inform'd of the Chriſtian Faith than perſecute it's Votaries; but he immediately changed his Stile, and adviſed *Acatius* to renounce theſe idle Speculations that had hitherto amuſed him, and not let his Imagination ramble after inviſible Beings, but acknowledge thoſe for real Gods, of whoſe Exiſtence his Senſes might help to convince him. And who are thoſe Deities, ſays our Saint, to whom you wou'd have me ſacrifice? *Marcian* told him, *Apollo* was the God, whoſe Worſhip he now enforced, and who was honour'd for eaſing Mankind of Plagues and Famine, and eſtabliſhing Health and Regularity in the World. "*What*, ſays *Acatius*, (alluding "to the celebrated Story of *Daphne*,) *that* Apollo, *who ran like a Madman in* "*Purſuit of a Girl he loved, without knowing he would never be Maſter of the* "*charming Object*? *How could he be Divine, that was in the Dark as to his own*

Mar. 31 " *Fate? Or how can he be a God that was cheated thus by a Creature?*" The holy Confeſſor went on with other Particulars of the fabulous Hiſtory of the Heathen Deities, and from what he related of them from their own Accounts made this concluding Queſtion; " *Shall I,* ſays he, *'though my Life were at Stake, pay* " *divine Honours to thoſe whom I am obliged not to imitate, and whoſe Actions* " *You yourſelves wou'd puniſh in others?*" *Marcian* told him, it was a common thing for the Chriſtians to calumniate the Gods of the Empire; and inſiſted on his ſacrificing to *Jupiter* and *Juno*, and thus giving the Deities what is their juſt due. " *How,* ſays *Acatius, offer Sacrifice to one whoſe Mortality ſtands upon* " *Record; and whoſe Tomb is acknowledged to be in* Crete? *Is he riſen from the* " *Dead?*" The Governor, finding his Gods thus diſgraced, told him in plain Terms he muſt ſacrifice, or die. To which the Saint replied this way of Proceeding was exactly like that of Highwaymen, who ſtop Men on the Road, demand their Money, and threaten to diſpatch them if they don't deliver: So that in both Caſes the Queſtion is not what Juſtice and Reaſon ſay, but which is the ſtronger Side. " *For my Part,* ſays he, *I fear nothing you can do to me. The* " *Publick Laws are directed againſt Murthers, Adultery, and other infamous* " *Crimes; if any of them can be proved upon me, I have nothing to offer in my* " *Defenſe. But if I am condemn'd only for adoring the true God, it is the Will of* " *my Judge, not the Law itſelf that pronounces my Sentence. Remember, how-* " *ever, that you ſhall be Judged with the ſame Severity with which you Judge* " *others, 'though with more Juſtice.*" The Governor heard out what he had to ſay with tolerable Patience and Civility, and only replied his Orders were not to judge, but only to propoſe and puniſh, and therefore he might be aſſured of being uſed with the utmoſt Severity, if he did not obey the Emperor's Directions. " *And my Orders,* ſays *Acatius, are never to deny my God. If You think yourſelf* " *ſo ſtrictly obliged to obey the Commands of one that is weak, and mortal, and* " *will one Day become the Food of Worms; how much more ſtrongly am I obliged* " *to obey Almighty God, who is Eternal, and has aſſured us that* thoſe who deny
Mat. 10. 33 " him before Men, ſhall be denied and diſown'd by him before his heavenly " Father *at the laſt dreadful Day.*"

Marcian ſeem'd now ſomewhat cooler, and diſpoſed to reaſon with our holy Confeſſor on the Generation of *Jeſus Chriſt*, and therefore aſked him, whether God had really a Son or not, and who he was. " He is, ſays *Acatius*, the *Word*, " *the Word of Truth and Grace*; and his Name is *Jeſus Chriſt.*" The Governor then aſked him, by whom he had this Son. To which the Saint replied, we were not to ſpeak of God as we do of Men; that the Almighty made the

firſt

firſt Man out of the Duſt of the Earth, and infuſed a Soul into him. But his Son was produced from his Heart, according to the Language of the Royal Prophet. Mar. 31

" Is God Corporeal then? ſays *Marcian.* " He only knows what " he is, replied *Acatius.* It is not poſſible for us Mortals to know his Form, " who is inviſible, but have Acquaintance enough with his Perfections to en- " gage us to honour him above all things." The Governor then urged the Objection from his own Words, and obſerv'd, that if God was not Corporeal, he could have no Heart. To which the Saint anſwer'd that Knowledge, Senſe, and Wiſdom had Dependance on, or neceſſary Connexion with an Organiz'd Body.

The *Montaniſts* or *Cataphrygians*, who were very numerous in that Part of the World, yielded at the firſt approach of the Perſecution, and made an eaſy Step from Hereſy and Enthuſiaſm to Idolatry and Superſtition. The Governor, when employ'd in examining our glorious Confeſſor, made his Advantage of their Apoſtaſy, and preſs'd their Example to the orthodox Prelate as a Motive for his offering Sacrifice, and engage all under his Care to do the ſame. " The People, re- " plied *Acatius*, are not govern'd by my Will, but by the Commands of the Su- " preme Being. If I adviſe them to what is good and juſt, let them hear me, " but if I attempt to perſuade them to any thing unlawful, and prejudicial to " them, let them ſtop their Ears againſt me, and treat me with Contempt." *Marcian* then demanded a Liſt of this good Paſtor's Flock; who told him that was kept in Heaven. Incenſed at the invincible Reſolution of our Con- feſſor, he aſk'd him, where were the Magicians, and Sorcerers his Compani- ons, in the Work of Diſobedience, and Doctors of this deluding Error? In which Terms, he ſeems to point at the Prieſts, and other Chriſtians, favour'd with the Gift of Miracles, which the Pagans uſually called *Magick Operations*. " We are indeed, replied *Acatius*, guilty of ſeveral Sins in the Preſence of " God; but do not deſerve the Names you are pleaſed to beſtow on us; for we " reject and deteſt every thing of that Nature. " The Governor told him this new Religion was no better than downright Magick; and repeated his Demand of the Names of the Faithful under his Care. " Do you hope, ſays our Saint, to " conquer ſuch a Number, when I alone am able to confound you thus? " Know, however, that my Name is *Acatius*, and theſe two Companions in " my Faith and Confeſſion are *Piſo*, Biſhop of *Troy*, and *Menander* a Prieſt " of *Jeſus Chriſt*. Do now what you pleaſe with us all.

Here their Diſcourſe ended, and *Marcian* let them know he would acquaint the Emperor with all that had paſs'd on that Subject, and committed him to Pri- ſon 'till he cou'd know his Pleaſure. An Account of this Affair, was drawn

up

Mar. 31 up and ſent to *Decius*, who was very well diverted with the Dialogue. *Marcian*'s Diligence in executing that Prince's Orders was rewarded with the Government of *Pamphilia*: But the Wiſdom and Solidity of *Acatius*'s Anſwers procured him his Liberty. This glorious Confeſſion of our Saint is the only Part of his Life that is known at this Time. But the 31ſt. of *March* is the Day on which the Church honours his Memory, and recommends his Courage to our Imitation.

The End of March.

AN

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